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COPTIC TEXTS

VOLUME III

COPTIC APOCRYPHA

IN THE

DIALECT OF UPPER EGYPT

AMS PRESS
NEW YORK

COPTIC APOCRYPHA

IN THE

DIALECT OF UPPER EGYPT

EDITED, WITH ENGLISH TRANSLATIONS

BY

E. A. WALLIS BUDGE, M.A., LITT.D.

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Volume I. Coptic Homilies in the Dialect of Upper Egypt, from the Papyrus Codex Oriental 5001 in the British Museum. With five plates and seven illustrations in the text. 8vo, pp. x + 424. 1910.

Contents :—I. The Discourse of Apa John, Archbishop of Constantinople, on Repentance and Continence. II. The Explanation of Apa John, Archbishop of Constantinople, concerning Susanna. III. The Discourse of Saint Athanasius, Archbishop of Rakote, on Mercy and Judgement. IV. The Discourse of Archbishop Theophilus on Repentance and Continence, &c. V. The Discourse which Saint Athanasius, Archbishop of Rakote, pronounced concerning a passage in the Gospel of Saint Matthew. VI. The Discourse pronounced by Proclus, Bishop of Cyzicus, on the last Sunday in Lent. VII. The Discourse which Proclus, Bishop of Cyzicus, pronounced on the Sunday which preceded the holy Forty Days. VIII. The Discourse which Apa Basil, Bishop of Caesarea of Cappadocia, pronounced concerning the end of the world, &c. IX. The Discourse which the holy Patriarch, Apa Athanasius, Archbishop of Rakote, pronounced concerning the Soul and the Body. X. The Discourse which Apa Eusebius, Bishop of Caesarea of Cappadocia, pronounced concerning the Canaanitish woman. Appendices I–VII.—Discourses of Mâr John (Bishop of Constantinople), Proclus, and Alexander (Archbishop of Alexandria).

Volume II. Coptic Biblical Texts in the Dialect of Upper Egypt. With ten plates. 8vo, pp. lxxxviii + 349. 1912.

Contents :—I. The Book of Deuteronomy. II. The Book of Jonah. III. The Book of the Acts of the Apostles. IV. The Cursive Script at the end of the Acts. V. The Apocalypse of Saint John. VI. List of Coptic Forms of Greek Words. VII. List of Coptic Forms of Names of Persons, Countries, &c.

Volume III. Coptic Apocrypha in the Dialect of Upper Egypt. With fifty-eight plates. 8vo, pp. lxxvi + 404. 1913.

Contents :—I. The Book of the Resurrection of Jesus Christ by Bartholomew the Apostle ; The Life of Saint Bartholomew. II. The Repose of Saint John the Evangelist and Apostle. III. The Mysteries of Saint John the Apostle the Holy Virgin. IV. The Life of Bishop Pisentius. V. Encomium on John the Baptist. VI. The Instructions of Apa Pachomius. Coptic Forms of Greek Words, &c.

Volume IV. Coptic Martyrdoms, &c., in the Dialect of Upper Egypt. With thirty-two plates. 8vo, pp. lxxvi + 523. 1914. 17*s.*

CONTENTS:—I. The Martyrdom of Saint Victor the General. II. The Encomium of Celestinus, Archbishop of Rome, on Victor the General. III. The Life of Saints Eustathius and Theopistê and their two children. IV. The Life of Apa Cyrus. V. The Encomium of Flavianus, Bishop of Ephesus, on Demetrius, Archbishop of Alexandria. VI. The Askêtikon of Apa Ephraim. VII. Another Epistle of Apa Ephraim to a beloved disciple. VIII. The Life of John the Monk. IX. The Life of Apa Onnophrios the Anchorite. X. Discourse on Abbatôn by Timothy, Archbishop of Alexandria. Coptic Forms of Greek Words, &c.

Volume V. Miscellaneous Texts in the Dialect of Upper Egypt. With forty plates and twenty illustrations in the text. 8vo, pp. clxxxi + 1216. 1915.

CONTENTS:—I. The Encomium of Theodore, Archbishop of Antioch, on Theodore the Anatolian. II. The Discourse on Mary Theotokos by Cyril, Archbishop of Jerusalem. III. The Discourse by Demetrius, Archbishop of Antioch, on the birth of God the Word and on the Virgin Mary. IV. The Discourse of Apa Epiphanius, Bishop of Cyprus, on the Holy Virgin, Mary Theotokos. V. The Discourse of Saint Cyril, Archbishop of Rakote, on the Virgin Mary. VI. The Teaching of Apa Psote, the great Bishop of Psoï. VII. The Discourse on the Compassion of God and on the freedom of speech by the Archangel Michael, by Severus, Archbishop of Antioch. VIII. The Discourse of Cyril, Archbishop of Jerusalem, on the discovery of the Cross and on the baptism of Isaac the Samaritan. IX. The Martyrdom of Saint Mercurius the General. X. The Martyrdom and Miracles of Mercurius the General. XI. The Encomium of Acacius, Bishop of Caesarea, on Mercurius the Martyr. XII. A Discourse on the Archangel Gabriel by Celestinus, Archbishop of Rome. XIII. The Encomium of Theodosius, Archbishop of Alexandria, on Saint Michael the Archangel. XIV. Histories of the Monks in the Egyptian Desert by Paphnutius. XV. The Prayer of Saint Athanasius when dying. XVI. The Discourse on Saint Michael the Archangel by Timothy, Archbishop of Alexandria. XVII. Encomium on the Archangel Raphael by Saint John Chrysostom (incomplete). XVIII. The Apocalypse of Paul (incomplete). Appendix.—The Martyrdoms of Absâdî, Alânîḳós, and Mercurius, and Oriental MSS., Nos. 6806 A, 6780, and 6800.

PREFACE

The present volume contains the Coptic texts, with translations, of an important series of Apocrypha, a Life of Pisentius, Bishop of Coptos in the seventh century, an Encomium on John the Baptist, attributed to Saint John Chrysostom, and a series of Instructions by Pachomius the Archimandrite; all of them are written in the dialect of Upper Egypt, and all are published for the first time. The editing of the texts has been carried out by an arrangement with my colleague Dr. L. D. Barnett, Keeper of the Department of Oriental Printed Books and Manuscripts in the British Museum.

The longest and perhaps most interesting Apocryphon is the 'Book of the Resurrection', which is attributed to Bartholomew the Apostle. It describes the descent of our Lord into hell, the conquest of Death and his sons, the defeat of the Devil, the destruction of the gates, bolts, and bars of hell, the extinction of its fires, the overthrow of its blazing cauldrons, the liberation of Adam and Eve and all the children of men, the final condemnation of Judas Iscariot, the ascent from hell of our Lord, His Resurrection, His appearances to the Apostles, His enthronement on the right hand of the Father in His Tabernacle of Light in the

Seventh Heaven, and the reconciliation of God with Adam and his sons in the presence of myriads of Cherubim, Seraphim, Archangels, Angels, Thrones, Dominions, Principalities, Powers, and all the hosts of heaven. Here and there in the work there are passages that resemble parts of the mediaeval composition known as the 'Harrowing of Hell', but its contents are entirely different from those of the second part of the Gospel of Nicodemus which deals with Christ's Descent into Hell. The whole Apocryphon exhibits strong Egyptian (Gnostic) influence, and professes to give the actual words of the divine unknown language in which our Lord and the Virgin Mary spoke to each other. The MS. from which the text is edited was written probably in the tenth or eleventh century, and it was presented to the church of Illartê by an unnamed benefactor who states in the colophon that he supplied his own parchment. The form of the name Illartê suggests that this church was situated in Nubia, perhaps near the modern town of Wâdî Ḥalfah. In view of the importance of the work, and the very mutilated condition of the text, the Trustees ordered a complete facsimile of the MS. to be made and published with the text (Plates I–XLVIII).

Two of the Apocrypha printed in this volume deal with Saint John the Apostle. The text of the first is edited from the vellum MS. Oriental No. 6782, which was written in the seven hundred and sixth year of Diocletian, or the Era of the Martyrs, i. e. A. D. 990. It states that Saint John was in Ephesus,

and that having made a long prayer, the text of which is given in full, and made an address to his followers, he ordered them to dig a grave for him outside the city. In this he laid himself down and died peacefully, but when his disciples came the next day they could not find his body. An Ethiopic version of this Apocryphon is extant in the venerable MS. Oriental No. 673, Fol. 95b ff., and a version in Arabic must also have existed. The second Apocryphon of Saint John is a very curious work. According to it our Lord sent a cloud into all parts of the world wherein were the Apostles in order that it might bring them to Him on the Mount of Olives. When all the Apostles had arrived there John asked the Lord to explain to him the Mysteries of the Heavens, and the laws which regulated the fall of dew and rain, and other natural phenomena. Having summoned a Cherubim (*sic*) the Lord committed John to his care, and told him to answer fully all his questions. The angel having set John upon his wing of light bore him up through the Seven Heavens and described to him their construction. He shewed him the Twelve Rulers of the worlds of light, and the fountain whence fell the rain upon the earth, and described to him the laws which govern the succession of day and night, and the various classes of stars, &c. In the eastern part of the earth also he shewed him Paradise, and Adam walking about in it, burying in the ground the heaps of leaves which fell from the tree of the knowledge of good and evil. The angel

impressed upon John the sacredness of oaths sworn by water and by wheat, because the former existed before the heavens and the earth were created, and the latter was formed from portions of the 'invisible body of God' and the body of His Son. Having explained to John why Hezekiah turned his face to the wall and wept, and answered his questions about predestination, and whether animals have souls and whether they will live again after death, the angel brought John down from heaven to the disciples who were awaiting him on the Mount of Olives.

The last Apocryphon in the volume concerns John the Baptist, and is found in an Encomium on this saint which is attributed to Saint John Chrysostom. In this interesting work Chrysostom tells us that he discovered the narrative, which is stated to be the work of John, the brother of our Lord, written in a 'little old volume' preserved in the Library of the Holy City Jerusalem, among the manuscripts which had been deposited there by the Holy Apostles. According to this volume the Saviour was on the Mount of Olives surrounded by the Apostles, who were questioning Him about John the Baptist. He commanded a cloud to come, and He and they ascended upon it into the heights of heaven. When He had shewn them all the Heavens except the Third, He brought them into the Third Heaven, which was a most glorious place. They saw there John the Baptist and his father and mother, Zacharias and Elisabeth, who were

arrayed in splendid apparel set with precious stones. Summoning to Him Michael, and the Seven Archangels, and Sedekiel, and surrounded by the Apostles, He called upon them all one by one to bear witness to the fact that He had bestowed the Third Heaven upon John the Baptist. He then enumerated before the Archangels and Apostles the great gifts which He had given to him, the last and greatest of them all being a boat of gold. The boat was intended for the use of the souls of those who had loved John upon earth. These souls would, after the death of their bodies, find their way to the boat of gold, and John would ferry them over the Lake of Fire, and land them in the Third Heaven, which was John's peculiar appanage. No soul, good or bad, could enter this Heaven except after baptism in the river of fire, which consumed the wicked, but to the righteous followers of John seemed only like a hot bath. There was there also another boat, which was provided with oars and lamps. When the souls of the righteous had taken their places in it, the oars worked by themselves, and rowed it over the dark waters, the lamps lighting it on its way.

The remaining texts in this volume are a Life of Pisentius, Bishop of Coptos in the seventh century, and a series of Instructions to a brother, who had lost his temper and reviled a fellow monk, by Pachomius the Archimandrite, of the famous Monastery of Tabenna.

The Coptic texts enumerated above are of great

value linguistically, for they contain many unusual forms, and some words which are not to be found in the lexicons available to me. To the student of Egyptian Christianity they are highly important, for they record traditions and legends hitherto unknown, many of which must be very old. The manuscripts from which they are edited are also of unusual importance from a palaeographic point of view, for three out of the four are dated, and they thus form guides for the approximate dating of undated manuscripts. The quotations from the Old and New Testaments appear to have been made from memory, and some of them are difficult to identify.

I am indebted to the Director, Sir Frederic G. Kenyon, for his help in deciphering the Greek portions of the colophons, and for many friendly suggestions. To the readers of the Oxford University Press my thanks are also due.

E. A. WALLIS BUDGE.

Department of Egyptian and Assyrian Antiquities,
British Museum.
May 7th, 1913.

CONTENTS

PAGE

PREFACE v

INTRODUCTION. DESCRIPTION OF THE MS. SUMMARIES, ETC. xv

EGYPTIAN MYTHOLOGY IN COPTIC WRITINGS . . . lxi

LIST OF PASSAGES OF SCRIPTURE, QUOTED OR REFERRED TO lxxiii

I. The Book of the Resurrection of Jesus Christ, by Bartholomew the Apostle.
Text 1
Translation 179
Appendix 216

The Life of Saint Bartholomew. From the Ethiopic Synaxarium.
Text 49
Translation 231

II. The Repose of Saint John the Evangelist and Apostle.
Text 51
Translation 233

III. The Mysteries of Saint John the Apostle and Holy Virgin.
Text 59
Translation 241

IV. The Life of Bishop Pisentius, by John the Elder.
Text 75
Translation 258
Appendix 322

The Life of Pisentius. From the Ethiopic Synaxarium . . . 331

V. Encomium on John the Baptist, by Saint John Chrysostom.
Text 128
Translation 335

VI. The Instructions of Apa Pachomius.
Text 146
Translation 352

Coptic Forms of Greek Words 383
Names of Persons, Countries, etc. 400
Foreign Words 404

PLATES

[All the Plates are reduced one-third in scale.]

PAGE

I–XLVIII. Oriental 6804. A complete facsimile of the MS. . . . . *To follow p.* 48

XLIX. Oriental 6782, Fol. 1 *b*. The Frontispiece of the MS.—Saint John and the Virgin Mary *To face p.* 52

L. Oriental 6782, Fol. 5 *b*. Death of Saint John the Evangelist. This plate shews the decorated initials . . . . . *To face p.* 54

LI. Oriental 6782, Fol. 28 *a*. The tail-piece of the MS.—Epiphanius, Bishop of Cyprus . . 58

LII. Oriental 7026, Fol. 1 *a*. The Mysteries of John. This plate illustrates the decorated title-page . 60

LIII. Oriental 7026, Fol. 20 *b*. The Life of Pisentius. This plate represents a typical page of the MS., and illustrates a decorated initial . . 76

LIV. Oriental 7026, Fol. 82 *b*. Colophon. This plate gives the first paragraph, which is written in Greek, and the opening lines of the Coptic portion 126

LV. Oriental 7026, Fol. 83 *a*. Colophon. Coptic portion—*continued* 126

LVI. Oriental 7024, Fol. 8 *b*. Encomium on John the Baptist. This plate represents a typical page, with initials, quotation marks, and marginal ornaments 136

LVII. Oriental 7024, Fol. 18 *a*. Instructions of Pachomius. This plate represents a title-page with decorated border, initial, &c. 146

LVIII. Oriental 7024, Fol. 49 *b*. Colophon, with date in Greek 176

INTRODUCTION

I. THE BOOK OF THE RESURRECTION, BY BARTHOLOMEW THE APOSTLE.

THE text of this most important apocryphal work is found in Brit. Mus. MS. Oriental, No. 6804, but unfortunately in a much mutilated state. The manuscript consists of twenty-four leaves of thin parchment, measuring from $7\frac{1}{2}$ in. to $9\frac{1}{4}$ in. in length, and from $6\frac{1}{2}$ in. to $7\frac{1}{4}$ in. in width. A good idea of its general size and appearance is afforded by Fol. 1, which, with the exceptions of a few letters on one side and of the lower margin, is complete. The number of the page, as is seen from Fol. 16 *a*, Fol. 19 *b*, &c., was written above the middle of the single column of writing, which filled the page; most of the page-numbers having disappeared the order of some of the leaves is doubtful. The text is written in a good clear hand with a brownish-black ink, but the sides of the Ϥ are in several cases decorated with patches of red ink. The names ⲓⲥ Jesus, ⲓⲁⲱ Jah, the words spoken by God ⲙⲁⲣⲓ ⲭⲁⲣ ⲙⲁⲣⲓⲁⲑ and ⲛⲁⲑⲓⲁⲑⲁⲣⲓ ⲙⲥⲱⲑ (Fol. 6 *b*), and the titles of the Hymns of the Angels, are written in red ink. On the last page but one is a tail-piece painted in black and red, and a few of the paragraphs begin with large, elaborately drawn and painted initials. Nowhere in the manuscript is a date given, but there is little doubt that it was written in the tenth or eleventh century. The Colophon, which is much mutilated, states that the manuscript was copied in the Name of the 'Holy Consubstantial Trinity' by a person, name wanting, who made use of 'his own parchment' ϩⲛ ⲛⲉϥⲙⲉⲙⲃⲣⲁⲛⲟⲛ ⲙⲙⲁⲛ

ⲡⲓⲱⲟϥ, and who deposited it in the church which is 'built in Illartê' ⲉⲧⲏⲏⲧ ⲛ̄ⲓⲗⲗⲁⲣⲧⲏ, for the benefit of his soul in this world and in the next. Of Illartê and its church nothing is known, but the form of the name of the town, or village, suggests that it was situated in Nubia, perhaps near the Island of Faras.

The manuscript was acquired by the Trustees in 1907 from Mr. R. de Rustafjaell, who bought it, with other manuscripts, from a native dealer in Upper Egypt. The dealer purchased it, according to Mr. R. de Rustafjaell,[1] from an Arab who found the manuscripts whilst he was working on his land near the ruins of an old Coptic monastery outside Edfû. A great many Coptic manuscripts were discovered near Edfû during the winter 1906–7, but it is doubtful if the Book of the Resurrection and the small Nubian manuscript, to which Mr. de Rustafjaell refers, were among them.

The first to publish any part of the Coptic version of the Book of the Resurrection was Dulaurier who, in 1835, edited the *Fragment des Révélations apocryphes de Saint Barthélemy*[2] from the four leaves Copte 78, 5–8, in the Bibliothèque Nationale, Paris. In 1891 C. Schmidt published the text of one leaf, preserved in the Berlin Museum, of a manuscript containing a Recension of the Book of the Resurrection, under the title of *Ein koptisches Fragment einer Moses-Adam-Apocalypse.*[3] This leaf, as M. Lacau shewed subsequently, belongs to the Paris Manuscript, Copte 129[17]. Three years later M. Lacau published the text of all the leaves belonging to this MS., and republished the text from Copte 78, 5–8 which Dulaurier had edited and translated;[4] and gave French translations of all the leaves. Each of the two Paris manuscripts represents

[1] See *The Light of Egypt*, London, 1910, p. 1.

[2] Paris, 1835, 8vo.

[3] *Sitzungsberichte d. Königl. Preuss. Akad. d. Wissensch. zu Berlin*, 1891, pp. 1045–1049.

[4] *Mémoires de l'Institut Français d'Archéologie Orientale du Caire*, tom. ix, 1904, pp. 39 ff.

a distinct Recension of the Book of the Resurrection, but there is nothing to indicate which of the Recensions is the older.

The British Museum MS. seems to represent yet a third Recension, for in the passages in which its contents can be compared with those of the Paris MSS. there are many striking differences. Passages in one manuscript are omitted in the other, and the contrary, and the scribe appears to have followed his own dictates in selecting passages for copying. In 1910 Mr. W. E. Crum published a rendering of the British Museum MS.,[1] which he attributes to the twelfth century, and he gave with it a plate containing a facsimile of two pages. The Book of the Resurrection was written in Greek, but nothing seems to be known about the Greek original. The contents of the Coptic version may be briefly summarized thus:

The first four or five leaves of Oriental 6804 are wanting. These, no doubt, contained, in addition to the title of the work, a description of the crucifixion of our Saviour, which ends with the words 'in the peace of the Father. Amen'. After His crucifixion He was laid in a tomb, and He rose from the dead on the third day, and carried up into heaven with Him the soul of the holy man Apa Anania. This is the only mention of Anania found in the manuscript. Who he was is not clear, but it is possible that he was mixed up in the proceedings connected with the crucifixion, and that in reward for his services and death Christ took his soul up into heaven, and made him to sit 'at the table of His Kingdom'. When Joseph of Arimathea had prepared the Body of the Lord for burial, and had laid it in a new sepulchre, Death went into Amente, or the abode of the souls of the dead, and asked what had become of the Soul of Christ. It had not been brought to him, and though he had sought for it for two days he had not found it. This fact troubled

[1] Rustafjaell, *Light of Egypt*, pp. 110 ff.

him greatly, and he was sorely disturbed in his mind because of the violent commotion which took place when Christ's Soul left His Body. Never had he known anything like it. Then calling to his steward Death told him that they must go and try to find the Body which had just died, and the Soul which had hidden itself. They set out from Amente, and when they came to the tomb of the Lord they found that it was 'lighted up with the light of life', and Death and his steward sat down behind the tomb to take counsel together and to devise a plan whereby they might enter the tomb. Then the six sons of Death, namely, Gaios, Tryphon, Ôphiath, Phthinôn, Sotomis, and Komphion, who were waiting there for the Saviour to go down into Amente so that they might enter with Him and see what He would do, came to their father, and took counsel with him. Finally they took the form of serpents, 'and wriggled into the tomb of the Son of God,' where the Saviour shewed Himself to them in the form of a dead body, which was lying in the back part of the tomb, with one napkin round the face and another round the head.

Turning then to the Pestilence-fiend Death asked him if the Soul of the Body of Christ had been brought to him in Amente, or if it had been mentioned to him, or if he had included it in the number of the dead which he registered. Death then went on to describe his unquietness of mind, and the terrible things which had happened when Christ died. Amente rocked and quaked beneath him, the pillars of heaven trembled, the air was violently disturbed, and the hours and the days and the nights were thrown into disorder. As for Hell itself, its fires were extinguished, Gehenna was cold, the gates were battered down and their keepers driven away, the servants and ministers and envoys of Hell had nothing to do, and all the angels of Hell were scattered. And the power of Death himself had passed into the keeping of another.

Then Death approached the Body of Christ, and asked It, 'Who art Thou?' 'What art Thou?' He admitted that he had been sorely disturbed, and that he had been destroyed by the Body, the form of which he could not understand. Whilst Death was saying these things, Christ removed the napkin from His face, and looking into the face of Death laughed at him. When Death saw the laugh he became terror-stricken, and turning round he fled, and then fell on the earth with his six sons.

After a time Death recovered his senses, and he rose up and went again to the Body of Christ, shaking and trembling with fear as he went, for he was alone: when he came to the Body Christ again laughed at him, but on this occasion Death remained before the Body, and repeated the question, 'Who art Thou?' Sorely perplexed for a time, Death at length asked the Body if it were possible for It to be the Holy Lamb, the First-born of the Father. And little by little he realized that the Body was that of the 'Good God, Merciful and Compassionate', to Whom those who are shut up in Amente cried for mercy and release; but the true Glory and Majesty of Christ, and the greatness of His humility, he did not understand. And again Death said, 'Who art Thou that laughest? I ask, I speak. Tell me, Why dost Thou refuse to answer? Thou humblest me, Thou makest a mock of me. I will never leave Thee, but will cleave unto Thee until Thou shewest me Who Thou art. I am all-powerful, my power is invincible, Thou canst not deceive me.' Whilst Death was saying these words to the Body of Christ, the Saviour, the Living One, ιαω, went up into heaven in the chariot of the Cherubim, and a mighty multitude of Angels, Archangels, Cherubim, Seraphim, the Four and Twenty Elders, and the Powers were standing by the tomb.

Then Christ went down into Amente, and broke down the doors which were shut in His face, and shattered their bolts, and overturned the blazing cauldrons of fire, and put out

the fires, and swept everything out of Amente, and left it like a desert. He then bound the Shameless One, and the ministers of Satan, and Melkhir, a devil, with fetters and chains of iron. He redeemed Adam, and delivered man, and set free all creation, and healed the wounds which the Enemy had inflicted on his son.

In Amente Christ found Judas Iscariot, the man who betrayed Him, and said to him, 'Tell me, Judas, in what way didst thou profit by betraying Me to the Jewish dogs? Assuredly I only endured sufferings of all kinds in order to fulfil [the will] of My Father, and to redeem [and set free] My creatures whom I had fashioned. As for thee, woe be unto thee with twofold woes.' In one of the manuscripts published by M. Lacau the equivalent of the above passage is followed by the words 'rebukings innumerable and cursings most terrible', and it is said that the 'lot of Judas is with his father the Devil'. According to this Christ did not forgive Judas for betraying Him, and a whole page is devoted to the description of the awful things that befell Judas after his death. The angels who were in the train of our Lord hurled him down headlong, and his mouth was filled with thirty serpents, which were the personifications of every vice and every kind of evil, and they destroyed him. He was cast into the outer darkness; none shall enquire concerning him, and utter oblivion shall cover him for ever.

On the third day, the day whereon the Saviour rose from the dead, Death did not see any longer the 'dead Body of Jesus the Son of God', Who had talked with him. And he told the Pestilence-god to go down quickly into Amente and to take good heed in the matter of protecting himself, and to shut tight the doors until he could find the Body which had escaped him, or which had hidden Itself. Death thought that the Body might be that of the Son of God, but, whether it was or not, he confessed that neither he nor any of his six sons could overcome it. The Pestilence-god went down into

Amente, and he was followed by Death and his six sons; they found the place a desert, and there was no one in it. They saw the broken framework of the gates, and the doors with their broken bolts, and the shattered posts, all lying about in confusion; and the furnaces, which had once been filled with blazing fires, were empty, cold, and overthrown. The sounds of three voices were there, and these cried out in agony and with screams; there was weeping, and gnashing of teeth, and sighing, and trouble, and there too was the awful Worm, 'which never sleeps.' Whilst Death and his sons were examining the ruins of their domain the angels were singing the hymns that the Seraphim were wont to sing at dawn on the Lord's Day, over the Offering of the Eucharist.

On the morning of the Lord's Day following the Crucifixion, before sunrise, there came to the tomb of the Lord Mary the Virgin, Mary Magdalene, Mary the mother of James, Salome, Mary and her sister Martha, Susannah the wife of Khousa, Herod's steward, Berenice, Leah, the widow of Nain, and the woman whose sins the Lord forgave (Luke vii. 47), and they all stood in the garden of Philogenes the gardener, whose son the Lord had healed. In answer to the remark of Mary, 'If thou art really Philogenes I know thee,' Philogenes replied that he knows her to be Mary, 'the mother of THARKAHARI [AMATH],' which is one of the mystical names of our Saviour. Then Mary asked him to tell her what he had done with the Body of the Lord, and Philogenes described to her how he had succeeded in making the Jews bury the Body in a tomb close to his vegetable garden, and how he kept watch over it. In the middle of the night he rose up and went to it, and he found all the angelic host standing there. There were 12,000 Cherubim, and 13,000 Seraphim, and 29,000 Powers, and 30,000 Virgins, and hundreds of thousands of angels, and a blazing fiery chariot, with twelve Virgins standing upon

it, and all were singing hymns. Whilst Philogenes stood there watching he saw God the Father appear from His tabernacle of light, and He came to the tomb, and raised Christ from the dead. Philogenes was completely overcome by these sights and their splendour, and would have fallen down and died had not Peter, the interpreter of Christ, sustained him.

Then Christ appeared in the chariot of God the Father, and He addressed Mary, saying, 'MARI KHAR MARIATH,'[1] and Mary replied, 'HRAMBOUNE KATHIATHARI MIÔTH.'[2] Having bestowed upon Mary a number of honourable names, e. g. My holy Ark, My holy Garment, My Water-pot, My Mother, My House, My City, &c., and having described her as the Table of the 'KHÔMTHÔMAKH', the Paradise of the Seventh Heaven, He commanded her to go and tell the brethren that He had risen from the dead. And He told her to say to them also that He would come to them at dawn to-morrow, when He would give unto them His Peace, which He had received from His Father. Then, in the presence of untold thousands of angels of every class, Christ stretched out His right hand and blessed the womb of Mary His Mother. At this moment the Seven Heavens opened, and a 'Man of Light' like unto a pearl appeared, and He was God the Father. Stretching out His hand, which was like snow, He laid it upon the breast and body of Mary, and blessed her womb, and called her 'Fountain of Life', 'Pearl of the Father', 'Our Salvation', &c. At intervals all the angels cried out, 'Hallelujah, Amen.' Then Christ told her that the blessing of the Father, and the might of the Son, and the joy of the Holy Spirit should be with her at all times, and that at her death He would come with His Father, and Michael, and the angels, and would take her to His kingdom. As to her body, a Cherub, with a sword of fire,

[1] i. e. Mary, the mother of the Son of God.

[2] The Son of the Almighty, and the Master, and my Son.

and twelve hundred angels should watch over it until the day of the coming of His Kingdom.

When the angels had departed Mary went and told the Apostles that Christ had risen from the dead. On her arrival she found them making ready to offer up the Offering, and she remained with them and partook of 'the Body and Blood of Christ', and received a blessing from a bishop whose name is not given, but who may have been Peter. And the Apostles rejoiced greatly at the news of the resurrection of our Lord.

Meanwhile the Saviour went up into heaven seated upon the chariot of God the Father, and all the angels accompanied Him until He reached the seventh heaven, wherein was the tabernacle of the Father, which cannot be described. Here was seated the Father, and when His Son arrived He saluted Him, and placed on His head a 'great crown of glory and blessing', the light of which illumined the whole world.

At this point Bartholomew interrupts his narrative to tell the Apostles that he is utterly incapable of describing what took place when the Father put the crown on the head of His Son. And he addresses his son Thaddaeus and adjures him, for the seventh time, not to reveal these mysteries to any impure man. What he saw on the occasion described above took place on the 15th day of the month Parmoute, during Pentecost.

When the Father crowned His Son, He called Him the 'King of Peace'. And He commanded the angels to celebrate that august day by singing 'joyfully glorious hymns' to the Son. That was the day of joy, and gladness, and exultation, and happiness, and immortality, and brightness, and freedom unto salvation, and the remission of sin. The Father then invited His beloved Son to take His seat on His right hand upon 'the throne of light'. The Saviour ascended the throne, and all Angels, Archangels, Cherubim, Seraphim, Powers, Dominions, &c., and the Twelve Virtues of the

Holy Spirit, and the Four and Twenty Elders, and the Seven Aeons, and the Patriarchs, and the Prophets, and all the Righteous, advanced before it, and worshipped the Son of God, saying, 'He is holy. He is holy. He is holy.'

In obedience to the command of the Father the angels sang hymns to the Redeemer, because God had forgiven the sins of Adam and of all his sons. In the first and second hymns each sentence begins with the words 'Glory be to Thee', and contains an honourable epithet of Christ, e.g. Propitiator, Incorruptible, Deliverer of the Universe, Alpha of the Universe. Whilst the third hymn was being sung the Father commanded the angels to bring Adam and Eve into His presence, and Michael went to Paradise and returned with them. Adam was eighty cubits in height and Eve fifty, and Bartholomew says that he never saw any person like Adam, either in heaven or upon the earth. He wore a girdle of pearls about his loins, his eyes sparkled like diamonds, on his forehead were characters and symbols, which were incomprehensible to men, and the Names of the Persons of the Trinity were written upon his body in seven [characters]. His sandal-thongs were fourteen times brighter than the light of the sun and moon. Eve wore the 'adornments of the Holy Spirit', and the angels hymned her as 'Zôê', the mother of all living. Then the Father spoke words of forgiveness to Adam, and told him that he should be in His sight even as was Christ, and that Eve should be, like Mary, a mother in His kingdom. And Michael, assisted by several archangels, Raphael, Asouel, Aphouel, Harmosiel, Sareiouel, Kadiel, and Uriel, sang the third hymn of rejoicing over the forgiveness of Adam. The fourth and the fifth hymns were sung by the angels, and the sixth hymn by Adam, who ascribed glory to God for the deliverance of himself and his wife and sons from the thrall of sin. When he had ended the Seven Archangels fell on their faces, and worshipped God, and praised Him. The last hymn is called

the eighth, probably by mistake of the scribe. It was sung by Abraham, Isaac, Jacob, Job, Moses, Noah, and all the righteous of olden time. Before singing it these Patriarchs ascribed blessing to Adam, and when they had finished it the Father pronounced the blessing of peace upon them, and dismissed them, and every soul went to his appointed place, save Adam and Eve to whom new positions were assigned. They were placed at the entrance to the Gate of Life, so that they might be the first to salute the righteous as they entered Jerusalem, the city of Christ; Adam saluted the men, and Eve the women.

The next section of the Book of the Resurrection begins with a conversation between Bartholomew and the Apostles. Bartholomew proclaims his unworthiness, and belittles his position among men, describing himself as 'the Italian gardener who deals in vegetables'. The Apostles assure him that he is worthy to be among their number, that God has entrusted great and unspeakable mysteries to his keeping, and that he shall be known in heaven and upon earth as 'Bartholomew, the keeper of the mysteries of the Son of God'. After these things Bartholomew says that the Saviour took the Apostles up on to the Mount of Olives, and spoke to them in a language which they did not understand, but which He explained to them later. Then the Seven Heavens were opened, and as the Apostles looked they saw the Saviour standing on the mountain by their side, though His Body towered up into the heavens, and He and they went up into the tabernacle in the seventh heaven wherein dwelt God the Father. The Saviour then asked the Father to bless the Apostles, and He did so, beginning with [Peter], and continuing with Andrew, James, John, Philip, Thomas, Bartholomew, Matthew, James, Simon Zelotes, ... Thaddeus, and Matthias. As each blessing was pronounced all the angels cried 'Hallelujah'.

The narrative is again interrupted by Bartholomew's

expressions of self-abasement before the Apostles, who in answer kissed him on the head, and praised his great humility. This done the Apostles offered up the Offering, and Mary the Virgin partook thereof with them. The odour of the Offering produced a sweet-smelling savour before the throne of the Father. And He hearkened to the prayers of the Apostles, and commanded His Son to go down to the earth, and to comfort and strengthen them, so that they might not think He had forsaken them. Then Christ went to Galilee, where He found Mary and the disciples gathered together, and He made Himself visible to them, and gave them the peace which He had received from the Father; and He breathed on their faces and they received the Holy Spirit. And He shewed them the nail marks in His hands and feet, and the wound in His side, and the marks of the thorns on His brow. At the sight of these the Apostles wept, but the Saviour consoled them, and committed them to the care of Peter, whom they were to obey as they would Christ. Then the Apostles rose up and kissed the side of Jesus, Who took of the Blood which flowed from it, and sealed them therewith. And He blessed them and went up into heaven.

Now Thomas, surnamed Didymus, was not with the Apostles when Christ sealed them, for he had gone to his own city because news had been brought to him of the death of his son. When he arrived there he found that his son Siôphanes had been dead seven days, but this notwithstanding he went to the grave, and in the Name of Jesus Christ, the Son of God, he commanded Siôphanes to rise up, because he wished to speak with him. And Siôphanes at once rose up, with the glory of Christ in his face, and saluted Thomas. In answer to questions put to him by his father, Siôphanes described what had happened to him after his death. When his soul left his body it was received by Michael, who took it and set out for heaven. When the soul passed through the river of fire, thanks to Michael, this river seemed to

Siôphanes to be like unto a river of water. The light emitted by Michael enabled Siôphanes to find a way through the region of darkness, and at length he and Michael entered heaven. When Michael had plunged the soul of Siôphanes thrice into the 'Acherousia Palus' ⲧⲁⲭⲉⲣⲟⲩⲥⲓⲁ ⲡⲁⲗⲩⲙⲏ, a voice came forth from the heights which ordered the angels take the soul into Paradise. Then Michael took the soul into the 'tabernacle of the Father', where it saw the Twelve Thrones of the Apostles, each with the name of an Apostle written upon it. Each throne was overshadowed by a tree laden with fruit, over each throne were a man-headed eagle with extended wings and a canopy set with precious stones. On each throne lay a white robe, and a choir of one thousand angels was appointed to each throne. From the region of the Twelve Thrones Michael took the soul to Paradise, and whilst they were walking together there, the soul of Siôphanes heard his father praying on earth. Thereupon Michael took his soul and placed it in his body, and Siôphanes rose up and spoke to his father.

When the rumour that Siôphanes had risen from the dead spread through the city, a great multitude came to the house where he was, and in answer to their questions he told them how he had been into the Paradise of the heavenly Jerusalem, and how he had sat under the shadow of the trees there for seven days; and how Michael had sealed his body upon earth, and so prevented it from decaying; and how he had been raised to life in the Name of the Father, Son, and Holy Ghost. And the people ran to the place where Thomas was, and blessed his coming to their city, and he baptized twelve thousand of them that day. He also marked out the foundations of a church, and having appointed Siôphanes bishop, he dismissed the multitude in peace. After these things Thomas began to pray to Christ. And whilst he was praying a cloud surrounded him, and when he had mounted upon it it bore him to the Mount of Olives, where he found

the Apostles waiting for him. When they had saluted him, Peter told him that Christ had appeared to them, and had given them His peace, and kissed them and ascended into heaven, promising them as He went that He would be with them always. When Thomas heard these things he wept, and declared that unless he could see Christ, and lay his finger on the nail marks and the wound made by the spear, he would not believe that Christ had risen from the dead. The Apostles endeavoured to convince him, but without success, and even Bartholomew's exhortation failed to remove Thomas's doubt. As Bartholomew finished his words Christ Himself appeared in their midst, and said, 'Hail Thomas, thou little man!' When the Apostles had worshipped Him, He told Thomas to come and touch the marks of the thorns and the spear and the nails on His Body, and to look upon the vinegar and the gall which they gave Him to drink. This Thomas did, and then he said, 'My Lord and God, I believe that Thou art the Father, and the Son, and the Holy Spirit, and that Thou didst rise from the dead, and that Thou hast saved every man by Thy holy resurrection.' And he put out his finger, and dipping it in the Blood which was flowing from our Lord's side, he signed himself therewith. And the Saviour said, 'My Blood of God hath united itself to your bodies, and ye have become divine, even as I.' When Christ had gone up into heaven, having appeared to the Apostles twice, Peter invited the Apostles to offer up the Offering before they separated. And they brought carefully chosen bread, pure wine, and sweet-smelling incense, and with Peter standing by the Sacrifice, the Apostles formed a crown round about the table. Whilst they were partaking of the Sacrifice, our Lord came down to the Apostles, and sat with them.

The break in the text here renders it impossible to complete this portion of the narrative, but the writer of the Book of the Resurrection seems to intend to say that Christ

laid His Body on the table, and that the Apostles divided It. And 'they saw the Blood of Jesus pouring out as living blood down into the cup'. And Peter said, 'God hath loved us more than all the peoples on the earth, for He hath made us to see these great and marvellous things. And our Lord Jesus Christ hath allowed us to behold, and hath revealed to us the glory of His Body and His Divine Blood.' Then they partook of the Body and the Blood, and glorified the Treasury of Life; after this they separated, and they went about and preached in the Name of the Holy and Consubstantial Trinity.

II. THE REPOSE OF SAINT JOHN THE EVANGELIST AND APOSTLE.[1]

The text of this work is edited from Brit. Mus. MS. Oriental, No. 6782. This manuscript consists of thirty-six leaves of fine vellum measuring $13\frac{3}{4}$ in. in length and $10\frac{1}{4}$ in. in width. According to a note on the lower margin of Fol. 28 *b* the volume to which the leaves of this manuscript belong was written in the seven hundred and sixth year of Diocletian, ϩⲛ ⲧⲁⲓϩ ⲧⲥ ⲛ ⲣⲟⲙⲡⲉ ⲛ ⲁⲓⲟⲕⲗⲏ, i. e. A. D. 990. The manuscript contains the following:

1. The Repose of Saint John, the Evangelist and Apostle. Fol. 2 *a*.

2. A fragment of a Discourse by Gregory, bishop of Nazianzus, written in answer to a question of the Archimandrite Eusebius, the Hegoumenos of Ararat, concerning the Manichean heretics. ⲟⲩⲗⲟⲅⲟⲥ ⲉⲁⲩⲧⲁⲧⲟϥ · ⲛ̄ⲥⲓ ⲡⲉⲛ ⲡⲉⲧⲟⲩⲁⲁϩ ⲛ̄ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲉⲓⲛⲧ ⲡϩⲁⲣⲓⲟⲥ · ⲅⲣⲏⲅⲟⲣⲓⲟⲥ · ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲁⲛⲥⲓⲁⲛⲥⲟⲥ ⲧⲡⲟⲗⲓⲥ · ⲁⲧⲱ̄ ⲡⲑⲉⲟ̄ⲗⲟⲅⲟⲥ · ϩⲙ̄ ⲡⲧⲣⲉϥⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟϥ ϩⲛ̄ ⲟⲩⲥⲡⲟⲩⲁϩ · ⲛ̄ⲥⲓ ⲡⲑⲉⲱ̂ⲥⲉ-

[1] The text of an Ethiopic version of this apocryphon, with an English translation, will be found in my *Contendings of the Apostles*, vol. i, p. 214; vol. ii, p. 253.

ⲃⲁⲥⲧⲁⲧⲟⲥ ⲙ̅ⲡ̅ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ⲁⲧⲱ̅ ⲙ̅ ⲁⲣⲭⲙⲁⲛⲇⲣⲓ-ⲧⲏⲥ ⲉⲩⲥⲉⲃⲓⲟⲥ ⲡⲣⲟⲧⲟⲙⲉⲛⲟⲥ ⲛ ⲁⲣⲁⲣⲁⲧ · ⲙ̅ⲡⲉ ⲁⲣⲙⲉⲛⲓⲁ̀ · ⲡⲙⲁ̀ ⲙ̅ⲡⲁ ⲧⲕⲓⲃⲱⲧⲟⲥ ⲙ̅ ⲛⲱⲣϩ · ⲟⲩⲱϩ ϩⲓϫⲱϥ · ⲉⲁⲩϩⲣⲁⲓ̈ · ⲩⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲣⲙⲥⲱⲣⲓⲟⲥ ϩ̅ⲡ̅ ⲟⲩⲛⲟⲩ ⲙ̅ ⲥⲟⲡ̅ⲥ̅ ⲉϥⲟⲩϣ ⲉⲙⲁⲧⲉ · ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ · ϫⲉ ⲙⲁⲧⲁⲙⲓⲟⲛ · ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ · ⲥⲉϫⲱ ⲙ̅ⲙⲟⲥ ⲙ̅ⲡⲥⲓ ⲛⲉⲧ ⲛⲡ ⲉ ⲑⲁⲓ̈ⲣⲉⲥⲓⲥ ⲙ̅ ⲙⲁⲛⲛ · ϫⲉ ⲛⲧⲁⲩⲧⲁϩⲣⲟ̅ ⲉⲣⲁⲧϥ̅ ⲙ̅ ⲙⲓϩⲁⲏⲗ ⲛ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ · ⲉ ⲡⲙⲁ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̅ ⲛⲧⲟϥ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ · ⲁϥⲱⲱⲡⲉ̅ ⲣⲱ̅ ⲛ ⲁⲣⲭⲁⲅⲅⲉ-ⲗⲟⲥ · ⲣⲟⲗⲱⲥ ϫⲓⲛ ⲛ̅ ⲱⲟⲣⲡ̅ · ϫⲓⲛ ⲙ̅ ⲡⲉ · ϯⲥⲟⲡ̅ⲥ̅ ⲛ̅ⲧⲉⲕ-ⲣⲁⲙⲃⲟⲥⲓⲛ · ⲙⲁⲧⲁⲙⲓⲟⲛ ⲉ ⲡⲉⲓ ⲣⲱⲃ ·

Ⲛⲧⲟϥ ϫⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲣⲙⲥⲱⲣⲓⲟⲥ ⲁⲩⲱⲱⲡⲉ ⲣⲡ̅ ⲣⲉⲛⲛⲟⲥ ⲙ̅ ⲥⲟⲡ̅ⲥ̅ · ⲙⲛ̅ ⲣⲉⲛⲣⲙⲉⲓⲟⲟⲩⲉ ⲉⲛⲁⲱⲟⲩ · ⲉⲩ-ⲧⲱⲃϩ̅ ⲙ̅ ⲡϫⲟⲉⲓⲥ ⲱⲁⲛⲧ ⲉⲩⲧⲉⲧ ⲡⲉⲩⲣⲛⲧ ⲉϫⲙ̅ ⲡⲙⲧⲥ-ⲧⲏⲣⲓⲟⲛ ⲕⲁⲗⲱⲥ · ⲣⲡ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ · ⲛ̅ⲧⲉ ⲡ [end].—Fol. 9*b*.

3. A Discourse by Saint Epiphanius, Bishop of Cyprus, on the Holy Virgin who gave birth to God. He recited it on the day of her commemoration, on the twenty-first day of the month of Tôbe. ⲟⲩⲗⲟⲩⲟⲥ · ⲛ̅ⲧⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲉⲡⲓⲫⲁⲛⲓⲟⲥ · ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲙ̅ ⲕⲩⲡⲣⲟⲥ · ⲉⲁⲩⲧⲁⲩⲟⲩ ⲉ ⲧⲃⲉ ⲧⲡⲁⲣⲑⲉ-ⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲁⲣⲓⲁ ⲧⲣⲉϥϫⲡⲉ ⲡⲛⲟⲩⲧⲉ · ⲣⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲉⲥⲣ̅ ⲡⲓⲉⲉⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲧⲉ ⲥⲟⲩ ϫⲟⲩⲧ ⲟⲩⲉⲓⲡⲉ ⲙ̅ ⲡⲉⲃⲟⲧ ⲧⲱⲃⲉ · ⲣⲡ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̅ⲧⲉ ⲛ̅ⲛⲟⲩⲧⲉ · ⲣⲁⲙⲏⲛ :—Fol. 10*a*.

4. A Discourse by Cyril, Archbishop of Alexandria, on Mary the Perpetual Virgin, who gave birth to God. Incomplete. ⲟⲩⲗⲟⲩⲟⲥ · ⲉⲁⲩⲧⲁⲩⲟⲩ · ⲛ̅ⲥⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲉⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲙⲟⲧ ⲛⲓⲙ · ⲁⲡⲁ ⲕⲩⲣⲓⲗⲗⲟⲥ · ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲣⲁⲕⲟⲧⲉ · Ⲉⲁⲩⲧⲁⲩⲟⲩ ⲉ ⲡⲧⲁⲉⲓⲟ · ⲛ̅ ⲧⲉⲧⲟ̅ ⲙ̅ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲑⲁⲩⲓ̈ⲁ̀ ⲙⲁⲣⲓⲁ · ⲧⲣⲉϥϫⲡⲉ ⲡⲛⲟⲩⲧⲉ · ⲣⲉⲛ ⲟⲩⲙⲉ · ⲉⲩⲟⲩⲱⲛϥ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲥⲛⲟⲥ ⲛ ⲉⲟⲟⲩ · ⲙⲛ̅ ⲡⲧⲁⲉⲓⲟ ⲛ̅ⲧⲁⲥϫⲓⲧϥ̅ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̅ ⲡⲛⲟⲩⲧⲉ :—ⲣⲡ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲣⲁⲙⲏⲛ ·:—Fol. 29*a*. This manuscript was copied by a woman, as we

see from Fol. 28*b*, where she entreats the brethren to pray for her. ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛⲁⲉⲓⲟⲧⲉ· ⲙ̅ⲡ̅ ⲛⲁⲥⲛⲏⲩ· ⲟⲩⲟⲛ ⲡⲓⲱ ⲉⲧ ⲛⲁⲱϥ ⲫ̅ⲱ̅ ⲡⲉⲓ ⲕⲉⲫⲁⲗⲁⲓⲟⲛ ⲛ̅ ⲭⲱⲱⲙⲉ· ⲩⲗⲏⲗ ⲫⲓⲁⲛ̅ ⲧⲉⲙⲙⲁⲓⲛⲟⲩⲧⲉ ⲛ̅ ⲥⲱⲛⲉ ⲙ̅ ⲙⲁⲓⲁⲥⲁⲡⲏ· ⲁⲩⲱ ⲙ̅ ⲙⲁⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ[illegible]. Her name has been erased. The MS. is written in a good clear hand (see Plate L), and the text is ornamented with many fine large initials. On Fol. 1*b* is a coloured frontispiece, in which the Virgin, holding the Child, is seen standing upon an orb, within a shrine having an apsidal roof. On her right stands Saint John (see Plate XLIX). On Fol. 2*a* is a rectangular head-piece, with a large leaf at each corner, and above it are two doves. On Fol. 9*b* is a somewhat similar head-piece with one dove above it. On Fol. 10*a* is a smaller head-piece, hastily drawn and poorly coloured, and above it is a figure of the Coptic Cross formed of interlaced work. On Fol. 28*a* is a coloured picture of 'Epiphanius the Bishop', holding a volume decorated with bosses on his left arm, and standing before a shrine (see Plate LI). On the back of this Folio is the Colophon, which seems to indicate that the leaves that follow did not originally belong to the volume. The pagination runs from ⲁ̅–ⲁⲥ̅, ⲁ̅–ⲗⲏ̅, and ⲙⲉ̅–ⲛⲑ̅. Fol. 36*a* is wrongly paged ⲟ instead of ⲍ. The decorated initials in the last section are not so well drawn, and the head-piece on Fol. 29*a* is a poor piece of ornamentation. The finest initial occurs on Fol. 36*a*: it is here reproduced.

III. THE MYSTERIES OF SAINT JOHN THE APOSTLE AND HOLY VIRGIN.

This important apocryphal work is edited from the Brit. Mus. MS. Oriental, No. 7026. This manuscript contains 83 paper leaves measuring $11\frac{1}{4}$ in. in length by 7 in. in width. The pagination runs from $\overline{\text{ⲁ}}$–$\overline{\text{ⲙⲉ}}$, then from $\overline{\text{ⲗⲉ}}$–$\overline{\text{ⲙⲁ}}$, and then from $\overline{\text{ⲡⲉ}}$–$\overline{\text{ⲣⲟⲉ}}$; in other words, the pagination is very faulty. The quires contain from one to eight leaves each, and are signed by the letters ⲁ, ⲃ, ⲅ, ⲇ, ⲉ, ⲋ, ⲍ, ⲏ, ⲑ, ⲓ, and ⲓⲁ. The writing is bold and the characters are thickly written in a brownish-black ink; the text is ornamented by two head-pieces and a considerable number of large initial letters, which are more or less decorated. A typical page of text is reproduced on Plate LIII, and Plate LII shews the character of a decorated head-piece and the opening words of the Mysteries of Saint John. The Colophon (see Plate LIV) states that the manuscript was written by Victor the deacon, the son of Mercurius the deacon, the son of Eponuchos the archdeacon of [the church of] Saint Mercurius, the General-in-Chief, in Latopolis, or Asnâ (Esna) and it is dated on the third day of the month of Thoth, in the fourth Indiction, in the seven hundred and twenty-second year of the Era of the Martyrs, which is the three hundred and ninety-fifth (*sic*) year [of the Hijrah, or Flight of Muḥammad the Prophet], i. e. A. D. 1006. The following is Sir Frederic Kenyon's transcript of the first part of the Colophon which gives these facts:—

ⲉⲅⲣⲁⲫⲏⲙⲉⲛⲏ ⲑⲱⲑ ⲩ̄ ⲓⲛ$^{\delta}$ ⲇ̄
ⲁⲡⲟ ⲧⲟⲩ ⲁⲅⲓⲟⲩ ⲙⲁⲣ$^{\tau}$ ⲯⲕⲃ̄ ⲉⲧⲟⲩⲥ ⲧⲟⲉ

ⲉⲅⲱ Ⲃⲓⲕⲧⲱⲣ ⲉⲗⲁⲭ ⲇⲓⲁⲕ/ ⲩ̄ⲩ̄[1] ⲙⲁ
ⲕⲁⲣⲓⲟⲥ Ⲙⲉⲣⲕⲟⲩⲣⲓⲟⲥ ⲇⲓⲁⲕ/ ⲡⲁⲓⲥ ⲧⲟ$^{\upsilon}$ ⲙⲁ

[1] ? = ⲩⲓⲟⲩ.

καριος Επωννχος αρ^{χ} διακ/ του
αγιου Μ$\overline{ερ}$ μεγαστρατηλατα απο (τῆς)
πολεως Λατων εγραψας βιβλος
παντων αναγνωθι την βιβ
λιου επευξεται με οπως ✝ εξα
γει $\overline{κς}$ την ελεοινο μου βιον
ευαρεστον εγενετο αμην//

The second part of the Colophon (see Plates LIV and LV), which is written in Coptic, reads thus:

'[This manuscript was written] through the zeal and the care[1] of our God-loving and alms-loving brethren [Mi]chael, the archdeacon and monk, and our brother Zacharias, the second deacon and monk of [the Church of] Saint Mercurius, the General, which is in the Mountain of T'bô (Edfû).[2] They prepared this book, and they placed it in their Monastery in order that they might read therein, and that those who shall hear it read with diligent attention may benefit themselves in the fullest measure. May the Lord Jesus Christ bestow upon them great ..... and patient endurance. May He deliver them from the wiles of the Devil and from wicked men. May He set blessing, and prosperity, and salvation in their Monastery. May He preserve the life of our father and chief Abba Abraham, and the lives of all the brethren who bear the cross who are in their Monastery, each one of them according to his name. May He bring their holy blessings upon [Mi]chael and Zacharias, men who are of no account, when they shall depart out of the body, and receive [their] inheritance with the coenobite fathers, Apa Pachomius, and Apa Theodorus, and Apa Palamôn, and Apa Petronius, and Apa Hôrsiesios, and all the [other] coenobite fathers. May this be unto all of us! Amen.'

[1] i. e. at the expense of.

[2] The ancient Egyptian .

The MS. Oriental 7026 contains two works:

1. The Mysteries of John the Apostle and holy Virgin, which were explained unto him in heaven. In the peace of God. Amen. ⲡⲁⲓ ⲛⲉ ⲡ̅ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲱ ⲡⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ⲧⲁⲩⲧⲥⲁⲃⲟϥ ⲉⲣⲟⲟⲩ ϧⲛ̅ ⲧⲡⲉ ϧⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̅ⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲙⲏⲛ. Fol. 1 *a*.

2. The life and conversation of our holy and glorious father Apa Pisentius, the bishop and anchorite in the Mountain of Tsenti, which were described by John the Presbyter, on the day of the commemoration of the saint, which is the thirteenth day of the month Epeph. In the peace of God. Amen. Fol. 20 *a*.

The work entitled the Mysteries of John opens with the statement that, after the Saviour had risen from the dead, He came to the Mount of Olives and sat down there. He then caused a cloud to travel through all the countries into which the Apostles had departed, and they mounted upon it and were brought by it to their Saviour Who was seated on the Mount of Olives. Then John, referring to the favour which the Lord had towards him, asked the Saviour to take him up into heaven, and to explain to him the mysteries thereof. In answer the Lord said, 'Let us pray to My Father,' and when He and John had prayed a long prayer, and the Saviour had said 'Amen', the heavens opened on each side of them, and rolled away until the seventh heaven became visible to the Apostles. Out of this heaven there came a mighty Cherub, whose body was 'filled with eyes', and from it there poured forth such dazzling splendours that all the Apostles fell terrified to the earth, and they became as dead men. Then the Saviour took hold of their hands, and removed fear from their hearts, and they became of good cheer. Of all the Apostles John alone was so bold as to address the Lord, and he asked Him to explain the ordinance of this terrible Cherub. The Lord made answer saying

that 'the words of the Father have been hidden within him, from their beginning until their fulfilment'; and then, turning to the Cherub, He commanded him to take His 'beloved John' into heaven, and to explain to him the meaning of everything about which he should ask any question. And at once the Cherub lifted him up on his wing of light, and flew up to heaven with him. In the First Heaven he saw twelve men, each seated on a throne within the great gate; these were the twelve rulers of the years, whose operations were directed by Michael. Each ruled for one year at a time, and in this way the earth yielded its crops of grain and fruit regularly.

John then asked why it was that there was sometimes a famine in one place or another, and also why it happened that in some years when water was not over-abundant the harvest was good, and why it happened that even when water was abundant there was sometimes a famine. In reply the Cherub said that the water that watered the earth was under the feet of the Father. If men commit sin when the Father is about to lift His feet and let the water flow up, He restricts the supply of water, and the harvest on earth is poor in consequence. When men do not commit sin He allows an abundance of water to come upon the earth, and the harvest is good. At times the sins of men are so many that the intercession of Michael and 120,000 angels is necessary to induce the Father to allow a sufficient supply of water to come upon the earth. As concerning water, the Cherub goes on to inform John that it existed before God created the heavens and the earth, and that only God knows who created it. To swear a false oath by water is a sin unforgivable, even as it is to swear a false oath by wheat.

The mention of wheat causes John to ask the Cherub to tell him the history of the wheat-plant, and where it grew originally. In reply the Cherub told him that when Adam and Eve were in Paradise they had permission to eat of every

tree, with the exception of the tree of good and evil. When the Devil, who was jealous of Adam because the Sun and Moon worshipped him daily, caused Adam and Eve to be expelled from Paradise, they departed to the land of Eueilat (Havilah, חַוִילָה), where they lived in care and anxiety, and found no food to eat similar to that which they had enjoyed in Paradise daily. In their want they cried out to God, and the Son was sorry for them, and He went to His Father, and entreated Him not to allow the man whom They had created in Their Image and Likeness to die of hunger before His Face. The Father told the Son that, since He had made Himself the Advocate of the man who had transgressed His commandment, He must feed him upon the flesh of His own body. When the Son left His Father's presence He took a small portion of His own Divine Flesh, and rubbed it down to powder, and brought it to His Father. Thereupon the Father added to it a portion of His own Body, i. e. of His 'Flesh which is invisible', and made of these portions of the Divine Bodies a grain of wheat, which He sealed in the middle with the 'seal of light'. Then taking up the grain of wheat He gave it to His Son, and told Him to give it to Michael, who was to give it to Adam, and to teach him how to sow it and reap it. When Michael had received the grain he went to Adam, who was standing in the river Jordan, and crying to God for food, for he had eaten nothing for eight days, and gave him the grain of wheat; when Adam had received it, and knew what it was, and how it was to be used, 'his body recovered its strength,' and he cast himself down in homage at the feet of Michael.

The Cherub then transported John to the Seventh Heaven, wherein all the angels of heaven were gathered together. Here he saw the Cherubim, who were dressed in wheat and held golden censers, and the angels, who held golden phials out of which they poured the dew which fell upon the fields of the earth. Michael was the Overseer of

all the angels, and he directed the works which they carried out; his name was inscribed on their garments, and the angels cried out his name continually. This name acted as a protection, and prevented the Devil from carrying off the angels when their duties made it necessary for them to descend to the earth.

In the Seventh Heaven John saw also a fountain with waters like milk and as white as snow; round about it were trees laden with fruit of all kinds, and an angel stood by the side of it, his wings dipping in the water. This fountain was the source of all the dew that fell upon the earth. At intervals a trumpet sounded, and then the angel shook his wings, and the dew upon them fell to the earth. An angel of wrath came and wept tears of blood into this fountain, but Michael came with a sponge and wiped away all these tears. The angel of wrath was the Angel of Famine, who endeavoured at all times to bring want and misery on the earth; but Michael, assisted by four hundred thousand angels, watched over the dew until it reached the earth.

After this the Cherub set John on his angel of light and bore him away to the Land of Edem (קֶדֶם), i. e. to the land of the sunrise, where was situated the spring that formed the source of the rivers Phisôn, Tigris, Gêôn (the Nile), and the Euphrates. Close by it was Paradise, and John asked the Cherub to shew him the tree, of the fruit of which Adam ate and became naked. The Cherub then led John into Paradise, and shewed him a tree with roots that went very deep into the ground, and there was no fruit upon it, and it was covered with thorns. According to the Cherub the fruit of that tree was 'a kind of apple'. Whilst John was looking at the tree and wondering, he saw Adam, who was some distance away, and was coming towards him. He appeared to be weeping, and he was engaged in collecting in his garment the dead leaves under the tree, of the fruit of which he had eaten, and carrying

them away and burying them. In answer to John's enquiry as to why Adam was doing this, the Cherub told him that when the Devil had tempted Adam and Eve, all the sweet-smelling trees in Paradise lost their smell, and their leaves began to fall off, and Adam began to dress himself in them.

John next asked why the Devil had been allowed to enter into Paradise and seduce Adam and Eve, and pointed out to the Cherub that this could only have taken place by God's consent. In answer to this the Cherub told John that Paradise was guarded by two companies, each containing twelve angels, who served alternately a day a time. The moment seized on by the Devil to enter Paradise was when one company of angels had left Paradise and the relieving company had not taken up their duty. At this moment there was no angel in Paradise, and Adam was able to eat the forbidden fruit without let or hindrance, for the two companies of angels had agreed together to let him have the opportunity of committing sin. The Cherub did not agree with John that Adam was blameless in consequence of this agreement, but condemned his impatience, saying that had Adam waited God would have allowed him to eat of the tree of the knowledge of good and evil. When Adam had eaten of the fruit, the mantle of righteousness wherein he was clothed left him, and his body, which had been about twenty feet in height and ten feet in breadth, decreased greatly in size and became naked. Whether any change took place in the body of Eve after her fall is not stated, but the Cherub explains to John that she was created in the body of Adam at the time when he was created, and that God did not at once separate the two bodies. Eve was not hidden in the rib of Adam, but her body was brought out from Adam's body when God made a deep sleep to fall upon him. Adam first perceived the loss of his mantle of righteousness through the feeling of cold that attacked his finger-nails, which were white, like his body. And the Cherub

told John that when Adam saw his finger-nails change colour he cried out and wept, even as did Hezekiah when he was sick and turned his face to the wall.

This allusion to Hezekiah and the wall John did not understand, and he asked the Cherub to explain it. He did so, and told him King Solomon, who had acquired great power over the devils, compelled them to describe to him every kind of disease, and to tell him what remedies were to be employed in healing them. When he had received from the devils both diagnoses and prescriptions, he went into the House of the Lord and wrote them on a wall therein. Every person who was sick went into the temple, and having identified his disease or ailment, read the remedy attached to it, took it, and was healed at once. When Hezekiah became king he plastered the wall with lime, and so obliterated the prescriptions written upon it. And he was one of those who suffered greatly, for during his sickness, in addition to the pains of his sickness, he was sorely troubled by the thought that in plastering the wall in the temple he had destroyed the means for his cure. The Lord, however, had mercy upon him, and sent to him Isaiah, who told him to poultice himself with wild figs.

Then John asked the Cherub to explain to him the operations of the Cherubim in heaven whose voices are so loud that they terrify men on the earth. The Cherub told him that these angels control the winds as they come out of the storehouses of heaven, and the fall of the rain upon earth; but for them the rain would descend with such violence that the earth would be laid waste by a water flood as it was in the days of Noah.

John's next questions concerned the earth and the sky, and he asked the Cherub what supported the sky and the earth. The Cherub replied that the sky was suspended by faith, and that the earth was supported on four pillars sealed with seven seals. When John asked what was under

the pillars, the Cherub replied that the Creator of them knew what appertained to them. In answer to further questions concerning the physical heavens the Cherub told him that the twelve hours of the day were measured by twelve Cherubim, each of whom sang a hymn, the singing of which lasted exactly an hour. The twelve hours of the night were measured by the prayers of the beasts, and birds, and reptiles that pray every hour, and each of their prayers lasts exactly one hour. At the end of the twelve hours of the day the Cherubim blow trumpets to let Michael know that the day is done, and then he speaks to the Angel of the Sun, who brings the course of that luminary to an end for the day.

Passing from natural phenomena John next asked the Cherub, Is the life of a man predestined from the time when he is in his mother's womb, or not? Is he at that time predestined to be a righteous man or a sinner? And the Cherub told him that whatever was decreed by God concerning a man before he began his life in his mother's womb came to pass. Then John asked the Cherub if the matter whereof man was made was superior to that of which the beasts were composed. The Cherub's answer is not quite definite, for he replied that after death each man is taken to the place which he deserves, and that as for the animals, whether they were living or dead, their place was the earth. In answer to further questions, the Cherub told John that animals possessed souls, which were in their blood, and that after their death they neither experienced enjoyment nor suffered pain.

John's next questions concern the stars, which the Cherub in making answer divides into three classes: 1. Those which remain in the sky until noon, but which are invisible because of the light of the sun; 2. The Seven Stars of the Northern Heaven (Great Bear?), which remain in the sky always; 3. The Seven Stars that are called ⲛⲉⲉⲛⲧⲏⲣ. And he went

on to say that although there are very many orders of stars that move from the places wherein they were set originally, the ordinances of God concerning them abide for ever. With this answer the Cherub closed the conversation between himself and John, whom he commanded to go down again into the world, and to declare to men what he had seen. Then the Cherub took John down to the Mount of Olives, where he found all the Apostles gathered together. When he had told them of everything which he had seen they kissed each other, and each Apostle departed to the country from which he had been brought by the cloud, and continued to preach the Gospel.

IV. THE LIFE AND CONVERSATION OF PISENTIUS, BISHOP OF TSENTI, BY JOHN THE PRESBYTER, HIS DISCIPLE.

The Life of Pisentius, which herein is attributed to John the Presbyter, his disciple, and is written in the dialect of Upper Egypt, has much in common with the Life of this Saint which is attributed to John the Presbyter and Moses, Bishop of Keft, in the Memphitic version published by M. Amélineau.[1] Many events in the life of the saint are described in both versions, but each version contains a number of facts which are not found elsewhere. Of the early years of Pisentius nothing is known. He was probably born about A. D. 550. His parents were no doubt well-to-do farmers, and it is probable that they lived quite near to the town of Keft, the modern Ḳufṭ, or Coptos, in Upper Egypt, or to the town of Ḳuṣ, which is only a few miles from Coptos. When only a few years old, he was sent by his father to assist in tending the flock of sheep belonging to the family, and he probably continued to do this until he reached the years of

[1] *Un Évêque de Keft au VII^e siècle*, Paris, 1887.

early manhood. It is not stated in our text that Pisentius went to school, but from the fact that when he became a monk he began to learn by heart certain Books of the Bible, it is quite clear that he must have been able to read. It seems reasonable to assume that he had learned to read and to write in some school which was under the direction of Christians, probably in one of the monastic schools of Coptos. When and at what age Pisentius became a monk is not known, but the ascetic labours which he performed could only have been undertaken by a full-grown man.

In the opening paragraphs of his Life of Pisentius, John the Presbyter describes the joy which men, and beasts, and birds feel on the day of the commemoration of the Saint, and points out his inability to do justice to the memory of the holy man, who must be included among the number of those who are the salt of the earth and the light of the world. He then describes an incident which shews that Pisentius was a kind and considerate man. Certain tenants of his brother either could not or would not pay their rent, and when the matter was brought before Pisentius he advised him not to seize the poor man's ox, and not to treat harshly any debtor, and not to attempt to force him to pay by legal means.

John passes on to describe how Pisentius, on one occasion, recited the whole of the Books of Jeremiah and Ezekiel without stopping, whilst his brother and a companion were waiting to visit him in his cell. The Memphitic version gives us an idea of the plan by which Pisentius committed the whole Psalter to memory. In the hottest days of the year, and in the hottest times of the day, he used to go out to the desert and stand upright on the hot rocks, in a place where no one could see him. He there tied a very large stone to his neck, and this stone was so heavy that only with the greatest difficulty could he hold himself upright. He then began to recite the Psalter, and it was only when he had recited the whole Book without making any mistakes that he

removed the stone from his neck. Meanwhile his bare feet became badly burnt by the hot stones on which he stood. Pisentius also learned by heart the Books of the Twelve Minor Prophets, and a certain brother who was once able to see him when he was engaged in reciting them saw that one of the Twelve Prophets came into his cell as he began to recite the Book which bore his name, and remained with him until he had finished it. Pisentius received other heavenly visitants in his cell, for John says that, on one occasion when the Saint was suffering from some disease of the spleen, a certain brother went into his cell to see him, and found there a very hairy man who was no other than Elijah the Tishbite.

The next incident in the life of Pisentius recorded by John concerns a certain sick brother of Tsenti, who longed for a little fish. When Pisentius knew of this, he bade the sick man be of good cheer, and went to fill his water-pot at the appointed time, and as he went he prayed to God to grant his desire. When Pisentius arrived on the river bank and was filling his pot, he saw immediately in front of him a large fish which was stranded in the shallows. He went into the water, seized the fish, and carried it back to the monastery, and the sick man and all who knew of his longing for fish believed that God had answered his prayer without delay. This incident is not recorded in the Memphitic version.

On another occasion Pisentius went to the well to draw water and to fill his water-pot, but when he arrived there he found that he had forgotten to bring with him the leather bucket and the rope with which to pull it up. For some reason he found it to be impossible to return to the monastery to fetch them, and he therefore prayed to God to make the water to rise in the well until its level was high enough to allow him to fill his water-pot. When he had ended his prayer, the water rose at once to the top of the well, and Pisentius, having filled his water-pot, commanded the water

to go down again. The water obeyed, and as it sank a certain shepherd, who looked into the well, saw it sink by degrees until it reached the bottom. The authority for this story is Paham, a fellow monk, who regarded Pisentius as one of the most holy men of his day. Paham used also to tell a story of how, when he and his brethren once saw what they believed to be a fire burning in the cell of Pisentius, they got up on a wall and looked over into the cell. There they saw the holy man standing up praying, and the light which they had seen proceeded not from a fire, but from his ten fingers, each of which was shining brightly.

One of the chief characteristics of Pisentius was his great humility and his desire to escape from the praise of men. After many years passed in a life of contemplation the congregations of Coptos decided that it would be greatly to their benefit if Pisentius was made their bishop. As soon as the holy man heard of their decision he fled from his monastery of Tsenti, and hid himself in the hills that stand behind Western Thebes. In this place there were many large ancient Egyptian tombs, and in the subterranean chambers of any one of these he could hide himself securely; this was the course which he adopted. The clergy of Coptos, however, followed him, and eventually they found his hiding-place. When they had failed to induce him to accept the office of Bishop they appealed to Apa Colluthus, a very holy man, and entreated him to use his influence to make Pisentius do what they wanted. When the clergy left Pisentius a vision fell upon him, and he heard a voice, which called him by name thrice, and ordered him to accept the office of bishop, and not to leave the Church of Coptos as it were a widow. The result of this was that, when Colluthus came to Pisentius, and asked him who he was that he should answer the clergy of Coptos in the manner in which he had done, Pisentius expressed his willingness to do as they wished. Thereupon the clergy took him to Rakoti (Alexandria), where he was consecrated

bishop by Damianus some year between 570 and 603, and on his return to Coptos he was solemnly enthroned by the officers of the Patriarch.

The rule of the new bishop was kindly, and his charities were innumerable. He devoted his own private means and the emoluments of his office to the service of the poor, and he established a system of poor-relief in the winter, which provided for the most pressing needs of the poverty-stricken in all the towns and villages on both banks of the Nile between Coptos and Syene, i.e. a distance of nearly 150 miles. Pisentius then devoted his attention to correcting the loose morals which obtained among many of his flock, and he warned them in an Epistle, which John quotes, that if they did not pay heed to his words, God would bring upon them 'a nation fierce of visage and cruel', which lacked compassion, and would spare neither old nor young. This nation was, of course, the Persians, and Pisentius, who was a shrewd observer of political events, foresaw that the Church in Egypt would suffer greatly if these 'barbarians' once obtained a hold upon Egypt. Between 514 and 520 the Persians actually invaded Egypt, and as soon as Pisentius knew that they were masters of the Delta he fled to Western Thebes, where he hid himself. With him went John the Presbyter, who took with him water-pots and ropes and skins for drawing water from wells. After they had been in hiding for some time their supply of water failed, and John all but died of thirst. Pisentius, however, worked a miracle, and when he sent John, who was dizzy and delirious through thirst, to the water-pots, he found them to be full to the brims with water which was 'white as milk and white as snow', and was like unto the flowing water of the Nile.

The stories told of Pisentius by John the Presbyter shew that the fame of the saint was widespread in Upper Egypt, and that even his name became a word of power as mighty as the name of any of the ancient kings of Egypt. When John

was returning late one evening from Western Thebes, whither he had been sent by Pisentius, he was chased by two hyenas, which tried to drag him off the animal which he was riding. In his terror he cried out to Pisentius, and as soon as the beasts heard the saint's name they fled. A little further along the road he was chased by wolves, and he abandoned his animal and tried to escape, at the same time calling upon Pisentius for help. As soon as the wolves heard that name they uttered awful cries, and turned and fled in an opposite direction. When he returned to the monastery he found that his animal had arrived before him. The blessing of Pisentius was greatly prized by all his flock, and the Sign of the Cross made by him over any person or thing became a potent spell. On one occasion a man brought an ewe to him so that he might make the Sign over it. The saint did so, and when the ewe brought forth the lamb was marked with the Sign of the Cross. Every sick person over whom Pisentius made the Sign of the Cross with his hand recovered, and the Sign being made by him, with his finger dipped in holy water, over a person possessed of a devil drove the devil away immediately.

The very dust of the ground which the foot of the saint had touched possessed power to heal. Thus, according to a story told in the Memphitic version, a certain woman who was dropsical, and another who had a violent headache and fever, lay in wait for the holy man as he was returning to his cell, intending to ask him to heal them. When the saint caught sight of the women, he began to run to his cell, whereupon one of the women ran after him, but failed to overtake him. The woman sank exhausted to the ground, but seeing the footprints of Pisentius she began to collect the sand in them, and afterwards, in great faith, to rub the sand over her forehead. Immediately she did this her headache departed. When the dropsical woman saw this she begged her companion to give her a little of the holy sand to eat. As soon as she had swallowed it the swelling in her

body subsided, and she was healed at once. The woman who had collected the sand took the remainder to her house, where she kept it as an amulet or talisman. Soon after this a son was born to her, but when he began to grow up she found that there was some serious defect in his feet, and that he was tongue-tied. One day she remembered what the sand had done for her and her neighbour, and she took what remained of it and, mixing it with water, gave it to the child to drink. Within a week the child obtained the use of his feet, and his tongue was loosened, and he could talk.

The flock of Pisentius believed that he had the power to smite the wicked with sickness, and John gives an example of his use of it. A certain man in Coptos of a jealous disposition accused his wife of illicit relations with a priest, and turned her out of his house, and went round the town abusing the priest and his bishop. Both the wife and the priest were innocent, and the wife's relations endeavoured to make peace, but failed, and the bishop told the priest to do nothing, as he would find a means of proving that he was innocent. One evening at sunset violent sickness attacked the jealous husband, and his sufferings were so great that he felt certain he was going to die. In his agony he entreated his father to carry him to Pisentius, and his parents, believing that he would recover if the holy man made the Sign of the Cross over him, did so. The sick man and his parents believed implicitly that Pisentius had smitten him with the sickness, and that only he could remove it. When the man was brought into the presence of Pisentius he humbled himself, and agreed to do whatsoever he was commanded by the bishop, and was immediately healed by him. This and many other stories related by John prove that the bishop was a shrewd observer of the affairs of his flock, and a keen judge of their characters.

The knowledge of one important event in the life of Pisentius we owe entirely to the Memphitic version published

by M. Amélineau. From this we learn that during the Persian invasion the holy man fled to a tomb in the recesses of the mountains in Western Thebes, and hid himself there for a long time. Only John knew where he was, and he used to take him a supply of food and drink each Sabbath-day. The tomb wherein the saint took refuge possessed a large hall about 80 feet square, and its roof was supported by six pillars. This hall was made probably under one of the kings of the New Empire, and had been turned at a much later period, perhaps in one of the early centuries of the Christian era, into a common burial-place for the mummies of people of all classes. At all events, when John was taken there by his master the hall contained many mummified bodies, and the air was heavy with the odour of funerary spices. Pisentius and his disciple opened some of the coffins, which were very large, with much decorated inner coffins. One mummy was swathed in silk (ⲟⲗⲟⲥⲓⲣⲓⲕⲟⲛ), and must therefore have belonged to the third or fourth century of our era. As John was about to leave Pisentius he noticed on one of the pillars a small roll of parchment, and when Pisentius had opened it he read therein the names of all the people who had been buried in that tomb. The roll was probably written in demotic, and it is quite possible that the bishop could read this easily.

On the following Saturday when John returned with the provisions for the week he heard Pisentius talking with some one, and as he listened he realized that the some one was one of the mummies. He sat down and the mummy stated that his native town was Erment,[1] that his parents were called Agricolaos and Eustathia, and that they were worshippers of Poseidon. When he was about to die the angels called ⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ came to him and enumerated to him his sins, and drove into his body iron knives and

[1] Or, Armant, a town eight miles south of Thebes, on the left bank of the Nile.

daggers, grinding their teeth as they did so. Then Death appeared to him, and the pitiless angels dragged his soul out of his body, and having tied it to a black horse led it away into Ement (Amente). On the road thither it was tormented and tortured by wild beasts and monsters of all sorts, and at length it was cast into the outer darkness. Here was a pit 150 feet deep, filled with seven-headed reptiles, the bodies of which were covered with scorpions, and the soul was given over to the Worm that never ceased to devour. The soul was tortured by being bitten by the teeth of the Worm every day of the week except Saturday and Sunday. The mummy went on to say that the prayers of Pisentius had caused the Lord to procure permission for his soul to return to earth temporarily, and he entreated the saint to pray that he might not be cast back into the torments of Amente. Pisentius assured him that God would shew mercy to him, and told him to go to sleep until the day of the general resurrection, when he should rise up with the rest of the world. Thereupon the mummy lay down in its coffin, and became silent as before. John declares that, as God is his witness, he saw the mummy lie down in its coffin. Pisentius knew that John had heard the mummy talking to him, notwithstanding John's denial, and he threatened him with excommunication if he told any one what he had seen and heard during the saint's lifetime.[1]

When Pisentius felt the time of his death drawing near, on the night of the eighth day of Epêp, he cried out to John and asked him if there was any one with him. John replied that the only men with him were Moses and Elijah the Presbyter. Pisentius addressed Moses, telling him that he would not be able to 'escape from this burden',[2] and exhorted him to lead a 'correct life', and to take care of

[1] An English rendering of the whole passage is given *infra*, p. 322.

[2] i.e. the bishopric of Coptos; in fact Moses was the successor of Pisentius.

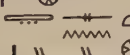
his books (ⲭⲁⲣⲧⲏⲥ). He next exhorted Elijah the Presbyter to govern the brethren wisely, and to take heed that they obeyed the rules of their order. Pisentius then said he had been warned that he had only five days to live, and that he must perforce leave them. For three days he lay motionless in his cell, neither eating nor drinking; he spoke to no one, and was to all intents and purposes a dead man. On the night of the twelfth of Epêp he cried out suddenly, and told John that he was going to die at sunset on the thirteenth day, i.e. on the morrow. On the morning of the thirteenth he again spoke to John and told him that he had no money to pay for his funeral, except one holokottinos (or, solidus) which he had always kept by him for the purpose, from the days when he was a simple monk living in his cell. This he told John to take and to buy with it a shroud, and to bury him in his skull-cap, girdle, tunic, and monk's garb. At sunset on that day he died, and having wrapped him in his grave clothes, they buried him on the following day in the mountain, in the place where, according to his own instructions, a grave had been dug for his body.

V. AN ENCOMIUM ON SAINT JOHN THE BAPTIST BY SAINT JOHN CHRYSOSTOM.

The text of this work is edited from Brit. Mus. MS. Oriental, No. 7024. This manuscript contains forty-nine parchment leaves measuring 11½ in. in length by 9¼ in. in width. The pagination runs from ϫ–ϥϩ. The quires are six in number, and each is signed with a letter. The quires Ⲁ, Ⲃ, Ⲅ, Ⲇ, and Ⲉ contain each eight leaves, and quire Ⲋ contains nine leaves. Each page is filled with two columns of writing, the number of lines to the column varying from twenty-two to twenty-six. The text is broken up into a large number of small paragraphs, each of which begins with a coloured initial.

The general character of the writing is well illustrated by Plate LVI; the title of each work in the manuscript is enclosed within an ornamental border, and the most complete border is shewn on Plate LVII. The manuscript is dated on the sixteenth day of the month ....., of the fifteenth Indiction, of the Era of the Martyrs year 701 = the Era of the Saracens 375 = A. D. 985. The colophon (see Plate LVIII) reads:

'This book was made through the zeal and care of our God-loving brother [Mi]chael, the son of the blessed man Stephen, the trainer (?) of lions who is attached to the patrol of the plain round about the city of Snê,[1] who paid for it with the proceeds of his labours. He gave this book to the Monastery of Saint Mercurius in the mountain of the city of Tbô,[2] for the salvation of his soul and in order that they (i. e. the monks) may read therein in the name of Saint John [Chrysostom] and Saint Apa Pahômô (Pachomius), and that Saint Mercurius, the general and valiant martyr, and Saint John, the Baptist and forerunner of the Christ, and Saint Apa Pahômô (Pachomius) the Archimandrite, may make supplication to Christ on his behalf, and may bless him in this world and deliver him from all the snares of the Devil and from evil men, and may assist him in every good work, and that after the affairs of this life are ended he may be worthy of the forgiveness of his sins, and may receive an inheritance with all the saints. May it be even so! Amen.

[1] The Egyptian Sen , or Sen-t , or Sni-t , or Ta-Sni-t.  , the capital of the third nome of Upper Egypt, which is situated about half-way between Aswân and Luxor. The town was the centre of the cult of the *Latus* fish; hence the Greek name of the nome, Latopolites, and the Greek name of the town Latopolis.

[2] The Egyptian Ṭebt, , the modern Edfû, or Utfû.

'Remember me, even me, Theopistos, the feeble one, the deacon, the son of Severus the archpresbyter of Saint Mercurius of the city of Snê. I wrote this book with my own hand. Pray ye for me so that God may forgive me my manifold sins, for indeed they are very many. May it be so!'

At the foot of the page containing the colophon is the name of Abba Nicodemus, who seems to have been an ecclesiastic in the town of Apollinopolis.[1]

The Brit. Mus. MS. Oriental, No. 7024, contains two works:

1. An Encomium pronounced by Saint John Chrysostom, the Archbishop of Constantinople, on Saint John the Baptist, the forerunner and the kinsman of Christ. **ⲟⲩⲉⲩⲕⲱⲙⲓⲟⲛ ⲉⲁϥⲧⲁⲧⲟⲟϥ ⲛ̄ⲥⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲁϩ ⲛ̄ ⲉⲓ̈ⲱⲧ ⲉⲧ ⲧⲁⲓ̈ⲛⲧ ⲕⲁⲧⲁ ⲥⲁⲟⲧ ⲛⲓⲙ ϥⲁⲥⲓⲟⲥ ⲁⲡⲁ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲏⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̄ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟⲗⲓ̈ⲥ ⲁⲧⲱ ⲡⲉϫⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲉⲡⲉⲟⲟⲧ ⲙ̄ⲡ̄ ⲡⲧⲁⲓ̈ⲟ ⲙ̄ⲙ̄ ϥⲁⲥⲓⲟⲥ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲥⲧⲏⲥ ⲁⲧⲱ ⲡⲉⲡⲣⲟⲇⲣⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲁⲧⲱ ⲡⲉⲧⲥⲩⲉⲛⲛⲏⲥ ⲙ̄ⲙ̄ ⲡⲉϫⲥ̄.** Fol. 1*a*.

2. The Instructions of Apa Pachomius the Archimandrite. **ⲟⲩⲕⲁⲑⲏⲥⲓⲥ ⲉⲁϥⲧⲁⲧⲟⲟⲥ ⲛ̄ⲥⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲁϩ ⲛ̄ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲛⲧ ⲕⲁⲧⲁ ⲥⲁⲟⲧ ⲛ̈ⲓⲙ· ⲁⲡⲁ ⲡⲁϩⲟⲙⲓⲱ ⲡⲁⲣⲭⲙⲁⲛⲇⲣⲓⲧⲏⲥ.** Fol. 18*a*.

The Encomium on John the Baptist opens with the ordinary apology of the encomiast, and with an allusion to the 'halting tongue of the writer' and to his lack of ability to carry out the work which he has begun. Chrysostom says that it is especially difficult for him adequately to deal with the merits of John the Baptist, because Athanasius, Theophilus, Cyril, and Innocent, all great and inspired writers, have devoted special works to his life and deeds, and almost every Father of the Church has in one way or another described the glory of the virgin and martyr who was the kinsman of Christ.

[1] The Egyptian Beḥuṭet , the modern Edfû, or Uṭfû.

The name of John the Baptist is a medicine that heals every disease, and the first three letters thereof, ⲓⲱⲁ, are 'wonder-worthy', for they form the Sacred Name ⲓⲁⲱ, which was the Gnostic equivalent of the Hebrew YÂH. The name of John is the lamp of the world.

The author of the Encomium proceeds to narrate briefly the murder of John, and the carrying of his head to Herod, who gave it to Salome, the daughter of Herodias. When Christ heard of this He departed to a desert place, whither He was followed by a large multitude. When the evening fell the disciples wished Christ to send away the multitude, urging as the reason that it was necessary for them to go and buy food. Christ, however, had pity on them and, taking from the disciples five barley cakes and two fishes, He brake them, and gave the pieces to the disciples, who in turn gave them to the groups of people seated on the grass, and every one ate his fill and was satisfied. According to the author of the Encomium, this was an honour paid by Christ to John, and the feeding of the five thousand men, besides women and children, was the gift of a funerary meal, like those which people are in the habit of giving to their neighbours and to the poor whensoever their relatives die. 'All classes of people have always been accustomed to distribute alms and gifts of food in charity, on behalf of their kinsfolk whensoever any one of them died,' are the words of the encomiast. He states that the Patriarch Joseph distributed alms when his father Jacob died, but on what authority is not clear.

The encomiast then explains the words, 'What went ye out into the wilderness to see? A reed shaken with the wind?' (Matt. xi. 7), and his explanation is unusual. According to him the reed which Christ mentioned was not the ordinary reed of the desert, which, in common with every kind of tree, and even grass, is swayed by the wind, but the 'speaking reed', ⲧⲥⲛϧⲉ ⲛ̄ ⲍⲱ, which is fixed in places of contest,[1]

[1] Copt. ⲭⲉⲙⲙⲟⲉⲓⲧ; rendering doubtful.

and can be heard a very long way off. When this instrument is sounded the people know that something of importance has happened, and they flock to the place where it is, and then they find out who is the victor in this or that contest. It seems as if the 'speaking reed' must be some kind of trumpet that was sounded at intervals in the gymnasia during athletic contests and feats of strength. John the Baptist was not heralded by a trumpet, and therefore those who went out to see him had no right to expect to find some great personage arrayed in rich apparel, and they did not find such.

The remainder of the Encomium deals with a variety of matters. According to a legend here given, when the Flood came upon the earth, it carried away Adam's body from his grave, and washed it into Jerusalem, where it became buried. When Jesus was in His Agony and saying, 'My Father, deliver Me from this hour,' at the very moment when He uttered these words the toe-nail of His right foot struck the head of Adam.

A second legend concerns John the Baptist and his mother Elisabeth. When Herod began to slay the little children, Joseph took Jesus and His mother and fled to Egypt, and Elisabeth seized John and fled with him into the desert. Seeing that she was pursued by the officers of Herod, and that they were close upon her, she cried out to a rock near her, and besought it to admit herself and her child into it. The rock opened its mouth and received her straightway, and therein she and John lived in great comfort until John shewed himself on the Jordan. Whatever they wished for they found, and whether they wanted locusts or wild honey the supply was always adequate. In summer their abode was cool, and in winter it was warm; when they wished to go out the rock opened of itself, and when they came back to it, it repeated the process and admitted them. And in their journeys about the desert they were never molested by wild animals.

The next section of the Encomium is of singular interest. Chrysostom, or rather the writer of the Encomium, states that what he is now about to relate he found in one of the ancient manuscripts which the Apostles had deposited in the Library at Jerusalem. The narrative which he quotes purports to be the work of John, the brother of our Lord, and describes how the Apostles were gathered together to our Lord on the Mount of Olives, after His resurrection. The Apostles asked Him how they were to obtain right information about John the Baptist, and in answer He took them up upon a cloud into the sky and shewed them the first, second, fourth, fifth, sixth, and seventh heavens, but He would not allow them to enter into any of them. He next took them to the Third Heaven, into which He led them, and they saw John the Baptist, and Zacharias and Elisabeth arrayed in very splendid garments which were studded with jewels of all colours and precious stones. And the Saviour walked about this heaven and shewed the Apostles all the glorious things therein, and all the imperishable gifts which he had given to His forerunner and kinsman. After this He summoned into His presence Michael, and Sedekiel, and the Seven Archangels, and addressing them and the Apostles, He called upon all of them, one by one by name, and bade them bear witness that He had given the Third Heaven to His kinsman John the Baptist, and that He had given John the right and power to bring therein all those who loved him on earth, and to array them in celestial apparel. And at the same time the Lord gave John a ferry-boat made of gold, wherein he was to transport across the Lake or River of Fire, from earth to the Third Heaven, the souls of all those who had celebrated his commemoration upon earth. When these souls arrived at the other side of the Lake, or River, all were compelled to submit to baptism in the fire; the good found the liquid fire as pleasant as the water of a hot bath, but the wicked were consumed by it.

After this the Lord walked about the Third Heaven with His Apostles, and He took them through meadows of asphodel, wherein were trees laden with fruit which sent forth delicious odours, and aromatic herbs of many kinds. A vine there was laden with ten thousand bunches of grapes, and each bunch produced nine gallons of wine. Each cluster on the date-palms yielded ten thousand dates, and was as long as a man is high. Each fig-tree produced ten thousand figs, and each fig was large enough to furnish a full meal for three men. Each ear of wheat produced ten thousand grains, and each grain yielded six measures of flour.

In one part of the Third Heaven the Apostles saw a number of oars and lamps, and they asked the Saviour to explain to them their purpose. He replied that one lamp, with its seven wicks, belonged to each oar, and that the oars were to be employed in rowing the souls of those who loved John upon earth, over the river of fire in the boat of gold. The lamps were to burn before them, and light them until they had passed over the roads of darkness, and entered the Third Heaven. Whether the oars were to be worked by John the Baptist, or whether they were to work of their own accord, is not stated; it is probable that they worked the boat of gold backwards and forwards across the river of fire by the directions of John. When the Saviour had said these things He and the Apostles went up again upon the cloud which had brought them to the Third Heaven, and the cloud came down and deposited them on the Mount of Olives. Then the Saviour stood up and prayed with the Apostles, and having given them 'Peace' He ascended into heaven with great glory. The Encomium ends with an exhortation to the brethren to repent, and to give alms to the poor and to the Church, and to ascribe glory to John the Baptist.

VI. THE INSTRUCTIONS OF APA PACHOMIUS THE ARCHIMANDRITE.

These Instructions or Admonitions were addressed by Pachomius to a certain monk who had become wroth with a brother monk of Tabenna and had abused him with great violence. They form an excellent example of the terse style of Pachomius, and many of them resemble his exhortations which the 'Paradise' of Palladius in its Syriac Recension has made known to us.[1] They seem to have been addressed to the irascible brother in the presence of the whole congregation of monks. Pachomius begins: Hearken, my son, be wise, and receive the admonitions which your conduct has made it necessary for me to give you. There are two courses open to you; you either make yourself independent of myself and this monastery, or you listen to my instructions. Be obedient like Abraham, humble like Jacob, and wise like Joseph. Wake up, remain not with the dead, be long-suffering, fast, pray always, bow your neck, and humble your mind. Watch, be sober, be not careless, let not the works of evil enter your soul, for if they do they will drive it away from God, and it will lose control of itself, and will finally come to the Tartarus of Amente. I know well by experience how the spirits of evil attack a man, and when in my youth I tried to escape from them by fleeing into the desert they followed me, and buffeted me, and compassed me about until I felt that I had no power even to stand up to fight. Terror filled my mind, and I obtained no rest until I threw myself at the feet of God. Then, when I had wept humbly, and fasted, and watched, the Enemy and his fiends were stricken helpless, and joy came to me. Abuse no man. God hates the man who whilst paying Him

[1] See *Paradise of the Fathers*, English translation by Budge, vol. i, pp. 129–131, 144–149, 283 ff.

honour hates his brother. The truly humble man judges no man, and abuses no man. Who are you that you should judge a slave who is not yours? Mix not yourself up with men, flee the honour of men, love those who revile you; but make every man profitable to you, and make yourself profitable to every man. Laugh not at any word of scurrility which you may hear any brother utter. Do not abandon your courage. You may forget and sleep, but your enemies neither forget nor sleep; flee from greatness, and embrace lowliness. If you cannot stand alone, cling to some servant of the Gospel of Christ, or submit yourself to one who has learned to submit and abase himself. If you want to live among men you must make yourself like Abraham, Moses, and Samuel; if you wish to live in the desert you must do as the prophets did.

Above all flee the desire of lust, for that renders a man incapable of comprehending the mystery of God and the language of the Spirit, and it deprives him of the blessings of God. Watch, be bold, be strong, but be long-suffering also. Flee comfort, and be not careless, or vices will overcome you before you realize that they are upon you. When honour is paid to you abase yourself and glorify God; if men revile you glorify God likewise. Wander not hither and thither seeking God, for He fills heaven and earth, and He is in you. When will you wake up out of your state of carelessness? Rouse yourself and be sober. Why are you angry because some brother sayeth something about you? Why do you rage like a wild beast? Test everything, lay hold upon what is good, flee to the Lord at every hour, and sit down in His shadow. Attach not yourself too closely to any man, but love your brother. Remember your own failings, and judge not and forgive, so that you may not be judged, and may be forgiven. If you do not forgive your erring brother you yourself shall not be forgiven. If you intend to put your brother in fetters, prepare yourself at once

for punishment for your own offences. O wretched man, remember your own secret sins, and your hidden passions! The contest is set, and we must fight and struggle so that we may not be defeated. If you hate your brother you become a stranger to God; if you bind him you shall be bound, and if you reject him you shall be rejected, and pitiless angels shall flog you with whips of fire for ever. Your brother is an image of God; if you disgrace him, or think scorn of him, you disgrace God and think scorn of Him.

The Fathers abstained from the drinking of wine, which is full of penalties of every kind. Wine causes our members to twitch and to move about helplessly, and our limbs to shake and tremble, and it makes the head to split with pain, and gives rise to much sin. It turns the prudent man into a reckless fool, it makes the conscience shameless, and the tongue to chatter uncontrolled. Wine is, of course, a good thing when taken in moderation, but if you keep your eyes fastened on wine-bottles and drinking-pots you will go naked and bare. The disciples of Christ must keep away from wine. The Fathers only used it as a medicine, and Timothy was only allowed a very little, even though his body was infirm. I am afraid to say what I want to say, and yet I will say it: Let no man drink wine at all, so that he may not destroy his own salvation. These words many will find very hard, nevertheless, it is best to abstain from wine, for sobriety is most beneficial in the ascetic life. The sober man shall sail his ship straight into the harbour of salvation, and he shall drink of the good drinks of heaven. Greater than sobriety, however, is humility; it is the girdle-wall of the virtues, the treasury of deeds, the armour of defence, and the medicine for every grief. Humility is chosen of God, and honourable before God. Armed with it we can tread on the Enemy.

Fight, my beloved, for the end draws nigh. Our calamities have come upon us because we have not afflicted ourselves.

Let us fight for our crown, and the throne which is prepared, and the kingdom, of which the door is opened wide. Let us put on sorrow as a garment, and renew ourselves in humility. Virginity means chastity of both mind and body. If you love money you are a slave, and are not free to serve God. Your body is the chariot, let continence be the charioteer. God will give you the skill of the saints in fighting, and the general-in-chief of the hosts of the Lord shall stand at your right hand, and you shall set your foot upon the neck of the Prince of Darkness, and shall drown Pharaoh, and you and your people shall pass over the salt sea of this life. Whether you are alone, or among a crowd, pass judgement on yourself daily. It is better to be one of a thousand and possessing a little humility, than to live in a tiger's cave in pride. Lot lived in Sodom, and was a good man; Cain was one of four people on the earth, and was a sinner.

Watch carefully for the fiends that attack you, for they come on your right hand and on your left; this is the way in which they tried to overcome me, and once the Devil appeared to me in the form of a wild ass. Put on humility, make yourself a companion of weeping, and make your abode a tomb. You ask Christ to forgive the multitude of your own sins, and yet you object to forgive your brother a trifling offence. Make supplication to your brother because you have caused him pain. Then shall your weeping be abundant, but great joy shall run through your tears; and when the Devil shall hear you weep he will be put to shame. Finally, O my brother, make peace with your brother, and you shall pray for me. I am unable to do anything in the matter, but I humble myself because of my wish.

EGYPTIAN MYTHOLOGY IN COPTIC WRITINGS.

From first to last the literature of the Egyptian Christians affords proof that they never succeeded in removing from their minds a number of religious beliefs, and eschatological notions, and mythological legends, which were the product of their pagan ancestors. In the mind of the ancient Egyptian, the barrier between the living and the dead was so slight and so shadowy that he believed himself able to describe the doings of the dwellers in Deadland with the same accuracy of detail as he would the doings of his countrymen in a neighbouring town. Deadland itself he divided up into a number of districts and provinces each with its capital town, which his imagination peopled with gods, and with spirits, souls, and shadows of the dead, and with the forms of dread powers of evil. His theologians carefully mapped out the road from Egypt to the Other World, and they paid special attention to the description of the region where the souls of the wicked received punishment, and emphasized their narratives with realistic illustrations. The Pyramid Texts of the VIth dynasty (3700 B.C.) supply abundant details concerning the life of the blessed, and the coffins of the XIth and XIIth dynasties contain copies of 'Guides' to the Other World, and describe the difficulties which had to be overcome by souls from this earth before they reached the Field of Offerings, and the City of the God, and were welcomed by the 'God of souls'. In the long course of Egyptian history the beliefs about Amentet, the Emente and Amente of the Copts, changed very little, and the general characteristics of this place and its torments were as real to the Egyptians who worshipped God as to those who many centuries before had worshipped Horus the Elder, or Rā or Osiris. The Coptic

texts in this volume supply many proofs of the above statements, as the following examples shew:

1. One of the commonest names in ancient Egyptian for the place of departed spirits is Amenti, or Âmentet. This the Egyptian Christians retained in all their theological works, and in the Book of the Resurrection of Jesus Christ Amente is the name given to the hell into which Christ descended.

2. The Egyptian Âmenti possessed Seven Ārits, or Halls, and many doors, or pylons, the number of which is given as ten, twelve, fifteen, or twenty-one.[1] The Coptic Amente had many door-keepers (p. 181), and must therefore have had many doors.

3. In the Egyptian Âmenti there were cauldrons and pits of fire, in which the bodies of the wicked, and their souls, were destroyed. The wicked were dragged to the block of slaughter by Shesmu, the headsman of Osiris, they were slain by the 'Watchers' who carried slaughtering-knives and had 'cruel fingers', and their bodies were burned.[2] The Ninth and the Twelfth Âats were regions of fire.[3] In the Eleventh Section of the Book 'Âm Ṭuat' there are five pits of fire. In the first two the bodies of the wicked were consumed, in the third their souls, in the fourth their shadows, and in the fifth their heads. The fire in each was supplied by a goddess, from whose mouth a stream of fire descended into the pit. In the Coptic text Death laments that the fires have been extinguished (p. 181), and that Gehenna has gone cold, and that the brazen fiery furnaces have been overthrown (p. 187).

4. The Book of Gates and the Book 'Âm Ṭuat' describe the occupations of many classes of beings in Amenti, and the Coptic text speaks of the 'servants, and ministers, and the envoys of Hell being unoccupied', and states that the 'angels' were scattered.

[1] See Book of the Dead, chaps. cxliv–cxlvii.
[2] Ibid., chap. xvii, ll. 26 ff.
[3] Ibid., chap. cli.

5. One section of the Egyptian Åmenti was under the rule of Set, and in it lived the Sebâu fiends, the Smaiu fiends, the Ṭeshriu devils, and many other forms of evil spirits. Set was the personification of all physical and moral evil, and he and his fiends took the forms of foul animals, venomous reptiles, e. g. serpents, scorpions, vipers, &c., in order to do harm to man. The 'Abaddon' or 'Death' (p. 180) of the Coptic Amente is the equivalent of Set.

6. In the Coptic Amente lived Death with his six sons (p. 180), and in the form of a seven-headed serpent, or of seven serpents, they wriggled into the tomb of our Lord to find out when His Body was going into Amente. The seven-headed serpent of the Gnostics is only a form of the serpent Nāu,[1] the seven necks of which were seven uraei,[2] and the belief in this monster is as old at least as the VIth dynasty. The 'seven uraei of Åmentet' are mentioned in the Book of the Dead,[3] and these are no doubt to be identified with the 'worms in Rastau that live upon the bodies of men, and feed upon their blood',[4] and the 'lord of light' is adjured to 'swallow them up'. In the Papyrus of Iuâu (ed. Naville, Plate XIX), these worms are said to be nine in number, and their names are given.[5] The kingdom of Seker, the Death-god, was guarded by several serpents, e. g. Nāu, Nehepu, Åmen, Ḥeqent, Ṭepân, Ṭer, &c.[6]

7. When Death returned to Amente after Christ had broken its doors and shattered their bolts and overthrown the fiery furnaces, he found the place swept and bare (p. 187). There were, however, three voices there which cried out in fear and anguish, and it was still a place of sighing, sorrow, and tears. In the third Gate of the Egyptian Åmenti, the

[1] .

[2] Unâs text, l. 630 = Teta, ll. 305, 307.

[3] Chap. lxxxiii.

[4] Chap. i b (Papyrus of Nekhtu-Åmen).

[5] Nārtiânkhemsenf, Ḥerfemqebf, Ānkhemfenṭu, Sāmemqesu, Hahuti-åmsau, Sheptemesu, Unemsāḥu, Sāmemsnef, Ānkhembetumitu.

[6] The Book Åm-Ṭuat, sections iv and v.

souls that were imprisoned there 'made lamentations' when the God of Light left them in their darkness.[1] In Ȧmenti the gods weep when the Boat of the Sun has departed, and left them to be consumed in the fiery lake Netu.[2] In the Circles of the Ṭuat the noises made by the souls shut up inside them are like the 'hum of bees', 'the lamentations and weeping of men', 'the bellowing of bulls and other male animals', 'the shrieks of men in anguish', the 'wailing of cats', the 'confused cries of men crying out in entreaty to Rā', 'the cries of men on a battle-field', the 'scream of the hawk', and the 'cries of birds that quarrel in their nests'.[3]

8. Besides the weeping and gnashing of teeth which were in Amente there was the 'worm which never sleepeth' (p. 187). In the Egyptian Ȧmenti there were several terrible serpents, any one of which might be the prototype of this unsleeping serpent, e. g. Neḥeb-kau[4] and Rerek.[5] All such monsters passed their whole time in devouring the dead, and in carrying out the commands of their overlord. The type of them all is the awful serpent called Ȧmkhu, which lived in the Sixth Division of the Other World 'and devoured the shades of the dead, and ate up the spirits of the foes of the god, and crushed all those who were hostile to him'.[6]

9. When Christ entered Amente there was, according to the Coptic text (p. 181), terrible quaking, the air was shaken, the foundations of heaven rocked, and the hours of the day and night were thrown into confusion. When King Unȧs entered the Other World the heavens dissolved, the stars shook, the bones of the earth-gods shook with terror, and all those who were there fled in dismay and dire confusion before his coming.[7]

10. Two of the magical names of Christ are given in the

[1] Book of Gates, section iii.
[2] Ȧm-Ṭuat, section v.
[3] Ȧm-Ṭuat, section viii.
[4] Book of the Dead, chap. cxlix, Aat x.
[5] Ibid., chaps. xxxiii and xxxix.
[6] Ȧm-Ṭuat, section vii.
[7] Unȧs text, ll. 512 ff.

Coptic text (pp. 183, 188), 'Iaô' and 'Tharkahariamath'; for the use of magical names in Egyptian texts compare Book of the Dead, chaps. clxii, clxiii, clxiv, and clxv, and the Harris Magical Papyrus (p. 7).[1]

11. Among the celestial powers gathered together about the Saviour as he sat on the right hand of the Father were the 'Twelve Virtues of the Holy Spirit' (p. 194). The ancient Egyptians also believed that divine beings possessed 'qualities' or 'attributes', which in a certain way could have independent existences. These qualities or characteristics were called 'KAU'[2] and 'ḤEMSUT',[3] and the earliest use of the words with the meanings just given is found in the Pyramid text of Unàs, where it is said of the dead king, 'The KAU of Unàs are round about him, and his ḤEMSUT are under his feet.'[4] The Sun-god Rā possessed fourteen KAU, that were bestowed upon him by Thoth, and a text at Denderah[5] states that these were: 1. Intelligence; 2. Victory; 3. Splendour; 4. Strength; 5. The Power to grow; 6. Abundance; 7. Majesty; 8. The Power to provide funerary offerings; 9. Prevision or Readiness; 10. Stability; 11. Action; 12. Obedience; 13. The Sense of Touch; 14. The Sense of Taste.[6] Each of these KAU assumed a form in which it could appear

[1] For the facsimile see *Egyptian Hieratic Papyri in the Brit. Museum*, Pl. XX ff.

[2] or .

[3] , or .

[4] Unàs, ll. 502, 503 = Tetà, l. 30.

[5] Mariette, *Denderah*, text, p. 220.

[6] 1. ; 2. ; 3. ; 4. ; 5. ; 6. ;

7. ; 8. ; 9. ; 10. ; 11. ; 12. ;

13. ; 14. .

to men and from which it might transmit its animating influence to them.

12. When the Lord stood on the Mount of Olives with His disciples, He uttered the words 'Atharath Thaurath' as words of power, and immediately the Seven Heavens were opened (p. 202). The ancient Egyptians believed that everything could be obtained by the man who was provided with the knowledge of the necessary 'ḥekau',[1] or words of power, and all their religious literature is full of allusions to the use of such. In the Book of the Dead a whole chapter (xxiv) is devoted to obtaining the words of power which a man needs in Amenti.

13. After the death of Siôphanes, his soul went down into the river of fire, and it seemed to it to be like a river of water (p. 207). The Book of the Dead contains many allusions to this lake, or river of fire, e. g. chapters xvii (l. 41 Nebseni), cxxvi, where there is a picture of it, lxiii B, l. 3, lxxi, l. 18, &c. In the Book Àm-Ṭuat (section v) there is a picture of the river of fire, here called Netu , and in it we see the heads of the wicked who are being boiled therein. In the Book of Gates (section iii) there is another picture of the Lake of Fire,[2] or boiling water, the stench of which is so great that the birds fly away from it whenever they come near enough to smell it. The waters of this lake scald the wicked when they attempt to pass through them, or to drink of them, but the righteous pass through them unharmed, and drink of them at pleasure. Siôphanes saw a region filled with fire (p. 207), and with this compare the region of pits full of burning coals described in the Book of Gates (section iv).

[1] , or , or .

[2] .

14. In the 'Mysteries of Saint John' it is said that a Cherub took him up on his wing of light and carried him up into heaven (p. 242); when they arrived there the gate was opened before them by the warders. There John saw twelve men seated on thrones, and he was told that they were the rulers of the worlds of light. In Egyptian mythology the deceased was sometimes carried to heaven on the wing of the God Thoth, and the keepers of the gates of the sky threw open their portals without delay. The twelve men of the Coptic text, who govern the production of the crops and the fruits of the year, recall the gods of the seasons and the year in the second section of the Book Ȧm-Ṭuat, who provide the gods with grain, herbs, and vegetables.

15. In the Coptic text the Father is seated above the water which flows down and waters the earth, and He regulates the supply with His feet (p. 243). This view is a modification of the old Egyptian belief that the throne of Osiris was set above the fountains of the celestial Nile,[1] which formed the source of the Nile that flowed through Egypt. Originally Osiris was a water-god, a fact which is proved by a statement of Rameses IV who says, 'Thy nature, O Osiris, is more mysterious than that of any other god .... Indeed thou art the Nile, and thou art mighty upon the river-banks at the beginning of the season [of inundation]. Men and gods live through the emanations which flow from thee.'[2] Rightly then do we find Osiris near the gods of the seasons in the second section of the Book Ȧm-Ṭuat, for it was through the 'sweat of his hands' that the operations of the Season-gods produced the crops. The Egyptian Christians thought that St. Michael prayed to God for three days and three nights each year to induce Him to allow the Nile to rise and the Inundation to appear.

16. The next object of mystery to John was water itself

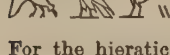
[1] See the Vignette in the Papyrus of Hunefer, Plate III.

[2] Mariette, *Abydos*, tom. ii, plates 54, 55.

(p. 244), and in answer to his question about it the Cherub told him that water existed before the heavens and the earth were created, and that none knew who created it except God. The view of the Cherub represents accurately the opinion of the Egyptians on the great antiquity of water. In the beginning nothing existed except the great mass of water which formed the primaeval ocean, and was called NUN[1] or NU. In this water lived the primaeval god Pautti,[2] and it was out of this water, which was formed by the exudations of his body, that Pautti 'raised up' the heavens and the earth and everything in them.[3] Under the Ancient Empire it was thought that Temu was the god who dwelt in Nun, and that it was he who created all things out of Nun by the utterance of words of power which voiced the ideas existing in his mind concerning the things he wished to create. The subject was one of difficulty to the Egyptians, and opinions about it differed considerably, for we find the Heliopolitan priests claiming in chapter xvii of the Book of the Dead that it was their god Rā who was 'Nu, the great god who created himself'.[4]

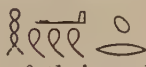
17. When Adam was expelled from Paradise he wandered about the earth seeking for food, and not being able to find any like that which he was accustomed to eat in Paradise, he was in great danger of starving (p. 244). He cried out to the Lord, Who went to the Father and entreated Him not to let die the man who had been created in the Image of God. The Father told the Son to give His own Flesh

[1] , later , in Coptic ⲛⲟⲩⲛ.

[2]  .

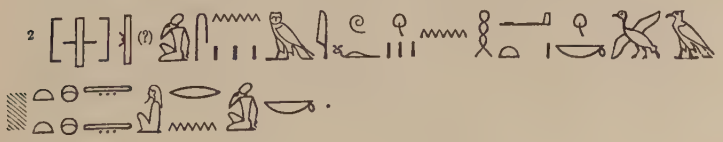
[3] For the hieratic text, hieroglyphic transliteration, and translation see *Egyptian Hieratic Papyri in the British Museum*, Plates XXV–XXVIII.

[4] .

to Adam to eat, and the Lord took a little piece of flesh from His side, and rubbed it down into small pieces. When the Father saw these He took a portion of His own invisible Flesh and added it to them, and out of them He made a grain of wheat, which He sealed. He then told the Son to give the grain to Michael, and that Michael was to give it to Adam and teach him how to sow and reap it. This legend is derived directly from the Egyptians, who believed that wheat was made of the body of the primaeval god Pautti, and of the body of Osiris, or Neprâ-Osiris. In the illustrations to the Sixth Section of the Book of Gates we see the followers of Osiris cultivating wheat in the fields of the god, and large wheat plants growing there. These plants are called the 'body of Osiris'  , and the blessed who eat them eat the body of their god. In a remarkable hymn to Osiris[1] we find a direct proof that the Egyptians identified Osiris with the primaeval god Pautti, and it follows that if wheat was made of the body of Osiris it was also made of the body of Pautti, a very ancient form of the Earth-god. After enumerating the proofs of the greatness and goodness of Osiris the author of the hymn says, 'Thou art the father and mother of men, they have life through thy breath, they eat of the flesh of thy members. "Pautti" is thy name.'[2] Thus the Coptic form of the legend about the origin of wheat rightly makes it to be formed of the Bodies of the Father and the Son.

18. The Cherub told John that the sky was suspended by faith, and that the earth was supported on four pillars (p. 254). The old Egyptian belief was that the sky was

[1] Published by Erman, *Aeg. Zeitschrift*, Bd. xxxviii, pp. 30 ff.

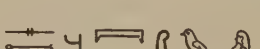
[2]  .

supported on four pillars, which were called the 'four pillars of the sky',[1] or the 'supports of Shu'.[2] The sky is called 'place of the four pillars'.[3]

19. The seven stars in the north of the world (p. 257) are, undoubtedly, the seven stars of the Great Bear, which were supposed to be the dwelling-places of the soul of Typhon.[4] The other stars referred to may be either the 'Akhemu-sek' or the 'Akhemu-urṭ', i. e. the 'Imperishable stars', and the 'Stars that never rest'.

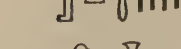
20. In the Encomium on John the Baptist (p. 342 f.) a legend is quoted from a 'little old manuscript' in the Library at Jerusalem, to the effect that our Lord gave John a boat made of gold, in which he would be able to ferry over the river of fire to the Third Heaven the souls of those who had honoured or commemorated him upon earth. Here we have a survival of an ancient Egyptian legend which is found in the Pyramid texts of the VIth dynasty. The Egyptians believed in the existence of a celestial ferryman called 'Ḥer-f-ḥa-f',[5] i. e. 'His face behind him', or 'Maa-f-ḥa-f', i. e. 'Looking behind him',[6] because in manœuvring his boat he had often to turn his head round and look behind him. He had in primaeval times ferried the gods over into heaven,[7] and was in later times the recognized ferryman for all the dead. But only the righteous dead were transported to heaven by him, and every dead person had to be declared 'just' before heaven, and earth, and the Island [of Osiris], before he was allowed to enter this ferry-boat. Even King Pepi could not obtain the use of the ferry-boat until this

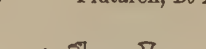
1 .

2 

3 Unâs, l. 222.

4 Plutarch, *De Iside*, chap. 21.

5  .

6  Unâs text, l. 489.

7 See Unâs, l. 490.

assurance was given to Ḥer-f-ḥa-f.[1] This ferryman appears in the Theban Recension of the Book of the Dead, and in a Vignette in the Papyrus of Ani (Plate XVII) he is seen seated in a boat, with his face turned behind him. The ninety-eighth and ninety-ninth chapters of the Book of the Dead were written to enable the deceased to obtain a boat wherein to sail over to the Island of Osiris, but we see from the ninety-ninth chapter that he was obliged to recite the magical names of every part of the boat, and those of the wind, and the river, and the river banks, and the ground, before it would move from its moorings. In the Coptic legend the boat of gold takes the place of the Egyptian ferry-boat, and John the Baptist is made to assume the character of Ḥer-f-ḥa-f.

On p. 345 Peter is made to ask what certain lamps and oars which he sees in the Third Heaven are used for, and the Lord tells him that the righteous shall be ferried over the river of fire in the boat of gold by these oars, and that the lamps are intended to light the boat on its way through the darkness. The number of oars is not stated, but it seems clear that the writer of the legend had in his mind some confused remembrance or knowledge of the Four Oars which form the Vignette of chap. cxlviii of the Book of the Dead. In the Papyrus of Ani (Plate XXXVI) the Four Oars are depicted, and the name of each is given, and we learn that each had power to row the deceased round about one of the four quarters of heaven. By the side of each stand three bearded gods, in mummy form, with a lily and a libation vase on a funerary table before them. Behind each group is an open door. The papyrus supplies no information about the oars or the four groups of gods, and we must seek for it elsewhere. The gods, without doubt, represent the divine beings who are supposed to work the oars, and they must form the crews that row a boat about the four quarters of

[1] See Pepi I, text, l. 400.

heaven. It is noteworthy that there are only three gods in each group.[1] In spite of this, however, it is tolerably certain that they are intended to represent the four Horus gods, who in the Pyramid texts ferried the dead from earth to heaven.[2] Originally the four gods were Horus of the gods, Horus of the Horizon (Harmakhis), Horus of the East, and Horus of Shesemtâ, but later the attributes of these beings were usurped by Mest, Ḥep, Ṭuamutef and Qebḥ-senuf, who are commonly called the 'Sons of Horus'. The mention of the oars in the Coptic text recalls a passage of interest in the Pyramid texts.[3] In many passages the divine ferryman and the Horus gods are adjured to bring the ferry-boat for the king's use, but in one place 'What is in the hand of the ferryman', i. e. the oar, is addressed, and adjured to ferry the king over to the Island [of Osiris]. The Coptic text implies that if John the Baptist were engaged, or were unwilling to ferry souls over to the Third Heaven, the waiting souls might cry out to the oars, and they would do it without him.

[1] The three gods may represent only a 'plural of majesty'.

[2] See the text of Pepi I, l. 261 .

[3] Mer-en-Rā, l. 786.

PASSAGES OF SCRIPTURE QUOTED OR REFERRED TO

	PAGE
GENESIS:—	
i. 1	243
i. 1–12	338
ii. 11	244
ii. 16, 17	244
iii. 5	362
v. 24	363
ix. 6	316
xii. 1	352
xxii. 1–11	353
xxvii.	296
xxvii. 43	269
xxviii.	296
xxviii. 11 ff.	269
xxx. 35 ff.	269
xxxii. 24 ff.	269
xxxii. 30	270
xxxv. 10	353
xli. 40 ff.	353
xli. 42.	296
xlix. 8.	360
EXODUS:—	
iii. 2	272
iv. 31	378
xiv. 21, 22	276
xvii. 13	293
xxxiv. 30	297
NUMBERS:—	
v. 12 ff.	313
xi. 4–31	275
xx. 11	276, 288
xxi. 3	292
xxi. 23	293
xxi. 34	360
DEUTERONOMY:—	
iii. 2	360
xxii. 29	305
xxxi. 4	360
JOSHUA:—	
ii. 10	360
vi. 17	363
JUDGES:—	
xvi. 4–21	364
1 SAMUEL:—	
i.	296
ii. 22	306
ii. 30	361
iii. 13	306
xvi. 11, 12	378
2 SAMUEL:—	
vi. 3–8	297
xii. 13.	365
1 KINGS:—	
vi. 14	296
xvii. 3.	368
xvii. 6.	289
xvii. 9.	356
xviii. 31	353
xix. 1 ff.	356
xix. 5–8	289
2 KINGS:—	
ii. 11	363
ii. 21	295
iv. 41	298
v. 21 ff.	301

2 KINGS (*continued*):— PAGE
xx. 2 . . . 253
xx. 7 . . . 253

2 CHRONICLES:—
xx. 7 . . . 353

JOB:—
v. 7 . . . 255
xiv. 1 . . . 255
xxviii. 22 . . 180
xl. 8 . . . 264

PSALMS:—
ii. 7 . . . 283
ix. 17 . . . 368
xvi. 8 . . . 318
xx. 5 . . . 275
xxix. 1, 2 . . 314
xxxiv. 17 . . 260
xxxv. 11 . . 360
xxxvii. 6 . . 294
xxxix. 6 . . 377
xlvi. 10 . . 281
xlix. 12 . . 326
lv. 22 . 289, 293, 368
lxv. 4 . . . 363
lxxii. 13 . . 354
lxxviii. 20 . . 276
lxxviii. 70 . . 378
lxxxv. 10 . . 369
lxxxviii. 12 . . 180
xci. 1 . . . 369
xci. 9–16 . . 317
xcix. 6 . . 272
cx. 4 . . . 283
cxviii. 10 . . 353
cxix. 24 . . 262
cxix. 46 . . 277
cxix. 50 . . 297
cxix. 120 . . 368
cxxxvi. 19 . . 360
cxxxix. 9, 11 . 363
cxlv. 18 . . 274
cxlviii. 5 . . 277

PROVERBS:— PAGE
vi. 34 . . . 310
xv. 11 . . . 180
xx. 1 . . . 375

ISAIAH:—
xxxviii. 2 . . 252
xxxviii. 21 . . 253
xli. 8 . . . 353
lxvi. 21 . . 376
lxvi. 24 . . 187

JEREMIAH:—
iii. 22 . . . 351
v. 9 . . . 378
ix. 5–9 . . 367
xvii. 5, 7, 8 . . 291
xxiii. 24 . . 363
xxxv. 6, 8 . . 296

EZEKIEL:—
i. 18 . . . 242
x. 12 . . . 242
xvi. 29 . . 372
xviii. 21, 22, 27 . 351
xviii. 32 . . 350
xxxiii. 11 . . 350

DANIEL:—
i. 16 . . . 274
iii. . . . 357
vi. 16 . . . 356

JOEL:—
iii. 2–12 . 367, 368

MICAH:—
vii. 2 . . . 376
vii. 9 . . . 310

HABAKKUK:—
i. 5 . . . 340

ZECHARIAH:—
iv. 9 . . . 296

Malachi:—	page
iii. 1	340
iv. 2	296
Tobit:—	
iv. 7, 8, 11	286
xii. 7	304
Matthew:—	
ii. 1	342
ii. 13, 14	343
iii. 2	340
iii. 17	349
v. 9	381
v. 11	361
v. 13, 14	260
v. 44	370
vi. 8	289
vi. 33	292
vi. 34	289
vii. 1	370
ix. 13	351
ix. 20	271
ix. 20–22	188
x. 16	361
xi. 3 ff.	339
xi. 7	335
xi. 10	340
xi. 11	336, 350
xi. 28	342
xii. 50	307
xiii. 43	265
xiv. 6 ff.	337
xiv. 13–21	337
xiv. 29	276
xvii. 20	213–271
xviii. 22	381
xxi. 21, 22	213
xxv. 41	368
xxvii. 56, 61	187
xxvii. 57	179
xxviii. 19	344
Mark:—	
ii. 17	351
v. 25–34	188
v. 25	271
ix. 44–48	187
xi. 23	213
xv. 40	187
xv. 43	179
xvi. 1	187
xvi. 5	344
Luke:—	
i. 63	336
ii. 4, 6, 7	342
v. 32	351
vi. 26	361
vii. 11	188
vii. 24	335
vii. 47	188
viii. 3	187
viii. 43–48	189
viii. 43	271
ix. 37–42	188
x. 38–42	187
xii. 20	377
xii. 31	292
xvi. 20–25	286
xvii. 6	213, 271
xix. 9	294
xxii. 50, 51	188
xxii. 47	363
xxiii. 43	363
xxiii. 50	179
John:—	
i. 29	346
iv. 9	295
xi. 1	187
xii. 2	187
xii. 21–27	341
xv. 14–16	307
xix. 25	187
xix. 38	179
xx. 1, 11–18	187
xx. 15	188

JOHN (*continued*):— PAGE
xx. 16 . . . 189
xxi. 22, 23 . . 240

ACTS:—
v. 40 . . . 361
xiv. 14 . . . 361
xxi. 13 . . . 366

ROMANS:—
v. 3 . . . 356
viii. 35 . . 361
x. 18 . . . 362
xii. 19 . . . 310
xiii. 7 . . . 314

1 CORINTHIANS:—
v. 9, 11 . . 302
vi. 10 . . . 302
ix. 22, 23 . . 264
xiii. 2 . . . 369

2 CORINTHIANS:—
iv. 4 . . . 270
v. 1, 2 . . . 263
vi. 14 . . . 270
xii. 2 . . . 260
xii. 9–11 . . 356

EPHESIANS:—
v. 14 . . . 353
vi. 11 . . . 293

PHILIPPIANS:—
ii. 9 . . . 234
iii. 20 . . . 288

COLOSSIANS:—
ii. 16, 17 . . 357

1 THESSALONIANS:— PAGE
ii. 6 . . . 304

1 TIMOTHY:—
v. 23 . . . 375

2 TIMOTHY:—
ii. 15 . . . 360

HEBREWS:—
i. 9 . . . 368
v. 4 . . . 283
v. 6, 10 . . 283
vi. 20 . . . 283
vii. 17–21 . . 283
x. 31 . . . 291
xi. 5 . . . 363
xi. 6 . . . 363
xi. 25 . . . 367
xi. 31 . . . 291
xii. 16 . . . 302
xiii. 4 . . . 302

JAMES:—
ii. 13 . . . 285
ii. 23 . . . 353
iv. 8 . . . 378
iv. 17 . . . 259
v. 3 . . . 378
v. 16 . . 275, 300

1 PETER:—
iv. 8 . . . 371

REVELATION:—
ii. 17 . . . 377
iv. 4 . . . 184
viii. 14 . . 184
ix. 11 . . . 180
xix. 4 . . . 184

THE BOOK OF THE RESURRECTION OF JESUS CHRIST, BY BARTHOLOMEW THE APOSTLE

(Brit. Mus. MS. Oriental, No. 6804)

[illegible]пара каιрос ϩⲛ ϯрнин ⲙ̅ пеιωт ϩаннн· Fol. 1a
[ⲛ̅] те[р] отсϣоτ ⲁе ⲙ̅ пснр̅ ⲁтκааϥ ϩⲛ̅ оτтафос·
[а]ϥтωоτи є βол ϩⲛ̅ нет моοττ ϩⲙ̅ пиеϩ
ϣомⲛ̅т ⲛ̅ ϩоοτ· ⲁϥϥι ⲛ̅ теϥτχн ⲙ̅ паиюс
[а]па ⲁнаиа ⲛⲙ̅ⲙаϥ є ϩраї еⲙ̅ пнτе нса тотϥ̅·
[а]τω ⲁϥω̄ⲙ ⲁϥсω ⲙ̅ пенснр̅· ϩιхⲛ̅ тетрапеζа
ⲛ̅ тесⲙⲛ̅теро· їωснф ⲁе [и а]ριⲙаθаια ⲁϥкω
ωс ⲙ̅ псωма ⲙ̅ пϣнре ⲙ̅ пноττе· ⲁτϯ є роϥ
ⲛ̅ оτⲙннϣе ⲛ̅ сϯ нοτϥе єнасеϣоτⲛ̅τοτ (sic)· ⲁϥкω
ⲙ̅ⲙоϥ ϩⲛ̅ оτⲙϩⲁⲁτ ⲛ̅ ϧρ̅ρе· а пиоτ ⲁе еї є ϩраї
ϩⲛ̅ ⲁⲙⲉнτе ⲉϥχω ⲙ̅ⲙос· ⲁе ⲉϥτωн σе тει ψτ
χн ⲛ̅т ⲁсе̂ι є βол ϩⲛ̅ сωма ⲛ̅ ϧρ̅ρе· ⲙ̅п оτⲛ̅тс̄
ϣа рοι ἐⲙ̅ⲛ̅τε· εις ϩоοτ cнаτ ϯкωτе ⲛ̅сωс ⲙ̅п ει
ϩεе рос· οτ σе те тει нοσ ⲛ̅ ϣпнре· ⲛ̅ ϯсοοτи ⲁи·
οτⲁе ⲛ̅ ϯсοοτи ⲁи ⲁе οτ пе пει нοσ ⲛ̅ϩⲃⲁ ⲙ̅пοοτ·
ере пκοсⲙос тнр̅ϥ̅ ϣⲧ̄ртωр ϩⲛ̅ οτϩⲃⲁ ⲙ̅ⲛ̅ не
т ⲛ̅ϩнтϥ̅ тнроτ· ⲁτω ⲙ̅па ϯеⲙе є паї·
[ⲁϥ]моττе є пеϩρⲡнретнс пеχⲁϥ наϥ·
ⲁе ⲙⲁрⲛ̅оτοϊ ϩⲙ̅ ⲙа ⲙⲙ· ⲛ̅тⲛ̅наτ ⲁе тⲛ̅
ϩе є тει каιсе ⲙ̅ ϧρ̅ρе· ⲙ̅ⲛ̅ тει ψτχн ⲛ̅ⲃ̅ρ̅ре
ⲛ̅т ⲁсϩопс̄ є рос· ⲁτω ⲙ̅п еιеїⲙе ⲁе ⲛ̅т ⲁсⲃωк
є тωн· пиоτ ⲁе ⲁϥει є ϩраї є птафос ⲙ̅ пснр̅·
ⲁϥϩе є роϥ ⲉϥλⲁⲙпετе ϩⲙ̅ поτⲱⲉⲙ ⲙ̅ пωнϩ·
[ⲁϥп]ωт ⲁе є паϩоτ ⲙ̅ птафос ⲁϥϩⲙос ⲙⲙⲁτ
[ⲙ̅]ⲛ̅ неϩρⲡнретнс· ⲁⲃⲃⲁτωн ⲁе ете ⲛ̅
[illegible]пиоτ ⲙ̅ⲛ̅ саιос· ⲙ̅ⲛ̅ τρⲫωн

Fol. 1b мн̄ ωφιαѳ· мн̄ фѳинωк· мн̄ сотоыс· м[н̄]
коыфіон· ете наі не псоот н̄ⲛ̄ⲩнре м̄ пиоот·
енетолк̄ пе ⲫі потⲫот м̄ пеиⲫаат м̄ пⲩн
ре м̄ пноотте· м̄ песнот н̄ ⲫенколлнкнн
еолк̄ мн̄ петнос н̄ лнстнс наые· неі соне
мн̄ неі какоⲧⲫсос· енетсωⲱⲧ̄ е вол пе е т
ве пнаⲧ ет ере пс̄нⲣ̄ навωк е песнт е аиент[е]·
же кас етнавωк н̄ⲛ̄ⲛⲁⲥ· н̄сееіне же ⲟⲩ пет ⲥ̄
наас· пс̄нⲣ̄ аⲩотопⲣ̄ⲥ̄ е роот м̄ песиот
н̄ откаїсе ⲫі паⲫот м̄ пеиⲫаат· ечнн̄х е
х̄м̄ пкаⲫ ⲫк̄ тетмннте· е печиеⲫ ⲫоот
снаⲧ· ечⲫм̄ пⲫнт м̄ пкаⲫ· ере отсотⲁаріон
сωоле е печⲫо· ере ке ота сωоле е течапе· сω
ⲱⲧ̄ ρ̂ ω̂ па ⲩнре ē пете ⲩаⲥсωⲱⲧ̄ н̄ неⲥ̣
вал· н̄те прн аⲫ е ратⲥ̄· аⲧω н ечⲱа е ⲫраї
ехм̄ пкаⲫ· же аⲩⲫωвс̄ м̄ пеⲫо ⲫк̄ отсотⲁа
ріон· пиоот ⲁе пехаⲩ м̄ печⲩнре ете
пλоіыос пе· же ⲁра аⲧн̄ теі ψⲧχн нак
е аиⲛ̄те н̄т асиот н̄ вр̄ре· ара аⲧⲫпоыннс
ке м̄ыос н̄ тоотк̄· ара акхі нпе м̄ыос
ⲫа паріωыос ет ⲟⲩ· иаталої же ⲧⲱⲧ̄ртωр
ⲫк̄ отⲫва· м̄п еіеіне же н̄та отⲱωпе
м̄ поот· а пиа ⲣ̄ ⲫва н̄ тоот· а панр ⲱіве·
пестерωыа (*sic*) ⲱтортⲣ̄· аиотнооте сβок
[не]ⲱωоотε ⲱіве· а пеⲫоот аїаї

Fol. 2a

[illegible] ρωϊ ⲙ̀ⲡⲣⲟ

[illegible]ⲁ ⲧⲥⲁⲧⲉ ⲱⲡⲙ̀

[illegible]χⲟ[illegible]ⲙⲡⲉ· ⲁ ⲧⲙⲉⲣⲉⲛⲛⲁ ⲉⲣⲏ

[illegible]ⲥⲧⲏⲥ ⲁ[illegible]ⲛⲉⲓ· ⲁⲛⲣⲱⲡⲏⲣⲉⲧⲏⲥ ⲱϫⲛ̄·

[illegible]ϫⲓ ⲙⲡⲉ· ⲁ ⲛⲁⲡⲣⲟⲁⲣⲭⲟⲥ ⲱϫⲛ̄·

[illegible][ⲁ]ⲛⲁⲥⲧⲉⲗⲟⲥ ϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ· ⲁⲛⲱⲙ̀

[illegible]ⲟⲓⲥⲉ ϫⲉ ⲛ̄ⲧⲕ̄ ⲙⲙⲁ ⲱ̂

[illegible]ⲉ ⲉ ⲥⲟⲙ ⲉ ⲣⲟⲕ ⲛ̄ⲧⲕ̄ ⲟ̂ⲩ

[illegible]ⲧⲕ̄ ϫⲉ ⲁⲕⲱⲧⲣ́ⲧⲱⲣⲧ̄ ⲉⲙⲁⲧⲉ

[illegible]ⲃⲟⲗ· ⲁⲛⲟⲕ ⲉⲧ ⲃⲱⲗ ⲉ ⲃⲟⲗ

ⲛ̄ ⲟⲩⲟⲛ ⲙ[ⲙⲁ· ⲉⲓⲥ] ⲣⲛⲏⲧⲉ ⲧⲉⲛⲟⲩ ⲙ̀ⲡ ⲓⲉⲓⲙⲉ

ϫⲉ ⲛ̄ⲧⲕ̄ ⲟⲩ ⲟⲩ ⲛ̄ ⲧⲉⲓ ⲣⲉ· ⲓⲥ ⲁⲉ ⲁⲩⲥⲱⲗⲡ̄ ⲉ ⲃⲟⲗ

ⲙ̀ ⲡⲥⲟⲩⲁⲣⲓⲟⲛ ⲉⲧ ⲣⲓⲣⲙ̀ ⲡⲉⲩⲣⲟ· ⲁⲩⲥⲱⲱⲩⲧ̄

ⲛ̄ⲥⲁ ⲡⲓⲟⲩ· ⲁⲩⲥⲱⲃⲉ ⲛ̄ⲥⲱⲩ· ⲡⲓⲟⲩ ⲁⲉ

ⲁⲩⲥⲱⲱⲩⲧ̄ ⲛ̄ⲥⲁ ⲡⲥⲛ̄ⲣ̄ ⲉⲩⲥⲱⲃⲉ· ⲁⲩⲱⲧⲉⲣⲧⲣ̄·

[ⲁ]ⲩⲡⲱⲧ ⲛ̄ⲥⲁ ⲡⲁⲣⲟⲩ ⲁⲩⲣⲉ ⲉ ⲣⲁⲓ ⲉϫⲙ̀ ⲡⲕⲁ[ⲣ]

ⲙ̀ⲡ̄ ⲡⲉⲩⲕⲉ ⲥⲟⲟⲩ ⲛ̄ⲱⲛⲣⲉ· ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲓⲟⲩ

ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲕⲁⲓⲥⲉ ⲛ̄

ⲓⲥ ⲉⲩⲣ̄ ⲣⲟⲧⲉ ⲁⲧⲱ ⲉⲩⲟ ⲛ̄ⲣⲱⲃⲁ· ⲛⲉⲩⲕⲟⲩⲓ̈

ⲁⲉ ⲉⲩⲡⲛⲧ ⲛ̄ⲥⲁ [ⲡⲁ]ⲣⲟⲩ· ⲓⲥ:ⲟⲛ ⲁⲩⲥⲱⲱⲩⲧ̄ ⲛ̄

ⲥⲁ ⲡⲓⲟⲩ ⲁⲩⲥⲱⲃⲉ· ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉϫⲉ ⲡⲓⲟⲩ

ⲛⲁ[ϥ ϫ]ⲉ ⲛ̄ⲧⲕ̄ ⲙⲙⲁ ⲙⲁⲧⲁⲗⲟⲓ̈· ⲁⲣⲏⲧ ⲛ̄

ⲧ[ⲕ̄][illegible]ⲡⲱⲣⲡ̄ ⲙⲓⲥⲉ ⲙ̀ ⲡⲉⲓⲱⲧ ⲡⲉϩⲓⲉⲓⲃ

[ⲉⲧ ⲟⲩⲁⲁ]ϥ· ⲙⲙⲟⲛ ⲛ̄ⲧⲟⲕ ⲁⲛ ⲡⲉ· ⲉⲛ[illegible]

[illegible]ⲡⲉ ⲫⲛⲁⲉⲓⲙⲉ ⲉ ⲣⲟⲕ· ⲛ̄ⲥⲉⲛⲁⲕⲁ[illegible]

[illegible]ⲧⲉⲓ ⲣⲉ· ⲫⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲙ̀ ⲡⲉ[illegible]

· ⲁⲉ: ⲉⲩⲱ[illegible]

Fol. 2*b* [illegible]

[illegible]

[illegible]

[

Fol. 3a

[illegible][а]ч҃р̄ мааѣ п̄рош
[пе][illegible]космос ѫант ецхі
[ваптісма][illegible]а· нечѳ наи ⲙ̄ пец
[illegible][с]ноч ет таеінт· па
[illegible]піс̄· же п̄тк̄ піш ет сωве
[illegible]ѳшіне ѳшаже ерѡ̂
[illegible]ої нс̄хї е рок ан· же
[illegible][с]оот п̄ѫнре· маталої
[illegible]ло ено п̄рра· адрок
п̄теї ре ек[illegible]ѡ котѡщ̄ наї· еіс роот
сар снаү хіп п̄тк̄ отсѳмнасіа[illegible]тадої
же роеїс е рок ⲙ̄п̄р̄ каат ē сѳла ⲙ̄мок· ѳеі
ре сар ⲙ̄ пмееѵе п̄ теі сып· аллa еіс ϩнѧ̂те
екѧ̂ртнї ексωве ѡ̂н п̄сωї· п̄ ѳнасп̄тк̄ сар
[а]п е ϧоλ· аллa ѳнасѡ ϩа ϩтнк ѫант к̄
[от]онϩк̄ е ϧоλ же п̄ тек п̄ піш· ϩаплωс же
[а]нⲙ̄ отхѡωре ϩп̄ та ϭоⲙ· нⲙ̄ нащр̄ ϩал ⲙ̄
ⲙої ан· наї же ецхѡ ⲙ̄ⲙоот п̄ϭі аββа
тωн пасселос ете пмоот пе е роγн е ткаї
[с]е ⲙ̄ пѫнре ⲙ̄ пноѵте· а пс̄нр̄ пет онϩ
їаѡ [ач҃т]але ехⲙ̄ пноϭ п̄ ϩарⲙа п̄ нехе
[роввеин] п̄ кѡϩ̄ тнр̄ϥ ецλаⲙпеѵе
[illegible]н ⲙ̄ пѡпϩ̄· ере отноϭ ⲙ̄ ⲙ[ннѫе]
[п̄асселос] ϩї архасселос ϧїр̄ⲙ̄ про ⲙ̄ пта[фос]
[ⲙп̄ херо]ѵвеин ⲙп̄ серафин· ⲙп̄
[хоот ач҃]те ⲙ̄ пресвтерос· п̄а[ѵнаис]
[illegible][ⲙ]п̄ ϩелⲙннѫе[illegible]

Fol. 3 *b* [ⲙ]ⲟⲩ· ⲁⲧⲱ ⲁⲩ[illegible]
ⲁⲩⲟⲧⲱⲱⲡ̅ⲩ̅ ⲛ̅ⲛⲉⲧ[illegible]
ⲛ̅ⲣⲟⲙⲛ̅ⲧ· ⲁ ⲛⲉⲧ[illegible]
☩ ⲃ̅ⲥ̅ ⲧⲁⲕⲟ· ⲁⲩⲭⲓ ⲛ̅[illegible][ⲁ]
ⲙⲉⲛⲧⲉ ⲉⲩⲟ ⲛ̅ ⲉⲣⲙ[ⲟⲥ][illegible]
ⲁⲩⲥⲱⲛϩ̅ ⲙ̅ ⲡ ⲁⲧ ⲱ[ⲡⲉ][illegible]
ⲙ̅ ⲡⲥⲁⲧⲁⲛⲁⲥ· ⲁⲩⲥⲱⲛ[ϩ̅][illegible]
ⲧⲁ ⲙ̅ ⲙⲉⲗⲭⲓⲣ[1]· ⲁⲩⲧⲁϫ[illegible][ⲙ̅ ⲡⲉ]
ⲛⲡⲉ· ⲋ̅ ⲓ̅ⲥ̅ ⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ[illegible]
ⲁⲩϫⲟⲟⲣϥ̅ ⲉ ϧⲟⲗ ⲁⲩⲥⲱⲛ[ϩ̅] ⲙ̅[ⲡ]ⲁⲓⲁⲃⲟⲗⲟⲥ· ⲁⲧⲱ
ⲁⲩⲥⲱⲧⲉ ⲛ̅ ⲁⲗⲁⲗ ⲙⲛ̅ ⲛⲉⲩⲱⲏⲣⲉ ⲧⲏⲣⲟⲩ
ⲩⲛⲟⲩⲣⲙ̅ ⲙ̅ ⲡⲣⲱⲙⲉ· ⲁⲩⲱⲉⲡⲣⲧⲏⲩ ϧⲁ ⲧⲉⲩ
ϧⲓⲕⲱⲛ· ⲁⲩⲉⲗⲉⲩⲑⲉⲣⲟⲩ ⲙ̅ ⲡⲥⲱⲛⲧ̅ ⲧⲏⲣϥ̅
ⲙⲛ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅· ⲁⲩⲣ̅ ⲡⲁϩⲣⲉ ⲉ ⲡⲉⲱⲱⲏⲣⲉ
Παϊ ⲛ̅ⲧⲁ ⲡϫⲁϫⲉ ⲡⲗⲏⲥⲉ ⲙ̅ⲙⲟⲩ· ⲁⲩⲕⲧⲟ ⲙ̅ ⲡ[ⲉ]
ⲥⲟⲟⲩ ⲛ̅ⲧ ⲁⲩⲥⲱⲣⲙ̅ ⲉ ⲡⲉϩⲣⲟ̅ϩⲉ ⲛ̅ ⲕⲉ ⲥⲟⲡ ⲛ̅ⲥⲓ
ⲡⲱⲱⲥ ⲉⲧ ⲟⲧⲁⲁϩ ⲉⲧ ⲛ̅ϩⲣⲟⲧ· ⲁⲧⲱ ⲁⲩⲕⲧⲟ
ⲛ̅ ⲁⲗⲁⲗ ⲉ ⲧⲉϥⲁⲣⲭⲏ ⲛ̅ⲕⲉ ⲥⲟⲡ· ⲁⲩⲕⲁ ⲛⲉⲧ
ⲛⲟⲃⲉ ⲛⲁⲧ ⲉ ϧⲟⲗ ϧⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ϧⲁⲙⲏⲛ:—
Τοτε[a] ⲡⲥⲏⲣ̅ ⲕⲟⲧϥ̅ ⲉ ⲡⲣⲱⲙⲉ ⲛ̅ⲧ ⲁⲩⲡⲁⲣⲁⲁⲓ
ⲁⲟⲩ ⲙ̅ⲙⲟⲩ· ⲉⲧⲉ ⲓⲟⲩⲁⲁⲥ [ⲡⲉ] ⲡⲓⲥⲕ[ⲁⲣⲓ]ⲱⲧⲏ[ⲥ]
ⲡⲉϫⲁϥ ⲛⲁϥ· ϫⲱ ⲓⲟⲩⲁⲁⲥ ⲛ̅ⲧⲁⲕ [☩ ϧⲏⲧ]
ⲛ̅ ⲟⲩ̂ ϫⲉ ⲁⲕⲡⲁⲣⲁⲁⲓⲁⲟⲩ ⲙ̅ⲙⲟⲓ[illegible]
[illegible]ⲓⲟⲩⲁⲁⲓ ⲛⲟⲩϧⲟⲟⲣ· ⲡⲗⲏⲛ ⲁⲛⲟ[ⲕ ⲁⲓ]
[ⲱⲉⲡ] ϧⲓⲥⲉ ⲙⲁⲁ ⲱⲁⲛ ☩ϫⲱⲕ ⲉ ϧⲟⲗ[illegible]
[ⲙ̅ ⲡⲁ]ⲉⲓⲱⲧ· ⲛ̅ⲧⲁⲥⲱⲧⲉ ⲛ̅ⲧⲁϧⲓ[illegible]
[ⲡⲁ ⲡⲗⲁⲥ]ⲙⲁ ⲛ̅ⲧ ⲁⲓ̈ⲧⲁⲙⲓⲟⲩ· ⲛ̅ⲧ[ⲟⲕ ϧⲱⲱⲕ]
[ⲟⲧⲟⲓ ⲛⲁⲕ ϧⲉⲛ]ⲟⲧⲟⲓ̈ ⲉⲩⲕⲛⲏ· [illegible]
[illegible]ⲩ[illegible]ⲥ[illegible]

[1] Compare the text of Lacau, 'Fragments d'Apocryphes Coptes,' p. 45, in *Mémoires de l'Institut Français d'Archéologie Orientale du Caire*, tom. ix. Cairo, 1904.

[illegible][ϵ] ϧⲟⲗ ϩⲓ̅ ⲡϫⲱⲱ Fol. 4 a

[ⲙⲉ ⲛ̅ ⲡ]ⲱⲛϩ̅· [illegible][ⲁⲧ]ⲭⲉⲧ ⲡⲉⲩⲣⲁⲛ ϵ ϧⲟⲗ

[illegible]ⲛ̅ ⲛⲉⲧ ⲟⲩⲁ[ⲁϩ]· ⲁⲩⲭⲓ ⲛ̅ ⲡⲉⲩⲕⲗⲏ

[ⲣⲟⲛⲟⲙⲓⲁ] ⲛ̅ ⲛⲉⲧ ⲟⲛϩ̅· ⲁⲧⲟⲩⲱⲥⲛ̅ ⲛ̅ ⲧⲉⲩ

[ⲡⲓⲛⲁⲕⲓⲥ]· ⲁⲧⲡⲱⲣϯ̅ ⲛ̅ ⲡⲛⲉϩ ⲛ̅ ⲡⲉⲩⲁⲥⲥⲓⲟⲛ

[illegible]ⲁⲧⲡⲱϩ ⲛ̅ ⲧⲉⲩⲥⲧⲟⲗⲏ· ⲁ ⲡⲥⲁ

[ⲧⲁⲛⲁⲥ ⲁⲓ ⲣⲁⲡ] ⲛⲓ̅ⲛⲁϥ· ⲁⲭⲉⲓ ϵ ϧⲟⲗ ⲉϥⲧⲥⲁ

[ⲉⲓⲛⲧ· ⲁⲩⲭⲓ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲛ̅ ⲧⲉ]ϥⲙⲛ̅ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲧⲧⲱ

ⲣⲡ̅ ⲛ̅ ⲡⲉⲩⲕ[ⲗⲟⲙ]· ⲁ ⲣⲉⲛϣⲓ̅ⲙⲙⲟ ⲧⲱⲣⲡ̅

ⲛ̅ ⲛⲉⲩⲣⲓⲥⲉ ⲉⲡ̅ ⲟⲩⲥⲉⲡⲏ· ⲁⲧⲥⲟⲟⲗϥ̅ ⲛ̅ ⲡⲥⲁ

ⲣⲟⲩ ⲛⲑⲉ ⲛ̅ ⲟⲩⲣⲟⲓⲧⲉ· ⲁϥⲥⲟⲕϥ̅ ⲛ̅ⲑⲉ ⲙ ⲟⲩ

ⲙⲟⲟⲩ· ⲁⲧⲧⲱⲣⲡ̅ ⲙ ⲧⲉⲥⲧⲟⲗⲏ ⲛ̅ ⲡⲉϥϣⲟⲧϣⲟⲧ·

ⲁⲧⲭⲉⲛⲁ ⲛ̅ ⲡⲟⲩⲑⲉⲓⲙ ⲛ̅ ⲡⲉϥⲣⲛ̅ⲃ̅·

ⲁⲧⲕⲱ ϵ ϧⲟⲗ ⲛ̅ ⲡⲉϥⲛⲏ ⲛ̅ ϫⲁⲓⲉ· ⲁ ⲡⲉϥⲣⲟⲟⲩ

[ⲥ]ⲃⲟⲕ· ⲁ ⲡⲉϥⲁϩⲉ ⲟⲧⲱ̅ ⲛ̅ ⲁⲧ ⲙⲟⲛⲉⲥ· ⲁ ⲡⲣⲓ

[ⲥ]ⲉ ⲉⲓ̈ ⲛⲁϥ· ⲁ ⲡⲟⲩⲟⲉⲓⲙ ϧⲱⲕ ⲁϥⲕⲁⲁϥ·

[ⲁ] ⲡⲕⲁⲕⲉ ⲉⲓ ⲛⲁϥ· ⲁ ⲥⲡ̅ⲧ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ̈ ⲙ̅ⲙⲟϥ·

ⲁϥⲣⲟⲡⲥϥ̅ ⲛ̅ ⲟⲧϫⲟⲗⲉⲥ· ⲁⲛⲁⲥⲭⲉⲗⲟⲥ ⲉⲧ ⲟⲧ

[ⲛ]ⲉ ⲛ̅ⲥⲁ ⲡϫ̅ⲥ ⲣⲱⲣⲃ̅ⲣ̅ ⲙ̅ⲙⲟϥ[1]· ⲁⲧⲥⲱⲗⲡ̅

[ⲁ] ⲡⲉⲩⲗⲁⲥ· ⲁⲧⲡⲱⲣⲕ̅ ⲛ̅ ⲡⲟⲩⲟⲉⲓⲙ ⲛ̅ ⲡⲉϥ

[ϧ]ⲁⲗ· ⲁ[ⲧⲱ]ⲗⲕ̅ ⲛ̅ ⲡϥⲱ ⲛ̅ ⲧⲉϥⲁⲡⲉ· ⲁⲧ

[illegible]ⲛ[illegible]ⲧⲁⲣⲟ· ⲡⲙⲁⲁⲃ ⲛ̈ⲁⲣⲁⲕⲱⲛ

[illegible]ⲱⲙ ⲛ̅ⲥⲱϥ· ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ⲛⲉⲧ[ⲣⲁⲛ]

[illegible][ⲡⲛⲉϥ] ϣⲟⲣⲡ̅ ⲡⲉ ⲡⲟⲩⲉ ϵ ϧⲟⲗ ⲛ̅ ⲡ[illegible]

[ⲡⲛⲉϥ ⲥⲛⲁⲩ ⲡ]ⲕⲱϥ ⲉⲃⲟⲟⲩ· ⲡ[ⲛⲉϥ]

[ϣⲟⲙⲛ̅ⲧ][illegible]· ⲡ[ⲛⲉϥ ⲥⲧⲟⲩ][illegible]

[1] Lacau's text on p. 44 ends with ⲙ̅ⲙⲟϥ.

Fol. 4 *b* ⲡⲁⲉϥ ϯⲟⲩ ⲡⲉ ⲫⲟⲟ[ⲛⲟⲥ · ⲡⲁⲉϥ ⲥⲟⲟⲩ ⲡⲉ ⲙ̄ⲡ̄ⲧ ⲁ]
ⲧ ⲛⲁ · ⲡⲁⲉϥ ⲥⲁϣ̄ⲥ̄ [ⲧⲉ ⲧⲙ̄ⲛ̄ⲧ̄ ϫⲁ[ⲥⲓ ⲫⲏⲧ]
ⲡⲁⲉϥ ϣⲙⲟⲟⲩⲛ [ⲡⲉ ⲡ]ϯ ⲧⲱⲛ · ⲡ[ⲁⲉϥ ⲯⲓⲥ]
ⲡⲉ ⲕⲁⲥⲕⲥ̄ · ⲡⲁⲉϥ ⲙⲛⲧⲉ ⲡⲉ ⲡ
ⲡⲁⲉϥ ⲙ̄ⲡⲧⲟⲩⲉ ⲕⲁⲧⲁⲗⲁⲗⲓ[ⲁ · ⲡⲁⲉϥ]
ⲙ̄ⲡⲧⲥⲛⲟⲟⲩⲥ ⲡⲉ ⲡⲩⲡⲟ[ⲕⲣⲓⲥⲓⲥ] ·
ⲡⲁⲉϥ ⲙ̄ⲡⲧϣⲟⲙⲧⲉ ⲧⲉ
ⲡⲁⲉϥ ⲙ̄ⲡⲧⲁϥⲧⲉ ⲡⲉ ⲡⲁⲉϥ
ⲙ̄ⲡϯⲉ ⲡⲉ ⲧⲙ̄ⲡⲧⲁⲧⲥⲉⲓ · ⲡⲁⲉϥ ⲙ̄ⲡⲧ
ⲧⲁⲥⲉ ⲡⲉ ⲡⲥⲁⲣⲟⲩ · ⲡⲁⲉϥ ⲙ̄ⲡⲧⲥⲁϣⲉ
ⲡⲉ ⲧⲟⲣⲥⲏ · ⲡⲁⲉϥ ⲙ̄ⲡⲧϣⲙⲏⲛ ⲡⲉ ⲧⲉⲡⲓⲃⲟ[ⲩⲗⲏ] ·
ⲡⲁⲉϥ ⲙ̄ⲡⲧⲯⲓⲥ ⲡⲥⲱⲣⲙ̄ · ⲡⲁⲉϥ ϫⲟⲩ
ⲱⲧ ⲡⲉ ⲡⲗⲁⲥ ⲛ̄ ⲛⲟⲩϫ · ⲡⲁⲉϥ ϫⲟⲩⲧ ⲟⲩ[ⲁ]
ⲡⲉ ⲧⲟⲗⲙⲏⲣⲟⲥ · ⲡⲁⲉϥ ϫⲟⲩⲧ ⲥⲛⲟⲟⲩ ⲡⲉ
ⲧⲥⲱϣ · ⲡⲁⲉϥ ϫⲟⲩⲧ ϣⲟⲙⲧⲉ ⲡⲉ [ⲡ]ⲛⲟⲩ[ϫ] ·
ⲡⲁⲉϥ ϫⲟⲩⲧ ⲁϥⲧⲉ ⲡⲉ ⲥⲟⲣⲥ̄ · ⲡⲁⲉϥ ϫⲟⲩ
ⲧⲏ ⲡⲉ ⲧⲙ̄ⲡⲧⲁⲟⲏⲧ · ⲡⲁⲉϥ ϫⲟⲩⲧ ⲁⲥⲉ
ⲧⲁⲙⲉⲗⲓⲁ · ⲡⲁⲉϥ ϫⲟⲩⲧ ⲥⲁϣⲧⲉ ⲡⲉ ⲧⲙ̄ⲡ
ⲧⲛⲁϣⲧ ⲙ̄ⲙⲉ · ⲡⲁⲉϥ ϫⲟⲩⲧ ϣⲙⲏⲛ ⲡⲉ
[ⲕ]ⲣⲟϥ · ⲡⲁⲉϥ ϫⲟⲩⲧ ⲯⲓⲥ ⲡⲉ ⲧ[ⲙ̄ⲡⲧ] ⲙⲁⲓ̈
[ⲧ]ⲟ ⲛ̄ⲣⲟⲩⲟ̄ · ⲡⲁⲉϥ ⲙⲁⲁⲃ ⲡⲉ ⲧ[ⲙ̄ⲡⲧ ⲁ]ⲧⲛⲟ[ⲩⲧⲉ] [1]
[ⲛⲁ]ⲓ̈ ⲛⲉ ⲡⲁⲁⲃ ⲛ̄ⲁⲣⲁⲕⲱⲛ · ⲛ̄[ⲧ]
[ⲟⲩ]ⲱⲙ ⲛ̄ⲥⲁ ⲓ̈ⲟⲩⲁⲁⲥ ⲡ[ⲓⲥⲕⲁⲣⲓⲱⲧⲏⲥ]
[ⲛⲁⲓ̈ ⲛⲉ ⲡ]ⲁⲁⲃ ⲛ̄ⲣ̄[ⲟⲧⲉ]
ⲙ

[1] The numbers were written on the margin in letters from five to thirty thus, ⲉ̄, ⲋ̄, ⲍ̄, ⲏ̄, &c.; the last visible is ⲛ̄ⲍ̄.

Fol. 5 a

[illegible] ⲛ ⲛⲓⲟⲩⲁⲁⲓ ⲁⲩⲱ
[illegible]ⲟⲟⲩ[illegible]ⲁⲩϫⲓⲧⲟⲩ ⲉ ϩⲙ̄ⲣⲟⲩ
[illegible]ⲛⲥⲱⲩ ⲉϥ[illegible]ϩⲙ̄ ⲡⲕⲁⲕⲉ ⲉⲧ ϩⲓ ϧⲟⲗ·
[illegible]ⲛⲁⲣ̄ ⲡⲉϥⲙⲉⲉⲩⲉ ⲁⲛ· ⲁⲩⲱ ⲙⲛ̄ ⲥⲙ̄ ⲡⲱⲓ
[ⲛⲉ ⲛⲁ]ϥ· ⲙⲛ̄ ⲟⲩⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲛⲁⲱⲟⲡⲉ ⲛⲁϥ
[illegible][ⲟ]ⲩⲟⲉⲓⲱ· ⲛⲁⲓ ⲛⲉ ⲛ̄ⲥⲁϩⲟⲩ ⲛ̄ⲧⲁ ⲡⲥⲛ̄ⲣ
[ϫⲟⲟⲩ][1]ϩⲙ̄ ⲁⲙⲉⲛⲧⲉ· ⲡⲥⲛ̄ⲣ ⲁⲉ ⲁϥⲧⲱⲟⲩⲛ
[ⲉ ϧⲟⲗ ϩⲙ̄ ⲛⲉⲧⲙ]ⲟⲟⲩⲧ ϩⲙ̄ ⲡ[ⲙ]ⲉϩ ⲱⲟⲙⲡⲉ ⲛ̄ϩⲟⲟⲩ·
ⲁⲃⲃⲁⲧⲱⲙ [ⲁⲉ] [ⲡⲙ]ⲟⲩ ⲁϥⲟⲛⲕϥ̄ ⲉ ϩⲣⲁⲓ ⲙ̄ⲡ ⲉϥⲛⲁⲩ
ⲉ ⲧⲕⲁⲓⲥⲉ ⲛ̄ ⲓⲥ̄ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲱⲁϫⲉ ⲙⲙⲁ
ⲙⲁϥ· ⲡⲉϫⲁϥ ⲙ̄ ⲡⲉⲫⲱⲛⲣⲉ ⲡⲗⲟⲓⲙⲟⲥ· ⲁⲉ ⲧⲁϫⲧ
ⲡⲱⲧ ⲉ̄ ⲡⲉⲥⲏⲧ ⲉ̄ ⲁⲙⲛ̄ⲧⲉ ⲁⲥϕⲁⲗⲓⲍⲉ ⲛ̄ ⲧⲟⲟⲧⲕ
ⲕⲁⲗⲱⲥ· ⲱⲧⲁⲙ ⲛ̄ ⲛ̄ⲣⲟ ⲛ̄ ⲁⲙⲉⲛⲧⲉ· ⲱⲁⲛ ϯⲛ[ⲁⲩ]
ⲁⲉ ⲛⲓⲙ ⲡⲉ ⲡⲁⲓ ⲛ̄ⲧ ⲁϥⲣ̄ ϩⲁⲗ ⲙ̄ⲙⲟⲓ· ⲙ̄ ⲡⲉⲣⲓⲙⲉ·
ⲁⲉ ⲧⲛ̄ⲛⲁⲱⲁⲉ ⲛ̄ⲙ̄ⲙⲁϥ· ⲁϥϩⲣⲟⲡϥ̄ ⲉ ⲣⲟⲛ· ⲁⲣⲛ[ⲉ]
ⲣⲱ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ ϧⲱⲗ
ⲉ ϧⲟⲗ ⲛ̄ⲣⲱⲙⲉ ⲛⲓⲙ· ⲛⲁⲓ ⲁⲉ ⲛ̄ⲧⲟϥ ⲙ̄ⲡ ⲉⲓϩⲉ
ⲉ ⲥⲟⲙ ⲉ ⲣⲟϥ· ⲟⲩⲁⲉ ⲛⲁ ⲕⲉ ⲥⲟⲟⲩ ⲛ̄ⲱⲱⲛⲣⲉ· ⲁⲩⲱ
ⲁϥⲡⲱⲧ ⲛ̄ⲥⲓ ⲡⲓⲟⲩ ⲉ ϩⲣⲁⲓ ⲉ ⲁⲙⲉⲛⲧⲉ ⲙ̄ⲡ
ⲡⲉϥ ⲕⲉ ⲥⲟⲟⲩ ⲛ̄ⲱⲱⲛⲣⲉ· ⲁϥⲥⲓⲛⲉ ⲛ̄ ⲁⲙⲛ̄ⲧⲉ
ⲉϥⲱⲱⲛϥ ⲉϥⲟ̄ ⲛ̄ ⲉⲣⲛⲓⲟⲥ ⲉ ⲙ̄ⲡ ⲟⲩⲯⲩⲭⲏ
[ⲛ̄]ⲟⲩⲱⲧ ⲙ̄ⲙⲁⲩ[2]· ⲁⲗⲗⲁ ⲉⲣⲉ ⲡⲉϥⲣⲟ ⲧⲏⲣⲟⲩ
[ϩⲟ]ⲣϥ̄· ⲁⲩⲱ ⲉⲣⲉ ⲡⲉⲧⲙⲙⲉⲩϯϧⲥ̄ ⲙⲛⲥⲉ ⲉ ϧⲟⲗ
[ⲉⲣⲉ ⲡⲉⲧⲙ]ⲟⲩⲭⲗⲟⲥ ⲟⲩⲥⲛ̄· ⲁⲩⲱ ⲁⲩⲧⲁ[ⲗⲉ]
[ⲛ̄ ⲡⲉⲧⲣⲓⲣ ⲛ̄ ϩ]ⲟⲙⲡⲉ ⲉⲧ ϫⲉⲣⲟ· ⲙ̄ⲡ [ⲟⲩⲁⲉ]
[ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲉⲓ ⲙⲛ ⲧⲓ] ⲱⲟⲙⲡ̄[ⲧ ⲛ̄ⲥⲙⲛ]
[ⲙⲙⲁⲧⲉ][illegible]

[1] Lacau's text begins again on p. 45 with the word ϫⲟⲟⲩ.
[2] Page 45 ends with ⲛⲟⲩⲱⲧ ⲛ̄[ϩⲙⲧ̄].

Fol. 5 b ⲡⲙⲧⲟⲣⲧⲣ̄ · ϥⲓ ϥⲓⲥⲉ ϥⲙ̄ [ⲡⲙⲁ ϥⲙ̄ ⲡⲣⲓⲙⲉ · ⲙ̄ⲡ ⲡⲭⲁϥⲙ̄]
ⲛ̄ ⲛⲟⲃϩⲉ · ⲡⲙⲁ ⲙ̄ ⲡ[ⲁⲙⲁⲣⲟⲙ ⲙ̄ⲡ] ⲡⲉ[ⲙⲧⲟⲣⲧⲣ̄] ·
ⲙ̄ⲡ ⲡⲥⲏⲧ ⲛ̄ ⲁⲧ ⲛ̄ⲕⲟⲧⲕ̄ · ⲟⲧⲟⲓ[1] ⲛⲁⲧ ⲁ[ⲁⲧ]
ⲧⲉⲗⲟⲥ ⲉⲧⲣⲙⲙⲉⲧⲉ ϥⲙ̄ ⲡⲣⲙⲙⲟⲥ [ⲙ̄ ⲡⲉⲥⲙⲟⲩ]
ⲡⲁⲓ ⲉⲩⲁⲧϩⲟⲟϥ ⲛ̄ⲥⲓ ⲛ̄ⲥⲉⲣⲁⲫⲓⲙ [ⲙ̄ ⲡⲛⲁⲧ ⲙ̄ ⲡⲟⲩ]
ⲃⲉⲓⲙ ⲛ̄ ⲧⲕⲧⲣⲓⲁⲕⲏ ⲉϩⲙ̄ ⲡⲥⲱ[ⲙⲁ ⲙ̄ⲡ ⲡⲉⲥⲛⲟϥ]
ϩⲧⲟⲟⲧⲉ̄ ⲛ̄ ⲧⲕⲧⲣⲓⲁⲕⲏ ⲉⲧⲏ[illegible]
ⲁⲧⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲡⲧⲁϥⲟⲥ ⲛ̄[ⲥⲓ ⲛⲉ ϥⲓ]ⲟⲟⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ
ⲙⲁⲣⲓⲁ ⲧⲙⲁⲅⲇⲁⲗⲏⲛⲏ · ⲁⲧⲱ ⲙⲁⲣⲓⲁ ⲧⲁ ⲓⲁⲕⲱⲃⲟⲥ
ⲧⲉ ⲛⲧ ⲁϥⲛⲁϩⲙⲉⲥ ⲛ̄ ⲧⲟⲟⲧϥ̄ ⲙ̄ ⲡⲥⲁⲧⲁⲛⲁⲥ · ⲙ̄ⲡ ⲥⲁ
ⲗⲱⲙⲙ ⲧⲣⲉϥⲣⲓⲣⲁϫⲉ (sic) · ⲙ̄ⲡ ⲙⲁⲣⲓⲁ ⲧⲣⲉϥⲇⲓⲁⲕⲟⲛⲉⲓ ·
ⲙ̄ⲡ ⲙⲁⲣⲧⲁ ⲧⲥⲱⲛⲉ · ⲙ̄ⲡ ⲥⲟⲩⲥⲁⲛⲛⲁ ⲧⲉⲥϩⲙⲉ ⲛ̄
ϫⲟⲩⲥⲁ ⲡⲉⲡⲓⲧⲣⲟⲡⲟⲥ ⲛ̄ ϥⲣⲱⲁⲛⲥ · ⲉ̄ ⲁⲥⲥⲁϥⲱⲥ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲙⲁ ⲛ̄ ⲛ̄ⲕⲟⲧⲕ̄ · ⲙ̄ⲡ ⲃⲉⲣⲉⲛⲓⲕⲏ ⲧⲉ ⲏ
ⲧⲁ ⲧⲡⲩⲥⲏ ⲙ̄ ⲡⲉⲥⲛⲟϥ ⲗⲟ̄ ϥⲁ ⲣⲟⲥ ϥⲛ̄ ⲕⲁϥⲁⲣⲛⲁⲟⲩ[ⲙ] ·
ⲙ̄ⲡ ⲗⲏⲁ ⲧⲉϫⲏⲣⲁ · ⲧⲉ ⲏⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲟⲩⲛⲉⲥ ⲡⲉⲥϣⲩⲛ[ⲣⲉ]
ⲛⲁⲥ ⲉ ⲃⲟⲗ ϥⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲙ̄ⲡ ⲧⲉⲥϩⲙⲉ ⲏ ⲣⲉϥⲣ̄
ⲛⲟⲃⲉ ⲛ̄ⲧⲁ ⲡⲥⲏⲣ̄ ϫⲟⲟⲥ ⲛⲁⲥ · ϫⲉ ⲛⲟⲩⲛⲟⲃⲉ ⲉⲧ ⲛⲁ
ϣⲱⲟⲩ ⲕⲏⲙ ⲉ ⲃⲟⲗ · ⲃⲱⲕ ϥⲛ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ·
ⲛⲉⲧⲁϥ ⲉ ⲣⲁⲧⲟⲩ ϥⲛ̄ ⲧⲉϣⲩⲛ ⲛ̄ ⲫⲓⲗⲟⲭⲉⲛⲛⲥ ⲡⲕⲏ
ⲃⲟⲩⲣⲣⲟⲥ · ⲡⲁⲓ ⲛ̄ⲧⲁ ⲡⲥⲏⲣ̄ ⲧⲁⲗⲁⲉ ⲡⲉϥϣⲩⲛⲣⲉ · ⲁⲧⲱ
ⲥⲓⲙⲱⲛ ⲙ̄ ⲡⲉⲧⲃⲉⲓϣ ⲉϥⲙⲏⲧ ⲉ ⲡⲉⲥⲏⲧ ϥⲓ ⲡⲧⲟⲟ[ⲩ]
ⲛ̄ ⲛ̄ϩⲟⲉⲓⲧ ⲙ̄ⲡ ⲛⲉϥⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ · ⲡⲉϫⲉ
ⲙⲁⲣⲓⲁ ⲛ̄ ⲫⲓⲗⲟⲭⲉⲛⲛ[ⲥ] · ϫⲉ ⲉϣⲱϫⲉ ⲛ̄ⲧⲟ[ⲕ ⲡⲉ]
[illegible] · ⲡⲉϫⲁϥ ⲛⲁⲥ ⲛ̄ⲥⲓ ϥ[ⲓⲗ]ⲟⲭⲉⲛⲛ[ⲥ ϫⲉ ⲛⲧⲟ]
[ⲡⲉ ⲙⲁⲣⲓⲁ ⲧ]ⲙⲁⲁⲩ · ⲙⲫ̄ⲁⲣⲕⲁ · ⲙⲁⲣ̄[illegible]
[ⲡⲉϥⲟⲩⲱ̄ϥⲙ̄] ⲡⲉ ⲡⲣⲁϣⲉ ⲙ̄ⲡ [ⲡⲉⲥⲙⲟⲩ ⲙ̄ⲡ][illegible]
[ⲡⲉϫⲁⲥ ⲛⲁϥ] ⲛ̄ⲥⲓ [ⲙⲁⲣⲓⲁ][illegible]
[illegible]

[1] Lacau's text, p. 46, line 35.

[ε ροϊ ⲉ ⲛ̄ⲧⲁⲕⲕ]ⲁⲁϥ ⲧⲱⲙ· ⲁⲧⲱ ⲁⲛⲟⲕ ϯ[ⲛⲁ] Fol. 6a
[ϥⲓⲧϥ̄· ⲡⲉϫⲁϥ ⲛⲁⲥ] ⲛ̄ⲥⲓ ϥⲓⲗⲟⲥⲉⲛⲛⲉ· ⲉ ⲱ ⲧⲁ ⲥⲱ
[ⲛⲉ ⲟⲩ ⲛⲉ ⲛⲉⲓ] ⲯⲁⲉ ⲉⲣⲉ ⲡⲱ ⲙ̄ⲙⲟⲟⲩ· ⲱ̂
[ⲡⲁ]ⲣⲑⲉⲛⲟⲥ [ⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲙⲁⲁⲩ] ⲙ̄ ⲡⲉⲭ̄ⲥ̄· ⲁⲩⲛ ⲛ̄
ⲡⲛⲁⲩ ⲥⲁⲣ
[ⲙ̄ⲡ ⲁ]ⲧϥⲟⲣ ⲛ̄ ⲓ̄ⲥ̄ ⲛ̄ⲥⲓ ⲛ̄ⲓⲟⲩⲇⲁⲓ ⲁⲧⲱ ⲉⲧϥⲟⲣⲟⲓ ⲛ̄
[ⲥⲁ ⲟⲩ]ⲙ̄ⲣⲁⲁⲩ ⲉϥⲟⲣϫ̄· ⲛ̄ⲥⲉⲕⲁⲁϥ ⲫⲓⲱⲙϥ·
[illegible]ⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉ ⲛ̄ⲛⲉⲩⲓ ⲛ̄ⲥⲉϥⲓⲧϥ̄ ⲛ̄
[ⲭⲓⲟⲩⲉ ⲛ̄ ⲧⲉ]ϫⲱⲥ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲛⲁⲩ· ⲉ ⲟⲩⲛ̄
[ⲟⲩⲧⲁⲫⲟⲥ ⲫⲓ]ⲧⲟⲩⲱϥ ⲛ̄ ⲧⲁⲯⲓⲛⲏ ⲛ̄ⲟⲩⲟⲟⲟⲩⲉ ⲁⲛⲓϥ
[ⲟⲩⲁⲫⲉ ⲫⲓⲱ]ⲱϥ· ⲁⲛⲟⲕ ϯⲛⲁⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ· ⲉⲛⲉⲓⲙⲉ
ⲉⲧⲉ ⲫⲙ̄ ⲡⲁ ⲫⲏⲧ ⲇⲉ ⲉⲧⲯⲁⲙⲙⲟⲟⲩⲉ ⲛ̄ⲥⲓ ⲛ̄ⲟⲩⲁⲁⲓ
ⲛ̄ⲥⲉⲃⲱⲕ ⲉ ⲡⲉⲧⲏⲓ· ϯⲛⲁⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲧⲁⲫⲟⲥ
ⲙ̄ ⲡⲁ ⲭⲟⲉⲓⲥ ⲛ̄ⲧⲁϥⲓⲧϥ̄ ⲛ̄ⲧⲁϥ ⲛ̄ ⲣⲉⲛϩⲏⲓⲉ ⲉ ⲣⲟϥ· ⲙ̄ⲡ
ⲟⲩⲙⲏⲛⲉ ⲛ̄ ϥ̄ⲧ ⲛⲟⲩⲉ· ⲁϥⲛ̄ⲧϥ̄ ⲇⲉ ⲁⲧⲕⲁⲁϥ ⲫⲓⲱ
ⲱϥ ⲁⲧⲥⲫⲣⲁⲅⲓⲍⲉ ⲙ̄ⲙⲟϥ ⲁⲧⲃⲱⲕ ⲉ ⲡⲉⲧⲏⲓ· ⲇⲛ̄
ⲧⲡⲁⲱⲉ ⲇⲉ ⲛ̄ ⲧⲉⲧⲱⲛ ⲁⲓⲧⲱⲟⲩⲛ ⲁⲓⲃⲱⲕ ⲉⲣⲙ̄ ⲡⲣⲟ
ⲙ̄ ⲡⲧⲁⲫⲟⲥ ⲙ̄ ⲡⲁ ⲭⲟⲉⲓⲥ· ⲁⲓⲉ ⲉ ⲧⲉⲥⲧⲣⲁⲧⲓⲁ ⲧⲏⲣⲥ̄
ⲛ̄ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉⲥⲥⲏⲣ ⲉ ⲣⲟⲗ· ⲉⲣⲉ ⲯⲟⲣⲡ̄ ⲛ̄ ⲧⲁϩⲓⲥ ⲛ̄
ⲛⲉϫⲉⲣⲟⲩⲃⲓⲙ ⲉⲓⲣⲉ ⲙ̄ ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ ⲯⲱ· ⲉⲣⲉ
ⲧⲙⲉϩ ⲥⲛ̄ⲧⲉ ⲛ̄ ⲧⲁϩⲓⲥ ⲛ̄ⲥⲉⲣⲁⲫⲓⲙ ⲉⲓⲣⲉ ⲙ̄ ⲙⲡⲧ
ⲯⲟⲗⲧⲉ ⲛ̄ⲯⲱ̄· ⲉⲣⲉ ⲧⲙⲉϩ ⲯⲟⲗⲧⲉ ⲛ̄ ⲧⲁϩⲓⲥ ⲛ̄
ⲁⲧⲛⲁⲙⲓⲥ ⲉⲓⲣⲉ ⲛ̄ϩⲟⲩⲱⲧ ⲛ̄ⲯⲱ· ⲁⲧⲱ ⲟⲛ ⲉⲣⲉ
[ⲧ]ⲙⲉϩ ⲭⲧⲟ ⲛ̄ ⲧⲁϩⲓⲥ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲓⲣⲉ ⲙ̄ ⲙⲁⲁⲩ ⲛ
[ⲯ]ⲟ· ⲇⲉⲛⲯⲱ ⲛ̄ⲯⲱ ⲛⲉⲧ ⲕⲱⲧⲉ ⲉ ⲣⲟϥ· ⲁⲧⲱ ⲇⲉⲛ
[ⲧⲃⲁ] ⲛ̄ⲧⲃⲁ ⲛⲉⲧ ⲥⲟⲟⲩϩ ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲟⲩⲟⲥ ⲛ̄ϩⲁⲣ[ⲙⲁ]
[illegible]ⲁⲣⲏⲧ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ⲙⲁⲩ· ⲉⲩⲟ ⲛ̄ ⲕⲱϩ[ⲧ]
[illegible]ⲉⲣⲉ ⲛⲉ ⲙ̄ⲡ[ⲧⲥⲛⲟⲟⲩⲥ]
[illegible]

Fol. 6 b [ετ]ρωμετε ϩⲛ ταcπε ⲛ ⲛε[χερουβιν · ετοτωϣⲃ]
ⲛcωοτ τηροτ ⲉ ϩαμιν [αλληλοτϊα · αινατ ⲁⲉ]
ον ε ⲡⲱⲙ ⲛcτερεωμα ⲛ[ⲛca ⲛετ]
ερητ · ⲁ ⲡειωτ ⲉⲓ ε ϧολ [ϩⲛ ⲛετ] ⲭοcε ⲙ[ⲛ ⲧⲉϥc]
κιιν ⲙ ποτοειν · ⲁϥⲉⲓ ε ⲡταφος ⲙ ⲡ[ⲥⲛⲣ]
ⲁϥτοτνοcϥ ε ϧολ ϩⲛ ⲛετ ⲙοοτ · ⲛ[ⲉⲓ ⲉοοτ]
τηροτ ⲁϊⲛⲁτ ⲉ ροοτ · ⲱ ⲧⲁ cωⲛⲉ ⲙ[ⲁρⲓⲁ]
ⲭⲉ ⲁϊⲛⲁτ ε ⲡετρος ⲙⲙⲁτ ⲡⲛοϭ [ⲛ ϩερμηνετ]
τηc ⲛ ⲓc · ⲁϥⲁⲙⲁρⲧⲉ ⲙⲙοⲓ ⲁϥϯ [τοοτ]
ⲛⲁⲕⲁ τοοτ ε ϧολ ⲛⲧⲁⲙⲟτ · ϩⲓτ[ⲛ]
τηριον ⲙⲛ̄ ⲡⲉⲓ ⲛοϭ ⲛ ⲉοοτ ⲉτο ⲛⲧ ⲁⲓⲛⲁτ
ⲉ ροοτ · ⲱ ⲙⲁρⲓⲁ ⲧⲁ cωⲛⲉ · ⲟⲩ ⲡⲉτ ϯⲛⲁⲁϥ ϣⲁⲛϯ
ϧωⲕ ε ⲡⲙⲁ ⲉⲧ ⲙⲙⲁτ · ⲛⲁⲓ ⲉⲣⲉ ⲫⲓⲗⲟⲥⲉⲛⲛⲓⲥ ϫⲱ
ⲙⲙοοτ ε ⲙⲁρⲓⲁ · ⲁ ⲡⲥⲛⲣ ⲉⲓ ⲙ ⲡⲉⲩ ⲙⲡⲉ ε ϧολ
ⲉϥⲧⲁⲗⲛⲩ
ⲛⲛοϭ ⲛ ϩⲁⲣⲙⲁ ⲙ ⲡειωτ τηρϥ̄ · ⲁϥⲱⲙ ε ϧολ ⲛ
ταcπε ⲛ τεϥⲙⲛ̄τⲛοⲩτε · ⲉϥϫⲱ ⲙⲙοc ϫⲉ ⲙⲁ
ⲣⲓ ϫⲁⲣ ⲙⲁⲣⲓⲁϩ ε τεϥϩⲉⲣⲙⲏⲛⲓⲁ τε ⲙⲁⲣⲓϩⲁⲗ
ⲧⲙⲁⲁτ ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲛⲟⲩτε · ⲁ ⲙⲁⲣⲓⲁ ϫⲉ ⲁccοτ
ⲉⲛ ⲑⲉⲣⲙⲏⲛⲓⲁ ⲙ ⲡⲱϫⲉ · ⲡⲉϫⲁc ϫⲉ ϩⲣⲁⲙⲃⲟⲏⲛ[ⲉ]
ϧⲁⲑⲓⲁⲑⲁⲣⲓ ⲙⲙⲱⲑ · ⲉⲧⲉ ⲡⲉϥⲟⲩⲱϩⲙ ⲛⲉ ⲡⲱⲛ[ⲣⲉ]
ⲙ ⲡⲁⲛⲧⲟϭⲣⲁⲧⲱⲣ · ⲁⲧⲱ ⲡⲥⲁϩ · ⲁⲧⲱ ⲡⲁ ⲱⲛ[ⲣⲉ] ·
ⲡⲉϫⲁϥ ⲛⲁⲥ · ϫⲉ χⲁⲓ̈ⲣⲉ ⲧⲁ ⲙⲁⲁτ χⲁⲓ̈ⲣⲉ ⲧⲁ ⲕⲓⲃ[ⲱ]
τοc ⲉτ ⲟⲩⲁ̂ⲁⲃ · χⲁⲓ̈ⲣⲉ ⲧⲉ ⲛⲧ ⲁcⲧⲱⲟⲩⲛ ϩⲁ ⲡⲱ[ⲛϩ]
ⲙ ⲡⲛοcⲙοc τηρϥ̄ · χⲁⲓ̈ⲣⲉ ⲧⲁ cτοⲗⲛ ⲉⲧ ⲟⲩⲁⲁ[ⲃ]
ⲛⲧ ⲁⲓϭοοⲗϯ ⲙⲙοc · χⲁⲓ̈ⲣⲉ ⲧⲁ ⲧⲁⲣⲓⲁ ⲉϩⲛ[ⲙοοτ]
[ⲉ]τ ⲟⲩⲁⲁⲃ · χⲁⲓ̈ⲣⲉ ⲧⲁ ⲙⲁⲁτ ⲡⲁ ⲛⲓ̈ ⲡⲁ ⲙⲁ ⲛ ⲟⲩⲱ[ϩ]
[χⲁⲓ̈ⲣⲉ] ⲧⲁ ⲙⲁⲁτ ⲧⲁ ⲡⲟⲗⲓⲥ ⲡⲁ ⲙⲁ ⲙ ⲡⲱτ [χⲁⲓ̈ⲣⲉ]
[ⲧⲉ ⲛⲧ ⲁⲥⲱⲱ]ⲡⲉ ⲉ ρο[ⲥ]

Fol. 7 a

[illegible][πα]ραλι[cοc τ]ηρ̄ [ρο]
[οτ̀ ε τ̀ϧηητ̄ϲ· ϯχω ⲙⲙⲟc ⲛⲉ] ⲱ ⲧⲁ ⲙⲁⲁⲩ· ⲭⲉ ⲡⲉ[ⲧ]
[ⲙⲉ ⲙⲙⲟ ⲉⲥⲙⲉ ⲙ̄ ⲡⲱⲛϩ̄· χⲁ̈ⲣⲉ] ⲧⲉ ⲛⲧ ⲁⲥⲧⲱⲟⲩⲛ ϧⲁ
[ⲡⲱⲛϩ̄ ϧⲙ̄ ⲡⲧⲛⲣϥ̄ ϧⲉⲛ ⲧⲉⲥ]ⲕⲁⲗⲁϩⲛ· ⲱ ⲧⲁ ⲙⲁⲁⲩ
[illegible]ⲛⲧⲉϫⲟⲟⲥ ⲛ̄ ⲛⲁ ⲥⲓⲛⲩ
[illegible]ⲧ ⲁϫⲓⲥ ⲛⲁⲩ· ⲭⲉ ϧⲱⲕ
[illegible][ⲉⲧⲉ ⲡⲉⲧⲛ̄ⲉⲓ]ⲱⲧ ⲡⲉ· ⲁⲩⲱ ⲡⲁⲛⲟⲩⲧⲉ
ϫⲟⲉⲓⲥ ⲉⲧⲉ ⲡⲉⲧⲛ̄ϫⲟⲉⲓⲥ· ⲁⲩⲱ
[ⲁ]ⲣⲓ ⲙⲙⲉⲉⲩ [ⲉ ⲛⲉⲙ]ϣⲁϫⲉ ⲧⲏⲣ[ⲟⲩ] ⲛ̄ⲧ ⲁ̈ϫⲟⲟⲩ ⲙⲛⲧⲛ̄·
ϯⲙⲛⲧ
ϲⲁⲣ ϣⲁ ⲣⲱⲧⲛ̄ ⲙ̄ ⲡⲛⲁⲩ ⲙ̄ ⲡⲟⲩⲟⲉⲓⲙ ⲛ̄ ⲣⲁⲥⲧⲉ· ⲉⲧⲉ
ⲡⲛⲁⲩ ⲟ̄ⲛ
ⲡⲉ ⲉϣⲁ̈ⲓⲥⲟⲟⲩⲧⲛ̄ ⲉ ϧⲟⲗ ⲛ̄ ⲧⲁⲥⲓϫ ⲛ̄ ⲟⲩⲟ̄ⲉⲓⲙ ⲛ̄ ⲟⲩⲛⲁⲙ
ⲙ̄ⲧⲉ ⲡⲣⲏ ϣⲁ ⲉϫⲙ̄ ⲡⲛⲁϩ· ⲙ̄ ⲡⲛⲁⲩ ⲟ̄ⲛ ⲡⲉ· ⲉϣⲁ̈ⲓⲕⲓⲙ
ⲛ̄ ⲧⲁ ⲥⲧⲟⲗⲏ ⲙ̄ ⲡⲛ̄ⲁ̄· ⲉⲓϩⲙⲟⲟⲥ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ·
ⲙ̄ⲧⲉ ϯⲉⲓⲱ̄ⲧⲉ ⲙ̄ ⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲛ̄ ⲧⲙⲉϩ ⲥⲁϣϥ ⲉⲙ̄ⲡⲉⲉⲓ̂
ⲉ ϩⲣⲁⲓ̈ ⲉϫⲙ̄ ⲡⲛⲁϩ ⲧⲏⲣ[ⲟⲩ]· ⲛⲉϥϯ ϩⲉ ⲁⲩⲱ ⲛⲉϥϯ
ⲛ̄ ϩⲉⲛⲕⲁⲣⲡⲟⲥ ⲛ̄ ⲱⲛϩ̄· ϯⲛⲛⲧ ϣⲁ ⲣⲱⲧⲛ̄ ⲙ̄
ⲡⲛⲁⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲧⲁϯ ⲛⲛⲧⲛ̄ ⲛ̄ ⲧⲁ ⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧ ⲁ̈ⲓ
ϫⲓⲧⲥ̄ ⲉ ϧⲟⲗ ϩⲓⲧⲙ̄ ⲡⲁ ⲉ̂ⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲩⲱ ⲁϥ
ⲧⲁⲁⲥ ⲛⲁⲓ· ⲁ̈ⲓ̈ⲛⲧⲥ̄ ⲉ ⲡⲕⲟⲥⲙⲟⲥ· ⲛ̄ⲧⲁⲁⲥ ⲛⲛⲧⲛ̄ ⲛ̄ⲧⲱ
ⲧⲛ̄ ⲛⲁ ⲙⲁⲑⲏⲧⲏⲥ· ⲟⲩⲟⲛ ⲙⲙⲁ[1] ⲉⲧ ⲛⲁⲡⲓⲥⲧⲉⲩⲉ̂
ⲉ ⲡⲁ ⲣⲁⲛ· ⲙⲙ̄ ⲙⲁⲣⲓⲁ ⲧⲁ ⲙⲁⲁⲩ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲙ̄ ⲙⲉ
ⲧⲁ ⲕⲁⲗⲁϩⲛ ⲙ̄ ⲡⲛ̄ⲁ̄· ⲡⲁⲁϩⲟ ⲙ̄ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ· ⲧⲕⲓⲃⲱ
ⲧⲟⲥ ⲛ̄ ⲛ̄ϣⲩⲣⲉ ⲛ̄ ⲁⲗⲁⲗⲉ· ⲛ̄ⲧ ⲁⲥⲧⲱⲟⲩⲛ ϧⲁ ⲡⲥⲱ
ⲙⲁ ⲙ̄ ⲡϣⲩⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲙⲙ̄ ⲡⲉⲩⲥⲛⲟϥ ⲛ[ⲁⲗⲏ]
[ⲑⲉⲓⲙⲟ]ⲛ· ⲡⲉ ⲛⲧ ⲁⲥϥⲓ ⲙ̄ ⲡⲛⲟⲃⲉ ⲙ [ⲡ]ⲕⲟⲥⲙⲟ[ⲥ]
[illegible]ⲙⲙ̄· ⲡⲟⲩⲟⲉⲓⲙ ⲙ̄ⲡⲉ[illegible]
[illegible]ⲓⲥ[illegible]

[1] ⲙⲙⲁ written twice, but the second erased.

Fol. 7 *b* ⲱ[illegible]

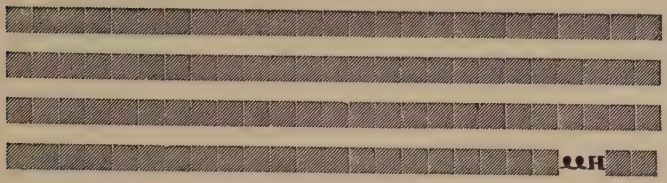
[т]оте [ачо]ѫωⲛ ⲛ̄[ρωϥ ⲛ̄ⲥⲓ ⲡⲥⲛ̄ⲣ̄ ⲡⲱⲛⲉ̄ ⲡⲉⲛ]
ⲟⲩⲁⲁⲓ: ⲡⲉⲛⲣ̄ⲣⲟ· ⲧⲉ[illegible][ⲡ]

Ⲡⲉⲛⲃⲟⲛⲟⲟⲥ· ⲡⲉ[ⲛ][illegible][ачѫω]
ⲉ ⲃⲟⲗ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ [ϫⲉ[illegible]ⲣⲛ̄ ⲧⲁ ⲙⲙⲏⲧ]
ⲉ̄ⲣⲟ· ⲣⲙ̄ ⲡⲉⲥⲙⲟⲩ ⲛ[illegible][ⲛ̄ⲁⲡⲟⲥ]
ⲧⲟⲗⲟⲥ ⲡⲓⲥⲧⲉⲩⲉ [ⲛⲁⲓ̈[illegible]ⲁⲡⲟⲥⲧⲟ]
ⲗⲟⲥ ⲓ̄ⲥ̄· ⲁⲓⲛⲁⲩ ⲉ ⲡⲯ[ⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁϥ]
ⲁϥ ⲉ ⲣⲁⲧϥ̄ ⲣⲓϫⲙ̄ ⲡⲣⲁ[ⲣⲙⲁ ⲛ̄ⲛⲉϫⲉⲣⲟⲩⲃⲓⲙ]
ⲁⲩⲁϥ ⲉ ⲣⲁⲧⲟⲩ ⲣⲱⲟⲩ [ⲛ̄ⲥⲓ] ⲣⲉⲛⲱⲟ̄ ⲛⲱⲟ̄ ⲛ̄ ⲁⲣⲭⲁⲅⲅⲉ
ⲗⲟⲥ· ⲙⲙ̄ ⲣⲉⲛⲱⲟ̄ ⲛ̄ⲱⲟ̄ ϫⲉⲣⲟⲩⲃⲓⲙ· ⲁⲩⲱ ⲣ̄ⲛ̄ ⲧⲃⲁ̄
ⲛ̄ⲧⲃⲁ̄ ⲛ̄ⲥⲉⲣⲁⲫⲓⲙ· ⲙⲙ̄ ⲧⲃⲁ̄ ⲛ̄ⲧⲃⲁ ⲁⲩⲛⲁⲙⲓⲥ·

Ⲉⲣⲉ ϫⲱⲟ̄ ⲡⲁⲣ̄ⲧ̄ ⲉ ⲡⲉⲥⲏⲧ ⲉⲧⲟⲧⲱⲱⲃ̄ ⲛ̄ⲥⲁ ⲡⲉ
ⲥⲙⲟⲩ ϫⲉ ⲁⲙⲏⲛ ⲁ̀ⲗⲗⲏⲗⲟⲩⲓ̈ⲁ· ⲡⲉⲧ ⲉⲣⲉ ⲡⲯⲛⲣⲉ
ⲛⲁϫⲟⲟϥ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲉϥⲧⲁⲡⲣⲟ ⲙ̄ ⲙⲁⲣⲓⲁ· ⲧⲟⲧⲉ
ⲁ ⲡⲉⲛⲥⲛ̄ⲣ̄ ⲥⲟⲟⲩⲧⲛ̄ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲉϥⲥⲓϫ ⲛ̄ ⲟⲩⲛⲁⲓ
ⲉⲧ ⲙⲉϥ ⲛ̄ ⲥⲙⲟⲩ· ⲁϥⲥⲙⲟⲩ ⲉ ⲧⲕⲁⲗⲁϥⲏ ⲙ̄ ⲙⲁⲣⲓⲁ̂
ⲧⲉϥⲙⲁⲩ[1]· ⲁⲩⲛⲁⲩ ⲉⲙ̄ⲡⲛⲧⲉ ⲉⲁⲧⲟⲩⲱⲛ ⲛ̄ⲥⲁ ⲡⲉⲩ
ⲉⲣⲏⲧ· ⲁⲧⲟⲩⲱⲛ ⲛ̄ⲥⲓ ⲡⲥⲁⲱⲟ̄ ⲛ̄ⲥⲧⲉⲣⲱⲙⲁ·
ⲁⲩⲛⲁⲩ ⲉⲧⲣⲱⲙⲉ ⲛ̄ ⲟⲩⲃⲉⲓⲛ ⲛ̄ⲗⲁⲙⲡⲣⲟⲛ ⲙ̄ ⲙⲁⲣ
ⲥⲁⲣⲓⲧⲏⲥ ⲉⲙⲙⲟⲓ ⲉ ⲧⲣⲉ ⲗⲁⲁⲩ ⲛ̄ⲣⲱⲙⲉ ⲑⲉⲱ̄ⲣⲉⲓ
[ⲙⲙⲟ]ϥ· ⲙⲙ̄ ⲛⲉ ⲥⲓϫ ⲛ̄ⲏⲕⲱⲣ̄· ⲙ̄ ⲡⲁⲧⲁⲛ ⲙ̄
[ⲡ]ϫⲓⲱⲛ· ⲁⲥⲟⲧⲱϥ ⲉϫⲛ̄ ⲣⲏⲧⲥ̄ ⲙ̄ ⲙⲁⲣⲓⲁ ⲙⲙ̄
[illegible]ⲙⲉⲥⲧⲣⲏⲧ: ⲁⲧⲱ ⲉ ⲧⲥⲓϫ ⲙ̄ ⲡⲉⲓⲱⲧ ⲧⲉ·
ⲙⲙ̄ ⲧⲟⲩ[ⲛ]ⲁⲙ ⲙ̄ ⲡⲯⲛⲣⲉ· ⲙⲙ̄ ⲧⲟⲧⲛⲁⲙ ⲙ̄ ⲡ[ⲉ]
[ⲡ]ⲛⲁ̄ ⲉ[ⲧ ⲟⲩⲁ]ⲁϩ· ⲁϥⲥⲙⲟⲩ ⲉ ⲣⲟⲟⲩ[illegible]
[illegible]ϫⲉ ⲉⲛ[illegible]

[1] Lacau's text, p. 54, end of line 55.

Fol. 8 a



ⲙⲙⲛ

ⲧⲏⲣⲟⲩ ⲁⲉ ⲫⲁⲛⲏⲓ

[ⲉⲧⲛⲁⲙⲁ]ⲟⲩⲧⲉ ⲉⲣⲟ ⲁⲉ ⲧⲙⲧⲥⲛ ⲙ̄ⲙ̄ ⲡⲱ

[ⲛⲍ̄] ⲉⲣⲟ ⲛ̄ⲥⲛⲟⲩ ⲛ ⲛⲟⲩⲧⲉ ⲉ ⲃⲟⲗ

[ⲁⲗ]ⲗⲏⲗⲟⲩⲓⲁ· ⲁⲧⲱ ⲁⲩⲧⲥⲟ ⲛ̄ ⲛ̄

ⲁⲩⲧⲥⲟ ⲁⲧⲣ̄ ⲁⲧ ⲛⲟⲃⲉ ⲫⲁⲛⲏⲓ ⲁⲗⲗⲏ

[ⲗⲟⲩⲓⲁ] ⲛⲉⲩ ⲛ̄ ⲛⲁⲧⲛⲁⲙⲓⲥ ⲛ̄ ⲧⲡⲉ

ⲥⲙⲙⲉ ⲉ ⲧⲃⲉ ⲡⲉⲥⲕⲁⲣ

[ⲡⲟⲥ] ⲁⲗⲗⲏⲗⲟⲩⲓⲁ ⲉⲧⲛⲁⲙⲟⲩⲧⲉ ⲉⲣⲟ ⲣⲙ̄

ⲙ̄ ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ ⲙ̄ ⲡⲉⲓⲱⲧ· ⲁⲧⲱ ⲥⲉ

ⲙⲟⲩⲧⲉ ⲉⲣⲟ ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ· ⲫⲉ ⲛ̄ⲧ ⲁⲥϫⲡⲉ ⲡⲛⲟⲩⲧⲉ

ⲁⲧⲱ ⲡⲉⲛ ⲟⲩϫⲁⲓ· ⲉⲣⲉ ⲡⲉⲥⲙⲟⲩ ⲙ̄ ⲡⲉⲓⲱⲧ ϣⲱ

ⲡⲉ ⲛⲙⲙⲉ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ ⲫⲁⲛⲏⲓ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ·

ⲉⲣⲉ ⲧⲥⲟⲙ ⲙ̄ ⲡϣⲏⲣⲉ ⲛⲁⲣ̄ ⲫⲁⲓⲃⲉⲥ ⲉ̂ⲣⲟ ⲫⲁⲛⲏⲓ

ⲁⲗⲗⲏ[ⲗⲟⲩⲓⲁ]

[ⲉ]ⲣⲉ ⲡⲣⲁϣⲉ ⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲱ ⲉⲫⲏⲙⲓ

[ⲉ] ⲃⲟⲗ ⲛⲙⲙⲉ ⲛ̄ ⲟⲩⲃⲉⲓϣ ⲛⲓⲙ ⲫⲁⲛⲏⲓ ⲁⲗⲗⲏⲗⲟⲩⲓⲁ·

[ⲁ]ⲧⲱ ⲉⲣϣⲁⲡⲉⲓ ⲉ ⲃⲟⲗ ⲫⲙ̄ ⲥⲱⲙⲁ ⲁⲛⲟⲕ ⲫⲛⲏⲧ

[ⲙⲙⲛ̄ ⲡⲁ ⲓⲱⲧ ⲙⲙⲛ̄ ⲙⲓⲭⲁⲏⲗ ⲙⲙⲛ̄ ⲁⲅⲅⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ·

[ⲉⲣ]ⲉϣⲱⲡⲉ ⲫⲁϩⲧⲏⲛ ⲫⲙ̄ ⲧⲁ ⲙⲙⲛ̄ⲧⲉⲣⲟ·

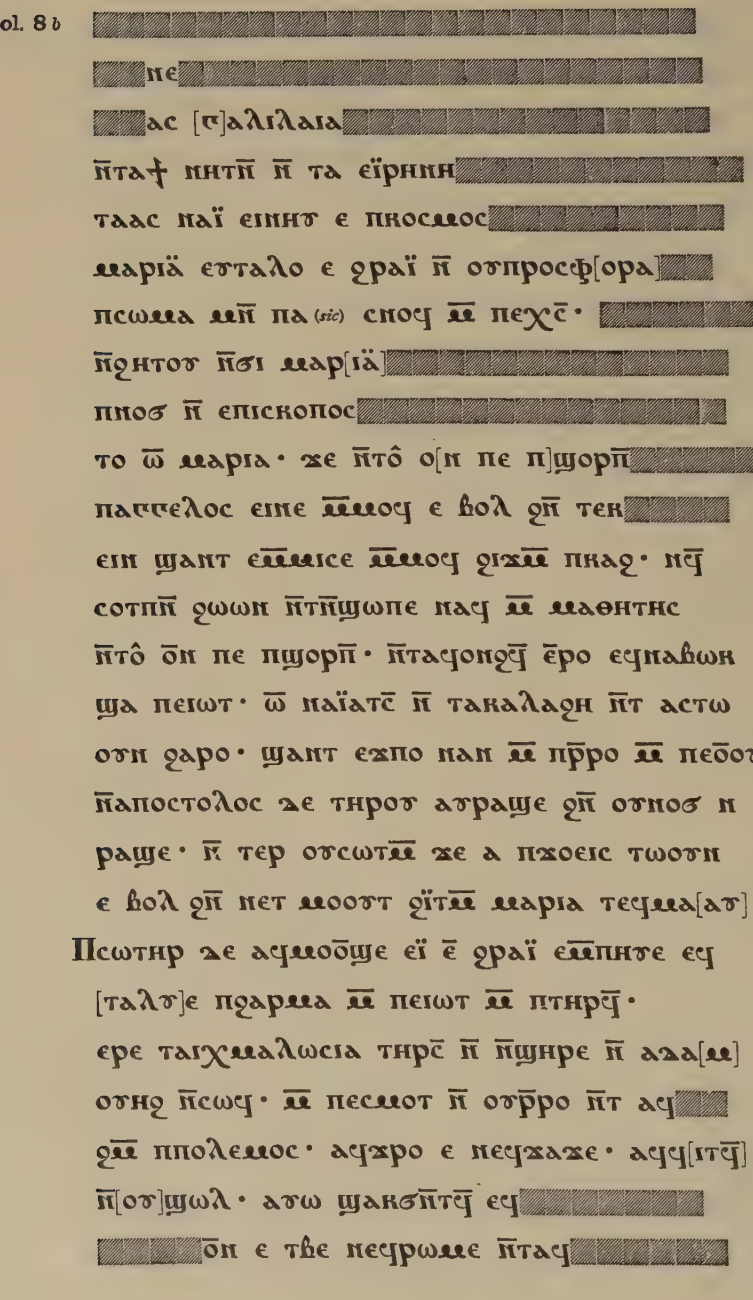
[ⲁⲧ]ⲱ ⲡⲟⲩⲥⲱⲙⲁ ⲫⲛⲁ ⲧⲣⲉ ⲛⲉϫⲉⲣⲟⲧⲃⲓⲛ

ⲥⲛⲉ ⲛ̄ ⲕⲱϩ̄ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲛⲉ

[ⲙⲙⲛ̄]ⲧⲛⲟⲟⲩⲥ ⲛ̄ ϣⲉ ⲛ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲥ

[ϣⲁ ⲡ]ⲉⲣⲟⲟⲩ ⲛ̄ ⲧⲁ ⲡⲁⲣⲟⲩⲥⲓⲁ ⲙⲙⲛ̄ ⲧⲁ ⲙⲙⲛ̄ⲧ[ⲉⲣⲟ]

fol. 8 *b*



Fol. 9 a

[illegible]

[illegible]пс]нр̄ ic пеп хоеіс ечмооще ечщ[illegible]

[illegible]е· ере п̄аccелос мооще нн̄мач

[illegible]пкосмос тнр̄ч е вол ер̄ нетно

[вe· ауω несера]фін нетрτмнеτе е роч щан

[т отеї] е ераї е тнеч сащце н̄ пе· ауω он

[illegible][п]ескнин н̄ пеіωт· пеі ат щахе е роч

[illegible][пеі]ωт рiхн̄ песфоронос

[аспаζе н̄ пещщн]ре н̄ мерiт· ауω ачϯ е

[хн̄ теч]апе н̄ноσ н̄ σрнпе н̄ ебол ерї смот·

таї н̄

т аср̄ отоеiн енаiωн тнрот н̄ пнаτ ет н̄мат·

ω на синт п̄апостолос пістеτê наї анок

вapθоλомаiос папостолос· хе еїщан ρι тоот

н̄мате н̄щахе е тβе перβнτê· н̄т аτщωпе

мнос· н̄ пнаτ н̄та пеiωт ϯ н̄ отσрнпе[illegible]

хе тапе н̄ пещщнре· н̄ ϯнаещσмσом ан е сраї

сот н̄ па отоеiщ тнр̄ч е ϯнаач рiхн̄ пкаρ·

ат мопоп он н̄мр̄ ка пеі хωωпе е еї ē тоотч̄

н̄ ллаτ н̄ рωпе н̄ апістос н̄ ραιρεϯкос·

еіс пнеρ сащч̄ н̄ соп аїρωн е тоотк̄ ω!

па щнре θаλλаїос е тβе пеі мστнрι[он]

хе н̄мр̄ таδοτ е рωпе ечхарiн̄· аλλа

[ρ]арερ ē роот ер̄ отωрх̄· наї σар н̄таї[illegible]

[illegible]е пенсн̄р ачтре мιχанл σω ечпрос

[кар]терει е рої· щан ϯнаτ е неї мστн

[рiон][illegible]

Fol. 9b Πιωη ñ τασωπ αη τε ε τραϊ[illegible]
ñ τει σοτ· ñτ αϊηαϩ ϩαρ ερ[illegible]
σοϩ μπττη ϯ παρμοϋτε ϩϊ[illegible]
ϩñ τπεη[ϯ]κοστη ϩñ οτειρηιη[illegible][πει]
ωτ ϯ ñ τεϩρηπε εχñ ταπε [ϯ πεϥωηρε πιε]
ριτ πεχαϥ ηαϥ· ετϩωτϯ ñ[illegible]
τηρ̄ϥ· ϫε ϯρηιη πα[κ][illegible]
ϫε ñτοκ πε πρ̄ρο ñ[illegible]αϣω[illegible]
ε βολ ϯ ποτωϣ ϯ πεκειωτ· αϣω πεχα[ϥ]
ñ ñαττελος ϫε ϩτηπος ηιμ ετ ταειηϩ ταϩοοϩ
ϩϊ πραϣε ϯ πα ϣηρε· ϫε παι πε πεϩοοϩ ϯ πρα
ϣε· πεϩοοϩ ϯ ποτηοϥ· πεϩοοϩ ϯ πτεληλ·
πεϩοοϩ ñτεϥϩροστηη· πεϩοοϩ ñ τμπτ ατ
μοϩ· πεϩοοϩ ñ λαμπρο· πεϩοοϩ ñ τελεττε
ρια ε ποτχαϊ· πεϩοοϩ ϯ πκα ηοβε ε βολ· ε βολ
ϫε παϊ πε πεϩοοϩ ητα πα ϣηρε ετε πετñ ϫοειϲ
τηρñ πεσωτε ϯ πκοσμος τηρϥ ε βολ ϩñ νετ
ηοβε· πεχαϥ ον ηαϥ ñϩι πειωτ ϫε αμοϩ ϩμοο[ϲ]
ϩϊ οτναϩ μμοϊ πα ϣηρε ϯ μεριτ ϯναϯ ηακ
[π]α ϩμοϩ πα ϣηρε ϯ μεριτ πε ητα πα οτωϣ
[ϣω]πε ε ϩραϊ ε χωϥ· ανοκ ϫε ανϫ πεκεϊωτ
[αϣω] μπ̄ηοβτε ñϲαβλλακ ϩñ τπε αϣω ϩι
ϫϫ πκαϩ· ϯναηω ñ νεκχιχεεϊε
ε πεϩτ ñ νεκοτερητε· ηϫ ρ̄ρο ε βολ ϩι
[πϣ]ε ϯ πεϯϧοϲ· αϣω[illegible]
[illegible]

Fol. 10 a

[illegible]ен[illegible]

[illegible]инн є во[л ша] ен[ец]

[illegible][па] шнре па мерıт

[illegible][рї]тн̄ на сноу· н̄ток пе

[illegible]н· н̄ток пе птахро

[illegible]нтмфıос· н̄ток пе

[illegible][пеı]шт· н̄ток пе пшнре

[illegible][н̄ток пе ппара]клнтос ет оуаав ϙ̄ϑ̄

[illegible]с є пеıшт н̄ тмн̄т

[illegible]ромос рї̈хн̄ пеор[опос] м̄ марсаритнс

н̄тоеıм· аїнат он є псштнр ецрмоос н̄са от

наи м̄ пец[ı]шт а ϙенщō н̄щō н̄ нархаццелос

мн̄ нехероувın· мн̄ н̄серафım· мн̄ н̄ат[на]мıс·

мн̄ нездоусıа· мн̄ тмн̄тсноотс н̄аретн н̄те

пепнā ет оуаав· мн̄ хоот ачте м̄ прес

вутерос· мн̄ псащϥ̄ н̄аıшн· мн̄ н̄патрı

архнс· мн̄ не проф[нт]нс· мн̄ н̄аıкаıос тн

рот· ауеї рї̈ оусоп· ауоуωщт̄ м̄ пшнре

м̄ пноуте ечхω м̄мос· же чоуаав ецот

аав чоуаав н̄ѕı пр̄ро пшнре м̄ пноуте·

пшнре м̄ пр̄ро· мн̄ пецеıшт н̄ачвоос

мн̄ пепнā ет оуаав· пкаϩ мер є вол

ϩı пнā м̄ пхоеıс н̄ тецмн̄тшанрτнϥ

ауω ачноуϩı м̄ прωме етна (*sic*) м̄т ачта

[мı]ос· ачка пеqноβе нач є вол мн̄ не

[чшн]ре тнроу· ϩн̄ оуеıрнни ϩаннı ~

[illegible][м̄]н̄ пец[ш]нре

Fol. 10 *b* [illegible]

[illegible]

[illegible]

[

[illegible]ελϯλн Fol. 11 a

[illegible][ϩαιн]ни · пеоот нак пщωс ϯθ ·

[illegible]п[еоот] нак пеікономос (sic) ⲙ̅ⲡ̅ пеιωт ⲓ̅ⲥ̅

[ϩαιнн · пеоот нак] ⲡ̅ⲣ̅е[ϥⲣоτо]ειм ⲓ̅ⲥ̅ ϩαιнн ·

пеоот нак

[illegible]ϩ ϩ[аιн]н · пеоот нак ⲟⲃ̅ⲥ̅ω ⲛ̅ нет

[illegible]ϩαιнн · п[еоот] нак пеσκепастнс (sic) ⲛ̅ нет

[illegible][ϩαιнн · пеоот] нак[illegible]к ⲛ̅ нет ϩаει[illegible]ⲓ̅ⲥ̅

ϩαιнн ·

[пеоот нак пιτⲙ]ϕιос ⲙ̅ⲡ̅ ⲙе ⲓ̅ⲥ̅ ϩαιнн · пеоот

нак те

[illegible][поτϫ]аї ⲓ̅ⲥ̅ ϩαιнн · пеоот нак песлот

[са]ϧаω[ϑ] ⲓ̅ⲥ̅ ϩαιнн · пеоот нак праϣе ⲡ̅аїωп

ⲓ̅ⲥ̅ ϯθ ·

пеоот нак птелнλ елωї ⲓ̅ⲥ̅ ϩαιнн · аτω оп

ⲙ̅ⲡ̅ нещⲱнре тнрот ϩⲛ̅ отеірнин ϩαιнн—

ⲁⲙнτⲛ̅ е праϣе ⲙ̅ⲡ̅ пепⲣро ϩαιнн · ⲙаре пота

пота ⲛ̅ ⲡаσσелос еї ⲙ̅ⲡ̅ карпос ⲡ̅сераϣе тнрот е

ⲭⲙ̅ пкω е ϧол ⲛ̅ ⲁⲁⲁⲙ ⲙ̅ⲡ̅ нещⲱнре тнрот · же

аτкотϥ е тецαρχн ⲡ̅ⲟⲉ ⲛ̅ ϣорⲡ ϩⲛ̅ отеірнин ϯθ

тнеϩ ϣоⲙⲡτ ⲛ̅ ϩαιнос ⲛ̅τе ⲛ̅ ⲡаσσелос ϩⲛ̅ отеі-

рнин·[ϯθ]

Ⲗ пеιωт[1] келеτе е тре τεїне ⲛ̅ ⲁⲁⲁⲙ е тⲙнτе

ⲙ̅ⲡ̅ етре тецсⲱⲙе · аτω ⲛ̅τеⲧⲛоτ ⲁϥпωт

ⲛ̅σι ⲙιχанλ е ппараσсос ⲁϥеπе ⲛ̅ⲁⲁⲁⲙ ⲙ[ⲛ̅]

етра · ⲁϥταϩоот е ратоτ ⲙ̅ⲡ̅ пе ⲙ̅ⲡ̅то е ϧол ⲙ̅ⲡ̅ пеιωт

ере ⲁⲁⲁⲙ ⲁе еіре ⲛ̅ⲧоοτ ϫοτωτ ⲙ̅ⲡ̅ маре ⲛ̅

ⲱⲓⲛ̅ · етра ϩωс ⲉⲥⲉіре ⲛ̅ таιоτ ⲙ̅ⲡ̅ мара · пістеτе

наι на сннτ ⲛ̅апостолос анок ϧарⲑолⲟⲙаιос

[п]апостолос · же ⲙ̅ⲡ̅ маτ е ⲟікωн ⲛ̅ ⲡρωⲙе

[ϫ]ⲓⲛ нтаτϫпоι е пκосⲙос отⲁ е тпе · отⲁ[е]

ⲙ̅ⲡ̅ пκаϩ · естⲛ̅τωн е ⲟікωн ⲛ̅ ⲁⲁⲁⲙ ·

[illegible]

[1] Lacau's text, p. 59, col. 1.

Fol. 11b Ере отѫоки ⲙⲁр[ⲥαρітнс]
ⲛⲛоⲥ ⲙ ⲙⲛⲛⲩⲉ ⲛⲁⲥⲥⲉ[λос]
ⲉⲛⲟⲧⲉλλⲉ ⲛⲧⲉ тⲡⲉ· ⲉр[ⲉ] к
ⲉ ⲉ ⲃⲟλ ⲛ ⲉⲛⲃⲁλ ⲛⲁⲁⲁ[ⲙⲁⲥ ⲛ]ⲑⲉ ⲙ
ⲛⲧ аϊⲡⲁⲧ ⲉ ⲣⲟⲩ ⲉⲛ ⲧⲉ[ⲥⲕⲏⲛ]н ⲙ ⲡⲉⲓ[ⲱⲧ' ⲛⲉⲣⲉ ⲉⲛ]
Χαρακτηρ ⲛⲥⲏⲙⲓⲟⲛ [с]ⲫаї ⲛ
тⲉⲣⲛⲉ ⲉⲙⲙⲱⲥⲟⲙ ⲛⲉа[р]ⲍ ⲉї ⲥⲛ[ⲟⲩ]
ⲉⲣⲉ ⲡⲣⲁⲛ ⲙ ⲡⲉⲓⲱⲧ ⲙⲙⲛ ⲡⲱⲛⲣ[ⲉ ⲙⲙ ⲡⲉⲡⲛ̄ ⲉⲧ ⲟⲩ]
ⲁⲁⲃ ⲥⲛⲍ ⲉ ⲡⲉⲩⲥⲱⲙⲁ ⲉⲛ ⲥⲁⲱⲩ̄ ⲙ
ⲟⲛ· ⲁ ⲡⲧⲟⲟⲩⲉ ⲙ ⲡⲉⲓⲱⲧ ⲉⲛ ⲛⲉⲩⲟⲧⲉⲣⲛⲧⲉ ⲉⲣⲉ
ⲛⲉⲩⲙⲟⲩⲥ ⲣ̄ ⲟⲩⲃⲉⲓⲛ ⲡⲁⲣⲁ ⲡⲣⲏ ⲙⲙ ⲡⲟⲟⲩ ⲛ̄ⲥⲁ
ⲱⲩ̄ ⲛ̄ⲥⲟⲡ ⲛ̄ⲕⲱⲃ· ⲉⲧⲣⲁ ⲣⲱⲟⲥ ⲉⲥⲕⲟⲥⲙⲉⲓ ⲉⲛ
ⲣⲉⲛⲕⲟⲥⲙⲟⲥ ⲛ̄ⲧⲉ ⲡⲉⲡⲛ̄ ⲉⲧ ⲟⲧⲁⲁⲃ· ⲉⲣⲉ ⲣⲉⲛ
ⲁⲧⲛⲁⲙⲓⲥ ⲙⲙ ⲣⲉⲛⲡⲁⲣⲑⲉⲛⲟⲥ· ⲣⲧⲙⲛⲉⲧⲉ ⲉ ⲣⲟⲥ
ⲉⲛ ⲧⲁⲥⲡⲉ ⲛ̄ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ· ⲉⲧⲙⲟⲩⲧⲉ ⲉ̄ⲣⲟ ⲁⲉ ⲍⲱⲛ̄
ⲡⲙⲁⲩ ⲛ̄ ⲛⲉⲧ ⲟⲛ̄ⲍ ⲧⲛⲣⲟⲩ· ⲁⲩⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲉⲓ
ⲱⲧ· ⲁⲉ ⲱ ⲁⲁⲁⲙ ⲡⲁ ⲱⲛⲣⲉ· ⲕⲁⲓ ⲉⲱⲱⲉ ⲁⲛ
ⲕⲱ ⲛ̄ⲥⲱⲕ ⲛ̄ ⲧⲁ ⲉⲛⲧⲟⲗⲏ· ⲉ ⲧⲃⲉ ⲧⲉⲕⲥⲣⲓⲙⲉ
ⲙⲡⲉ ⲕⲣⲁⲣⲉⲩ ⲉ ⲣⲟⲥ· ⲉⲓⲥ ⲓ̄ⲥ̄ ⲡⲁ ⲱⲛⲣⲉ ⲣⲱⲟⲩ
ⲁⲩⲱⲡ̄ ⲛⲉⲓ ⲣⲓⲥⲓ ⲧⲛⲣⲟⲩ ⲱⲁⲕⲕⲁ ⲛⲉⲕⲛⲟⲃⲉ ⲛⲁⲕ
[ⲉ ⲃⲟ]λ· ⲛⲧ̄ ⲱⲱⲡⲉ ⲣⲱⲟⲕ ⲛ̄ⲱⲛⲣⲉ ⲛ ⲧⲉⲩⲣⲉ·
ⲙⲁⲣⲓⲁ ⲣⲱⲟⲥ ⲛ̄ⲧⲁ ⲡⲁ ⲱⲛⲣⲉ ⲥⲟⲩ̈λⲉ ⲉⲣⲟⲓ· ⲉⲧⲣⲁ ⲁⲉ
[ⲉ]ⲱⲟⲥ ⲛⲥ̄ⲱⲟⲟⲛ ⲙⲙⲁⲁⲧ ⲛⲙⲙⲁⲥ ⲉⲛ̄ ⲧⲁ ⲙⲙ̄
тⲉⲣⲟ· ⲁⲩⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲉⲓⲱⲧ ⲡⲉϩⲁⲩ ⲛ̄ⲧ ⲁⲣⲡⲉ
[λ]ⲓⲕⲏ [тⲏ]р̄ⲥ̄· ⲁⲉ ⲙⲁⲣⲟⲧⲉϊ ⲙⲙ̄ ⲛⲉⲧⲱⲙ̄ ⲛⲟⲩⲉ ⲙⲙ̄
[ⲛⲉⲧ с]✝ ⲛⲟⲩⲉ· ⲛ̄ⲥⲉⲡⲁⲣⲧⲟⲧ ⲙ̄ⲡⲁ ⲙ̄ⲡⲟ ⲉ ⲃⲟλ ⲁⲉ
[ⲁⲓⲣⲱ]ⲧⲡ̄ ⲙⲙ̄ ⲧⲁ ⲣⲓⲕⲱⲛ ⲛ̄ ⲕⲉ ⲥⲟⲡ· ⲧⲟⲧⲉ ⲙⲓⲭⲁⲏⲗ
ⲙ̄ ⲡⲓⲣⲱⲙⲓⲟⲥ ⲉ ⲁ[ⲁ]ⲁⲙ ⲙ̄ⲡⲛ[ⲁⲩ] [ⲉⲧ ⲙ̄ⲙⲁⲩ]

[1] Lacau's text, p. 59, col. 2.

[illegible]ος ε Fol. 12 a

[illegible]ρ̄ ογει]ρηιν ϩαμ[ην] ·

[illegible]ш[ϯ ηο]ϯϣε ϩαιηιν · ϩραϥανλ

[illegible]ϩ ϩ[αμ]η[ι] · [illegible]ογηλ ιμ̄ πεϥκαρ-

πος ϥ̄ϑ ·

[illegible]ιμ̄ πεϥλ[αιπ]ας [η̄ογ]οειν ϩαιηιν ·

[illegible]ι]μ̄ πηεϥ ε[τ ογα]ϩ ϩαιηιν · ασογηλ

[ιμ̄][illegible]ϩαιηιν · [cap]αφογηλ ιμ̄ πεϥψαλ

[τηριον ϩαιην][illegible]γηλ ιμ̄ πεϥστολη ϩαιην ·

[illegible][ιμ̄ τεϥπα]ρϑενια ϩαιην · ϩαρμοσιηλ

[illegible]ca[λιιc]ϩ ιμ̄ πηā ϩαιην · καρειογ[ηλ] ιμ̄ πεϥ

cϯ ηοϣε ϩαιην · καιηλ ιμ̄ πεϥκοϫκω̄ ϥ̄ϑ ·

ογρηλ ιμ̄ ηογοειν ϯ̄ πρη ϩαιην · ετε ναι ηε η̄

αϥϥελ[ος]

ϯ̄ηογϑοειν · αιηειτη̄ ε πραϣε ϯ̄ πεηρρο ις̄ ϩαιην ·

επραϣε τηρη̄ εχϯ̄ πκω ε βολ η̄ ϩαλλ ιμ̄ πεϥ-

ш[ηρε]

τηρογ ϩη̄ ογειρηιν ϩαιην αλληλογϊα ·

Πηεϥ ϥτοογ η̄ ϩτηηος η̄τε παϥϥελος

πασιογ (*sic*) ε ρον πρρο η̄ ναϊωη ϩαιην

τη̄πασιογ ε ρον πει ατ ταϱϥ ϩαιην · ηλ̄ · ηλ̄ ·

[1]αββα πρρο ϩαιην · αβρια ϑ πρεϥсωτε

ετ ονϩ̄ ϩαιην πεηρεϥτωνϩ̄ ναι ϩαιην

ατω πχωκ η̄ρωϧ ηιμ ϩαιην ·

Πηεϥ ϯογ η̄ ϩτηηος η̄ η̄ϥϥελος ετϩιογ ε

πειωτ ιμ̄ πϣηρε ιμ̄ πηā ετ ογαϩ ϥ̄ϑ ·

[c]ιογ ε ρον πειωτ ϩαιην · ϩιογ ε ρον πϣη[ρε ϥ̄ϑ]

ϩιογ ε ρον πεπηā ετ ογαϩ ϩαιην · ιαρε

ππαραλιcος χοος ηϯ̄ηαη χε ϩαιην · ιαρ[ε]

[ηεχερ]ογϣιη χοος [η]ϯ̄η[α]η ϩαιην · ιαρε[illegible]

[1] πα is written on the margin in red ink.

Fol. 12 b [illegible]тна[illegible]

маре [па] ⲡⲛⲏⲧⲉ ⲭⲟ[ⲟⲥ ⲉ]ⲣⲁⲓⲛⲓ · маре[illegible]пар]
ⲑⲉⲛⲟⲥ ⲭⲟⲟⲥ ⲉ ⲣⲁⲓ[ⲛⲓ][illegible]
ⲁⲣⲓ ⲡⲉⲛⲙⲉⲉⲧⲉ ⲉ[illegible]ⲣ[illegible]ⲡⲉⲛ[illegible]
ⲉ ⲡⲧⲟⲕ ⲡⲉ ⲡⲉⲛ[ⲙ]ⲟⲩⲙ[ⲟⲩ][illegible]ⲁⲩⲱ ⲧⲟⲣ[ⲥⲛ][illegible]
ⲟⲩⲭⲁⲓ · ⲡⲉⲛⲱⲛⲍ · ⲡⲉⲙⲙⲁ ⲛ ⲡⲱⲧ · ⲡⲉ[ⲛ][illegible]
ⲡⲉⲛⲃⲟⲛⲃⲟⲥ · ⲧⲉⲛⲛⲁⲱⲧⲉ [ⲡ]ⲉⲛⲣ[illegible]
ⲡⲉⲭⲛⲁ ⲣⲓⲭⲛ ⲟⲩⲟⲛ ⲛⲓⲙ ⲣⲁⲓⲛⲓ ⲁ[ⲗⲗⲏⲗⲟⲩⲓⲁ] ·

Ⲡⲙⲉⲣ ⲥⲟⲟⲩ ⲛ̀ⲣⲱⲙⲡⲓⲛⲟⲥ ⲛ̀ⲧⲉ ⲛ̀ ⲡⲁⲥⲭⲉⲗⲟⲥ ·

ⲧⲟⲧⲉ ⲛ̀ⲧⲉ ⲁⲗⲁⲗⲓ ⲛⲁⲩ ⲉ ⲡⲛⲟⲥ ⲛ̀ ⲧⲁⲓⲟ ⲙ̀ⲡⲉⲓ ⲁⲱ
ⲣⲉⲁ ⲛ̀ⲧ ⲁⲥⲱⲟⲡⲉ ⲙ̀ⲙⲟⲥ ⲙ̀ⲡ ⲛⲉⲭⲱⲛⲣⲉ ⲧⲏⲣⲟⲩ ·
ⲭⲉ ⲁ ⲡⲱⲛⲣⲉ ⲛ̀ ⲡⲛⲟⲩⲧⲉ ⲕⲁ ⲛⲉⲧⲛⲟⲃⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ ·
ⲁⲭⲱ ⲛ̀ ⲡⲉⲓ ⲣⲙⲛⲟⲥ ⲉⲭⲱ ⲙ̀ⲙⲟⲥ · ⲭⲉ ϯⲛⲁ
ⲥⲙⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲛⲧ ⲁⲩⲣ̄ ⲡⲁ ⲙⲉⲉⲧⲉ · ⲡⲁⲥⲭⲉⲗⲟⲥ
[ⲛ̀]ⲡⲣⲁⲱⲉ ⲁⲙⲛⲉⲓⲧⲛ̀ ⲟⲩⲟⲕ ⲛ̀ⲙ̀ⲙⲁⲓ · ⲭⲉ ⲁ ⲡⲱⲛ
ⲣⲉ ⲛ̀ ⲡⲛⲟⲩⲧⲉ ⲉⲗⲉⲩⲑⲉⲣⲟⲩ ⲙ̀ⲙⲟⲓ · ⲁⲩⲛⲟⲧⲣ̀ⲙ̀
ⲙ̀ⲡⲧⲁ ⲥⲣⲙⲉ · ⲁⲩⲱ ⲁⲩⲧⲟⲩⲭⲟ ⲙ̀ⲡⲛ̀ ⲛⲉ ⲱⲛⲣⲉ ⲧⲏⲣⲟⲩ ·
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̀ ⲡⲕⲁⲣ · ⲁⲙⲛⲉⲓⲧⲛ̀ ⲛ̀ⲧⲉⲛⲟⲩⲛⲟⲩⲟⲕ
ⲛ̀ⲙ̀ⲙⲁⲓ · ⲭⲉ ⲁ ⲡⲉⲭ̄ⲥ̄ ⲡⲱⲛⲣⲉ ⲛ̀ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲧ ⲛ̀ ⲁⲧ
ⲛⲟⲃⲉ
ⲭⲉ ⲡⲁⲓ ⲡⲉ ⲡⲉⲣⲟⲟⲩ · ⲁⲩⲱ ⲡⲛⲁⲩ ⲛ̀ ⲡⲣⲁⲱⲉ · ⲡⲉ ⲛⲧⲁ
[ⲡ]ⲁ ⲉ̈ⲓⲱⲧ ⲙⲓⲭⲁⲏⲗ ⲡⲁⲣⲭⲁⲥⲭⲉⲗⲟⲥ ⲙ̀ⲡ ⲧⲁⲥⲭⲉⲗⲓⲕⲏ ⲧⲏ
[ⲣⲥ̄] ⲥⲟⲡⲥ̄ ⲉⲭⲛ̀ ⲛⲁ ⲥⲡⲉⲣⲙⲁ ⲧⲏⲣⲥ̄ ⲱⲁⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ
[ⲡⲡⲁ]ⲛⲧⲟⲕⲣⲁⲧⲱⲣ ⲱⲛ̀ⲣⲧⲏⲥ ⲭⲁⲣⲟⲓ ⲙ̀ⲡ ⲛⲁⲱⲛⲣⲉ ⲧⲏⲣⲟ[ⲩ]
ⲁⲩⲱ ⲛⲥ̄ⲣⲱⲧⲛ̀ ⲉ ⲛⲁ ⲡⲗⲁⲥⲙⲁ ⲛ̀ⲧ ⲁⲩⲧⲁⲙⲓⲟⲩ ·
[ⲭ]ⲉ ⲛⲁⲓ ⲛⲉ ⲡⲉⲭⲉⲓⲛⲉ ⲙ̀ⲡ ⲧⲉⲭⲣⲓⲕⲱⲛ ⲉⲛ̀ ⲟⲩⲉⲓⲣⲏⲛⲏ
[ⲁⲩⲱ] ⲙⲓⲭⲁⲏⲗ · ⲙ̀ⲡ ⲅⲁⲃⲣⲓⲏⲗ · ⲙ̀ⲡ ⲣⲁⲫⲁⲏⲗ ⲙ̀ⲡ
[ⲁⲥⲟ]ⲩⲏⲗ ⲙ̀ⲡ ⲥⲁⲣⲟⲩⲫⲟⲩⲏⲗ · ⲡⲉⲭⲥⲟⲟⲩ ⲛ̀ ⲱⲩⲛ[ⲣ]
[illegible]ⲁⲡⲁⲣⲧⲟⲩ ⲁⲩⲟⲩ[ⲱ]ⲱⲧ̄ [ⲙ̀]ⲡⲉⲓⲱⲧ ⲙ̀ⲡ [ⲡⲱⲛⲣⲉ]
[illegible]

Fol. 13a

[illegible]ϩε ϧολ[illegible]

[illegible]ποτε· ακϣ̄ πνā

[illegible]αλλα ον[illegible]επε ακτοτ

[illegible]ни· енеҁс[illegible]ктоҁ є ϩοτи

[illegible]οττωн· τερϊн ⲙ̄ ⲡⲟⲧϩаї ϩаннн· ра

[illegible][аа]ллα ϩⲙ̄ праⲱе ⲙ̄ пекϣ̄рро ⲓ̄с· ⲭ̄ⲥ:

[illegible]тѵ̀ннтѫ̄ ⲱант ⲭ̄ⲥпоϩⲙ̄

[illegible]тнрот ϩⲛ̄ оѵ̀ϊрнин ϩаннн·

[Пиеϣⲱпот]ⲛ̄ ⲛ̄ⲣⲱⲙпос ⲛ̄ αλλα пеіне ⲙ̄ пноⲩте

ет хосе ϩⲛ̄ ϊрнин ϩаннн аллнлоⲩϊа·

аⲩеі ϩωот ⲛ̄ⲥі ⲛ̄ⲓⲁікαιос ⲛ̄та αλλα калеі ⲙ̄

ⲙоот є тре ⲧеї є пеϩраⲱе ⲙⲛ̄ пеҁ[ⲟⲩ]ноҁ· ете

на[ι] не·

пⲱорⲛ̄ пе аврαϩαⲙ пеⲱѵ̀нр ⲙ̄ пноⲩте ⲙⲛ̄

їсаак· пат ноⲃе ⲙⲛ̄ їακωⲃ праϣос ⲙ̄ пан

тократωр· ⲙⲛ̄ їωⲃ праⲣ̄ⲱ ϩнт· ⲙⲛ̄ ⲙоот

снс парχітроф[нт]нс· ⲙⲛ̄ ⲛ̄ωре ⲡⲁⲓⲁікαιос·

ⲙⲛ̄ ⲁⲓⲁікαιос тнрот ⲛ̄т аⲣ̄ поⲩѡⲱ ⲙ̄ пноⲩте

аⲧаспаζе ⲛ̄ αλλα аⲧоⲩѡⲱⲧ̄ нач тнрот

ечхω ⲙ̄ⲙос же наїатѫ̄ ⲛ̄ток ⲱ̄ αλλα· же

а пеχ̄с̄ ⲓ̄с̄ ка петноⲃе нак є ϧол· аⲧω анон

ϩωоп

пекѵ̀нре ⲁⲭⲉлетѳеρот ⲙ̄ⲙоп ϩаннн·

тоте ⲡ̄ⲁікαιос тнрот аⲧоⲩноҁ аⲧсⲱот є

пноⲩте ечхω ⲙ̄ⲙос· же ⲡ̄ⲁікαιос тнрот

[и]аⲣ̄ оⲩоеіи ⲛ̄ⲥ тⲁіⲓтеро ⲙ̄ пеⲧеіωт· пара при

[са]ⲱ̄ⲧ̄ ⲛ̄[кωⲃ ⲛ̄ ϩωп· поⲩоеіи ⲛ̄ ⲡ̄ⲁіка[іос]

[illegible]ⲩоеіи ϩа тетрн[illegible]

Fol. 13 b [illegible]

[illegible] тнрот ⲙ̅ⲡ ⲁⲣ̅ⲡ [illegible]

[illegible] т оⲛ̅ⲍ · пе псѡ[illegible]

[illegible] ⲙ̅ⲡ ане нт ⲁⲧⲁ[illegible]

[illegible] ноⲃе · пеоот нак ⲓⲥ̅ пеⲡⲣро · пеоот н[ак ⲓⲥ̅ ппат]

[illegible] ⲙ̅ⲙⲉ · пеоот нак ѡ[illegible]

[illegible] пеоот нак ⲓⲥ̅ пеіѡт ⲙ̅ⲡⲯⲩⲭ[н тнрот · ⲙ̅][illegible]

тер оⲩⲱк е ⲃол ⲙ̅ⲙⲟⲓ ⲙ̅ⲡⲁⲓⲕⲁⲓⲟⲥ ⲙ̅[пеⲡⲣⲁⲙⲙⲁⲧⲟⲥ] (?)

ⲁⲧⲙⲟⲟⲩⲉ ⲁⲧⲃѡк е ⲣⲟⲩⲛ е тⲡоⲗⲓⲥ[illegible]

ⲁⲧⲙѡⲡⲉ ⲙ̅ ⲣⲛⲧⲥ̅ ⲙ̅ ⲟⲩⲃⲉⲓⲙ ⲙⲙⲁ ⲣ[illegible]ⲙ[illegible]

ⲙⲁ ⲉⲛⲉⲩ ⲣⲁⲙⲙⲛ · ⲁⲩⲱ ⲙ̅ ⲛⲉ ⲁⲅⲅⲉⲗⲟⲥ тнрот ⲙ̅

тер оⲩⲱк е ⲃⲟⲩ ⲙ̅ ⲡⲟⲩⲣⲁⲙⲟⲥ · ⲙⲙ̅ ⲡⲉⲣⲁⲙⲙⲛ ·

пеіѡт ☩ ⲛⲁⲩ ⲙ̅ ⲧⲉⲥⲉⲓⲣⲛⲏⲛ ⲁⲁⲩ е ⲃⲟⲩ · а ⲡⲟⲩⲁ

ⲡⲟⲩⲁ ⲃѡк е ⲡⲉⲩⲧⲟⲡⲟⲥ е ⲧⲉⲥⲁⲣⲭⲏ е ⲣⲟⲟⲩ

ⲙ̅ⲡ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲣⲁⲙⲙⲛ · ⲛⲁⲓ ⲛⲉ ⲡⲣⲁⲙⲟⲥ ⲙ̅ⲡⲧ ⲁⲩ

ⲭⲟⲟⲩ ⲙ̅ⲡⲓ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲉⲧⲥⲟⲟⲩⲣ ⲉⲧⲣⲁϣⲉ тнрот ·

ⲁⲉ ⲁ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲩ ⲙ̅ⲡ ⲛⲉⲧ

ⲙⲟⲟⲩⲧ ·

ⲁⲩⲥⲱⲧⲉ ⲙ̅ ⲧⲁⲓϫⲙⲁⲗⲱⲥⲓⲁ ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ ⲁⲗⲁⲁⲓ ·

ⲁⲩϫⲓⲧⲟⲩ ⲉⲙⲡⲛⲧⲉ ⲁⲩⲧⲁⲁⲩ ⲙ̅ ⲁⲱⲣⲟⲛ ⲙ̅ ⲡⲉⲩ

ⲉⲓⲱⲧ ⲙ̅ⲡ ⲟⲩⲟⲩⲟ ⲙ̅ ⲉⲓⲣⲏⲛⲏ ⲛⲁ ⲉⲛⲉⲩ · ⲙ̅ ⲉⲛⲉⲩ ⲥⲃ̅ ·

ⲁⲗⲁⲁⲓ ⲉ ⲣⲱⲙⲉ ⲁ ⲡⲉⲓⲱⲧ ⲕⲁⲁⲩ ⲣⲓϫⲙ̅ ⲙ̅ ⲡⲧⲩⲗⲏ

[ⲙ ѡ]ⲛⲍ̅ ⲉ тре ⲧⲁⲥⲡⲁⲍⲉ ⲙ̅ ⲡⲁⲓⲕⲁⲓⲟⲥ тнрот

[ⲙ̅]ⲡⲱⲣⲡ̅ ⲉⲧⲛⲁϣⲱк е ⲣⲟⲩⲛ е ⲑⲓⲉⲗⲏⲛⲏ тⲡоⲗⲓⲥ

[ⲙ̅] пеχⲥ̅ · ⲉⲧⲣⲁ ⲣⲱⲟⲥ ⲁⲩⲕⲁⲑⲓⲥⲧⲁ ⲙ̅ⲙⲟⲥ ⲉϫⲙ̅ ⲛⲉ

[ⲣⲓⲟⲙⲉ] тнрот · ⲙ̅ⲧ ⲁⲣ̅ⲡ ⲡⲟⲙⲱⲛ [ⲙ̅ ⲡⲛⲟ]ⲩⲧⲉ

[illegible]спаζе ⲙ̅ⲙⲟⲟⲩ ⲙ̅ ⲱⲣⲡ[illegible]ϣк е

[ⲣⲟⲩⲛ е] тⲡоⲗⲓⲥ ⲙ̅ пеχⲥ̅[illegible]

Fol. 14a

[illegible]ⲧⲟⲉⲓⲱ[illegible]ⲉⲡⲉ[illegible]

[illegible]ⲉ ⲣⲟⲩ ⲱ[illegible]ⲧⲣⲉ[illegible]ⲏ ⲙⲡ[illegible]

[illegible][ⲛ]ⲉⲥⲏⲏⲧ ⲡ̅[ⲁⲡ]ⲟⲥⲧⲟⲗⲟⲥ ⲁⲓϫⲱ ⲉ ⲣⲱ

[ⲧⲏ̅][illegible][ⲙⲩⲥⲧⲏ]ⲣⲓⲟⲛ ⲛ̅ⲧ ⲁⲓⲙ[ⲁⲩ] ⲉ ⲣ[ⲟⲟⲩ]· ⲣⲁⲱⲉ

ⲏⲛⲧⲡ̅

[illegible]ⲡⲕⲁ ⲛⲟⲃⲉ ⲉ ⲃⲟⲗ ⲛ̅ⲧⲁ ⲡⲉⲛⲥⲛ̅ⲣ

[illegible]ⲙⲡ̅ ⲛⲉϥⲱⲏⲣⲉ ⲧⲏⲣⲟⲩ· ⲁⲩⲟⲩ

[illegible]ⲛ̅ⲥⲓ ⲡ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ

[illegible]ⲡⲉⲙⲙⲉⲣⲓⲧ ⲛ̅ⲥⲟⲛ· ⲃⲁⲣⲑⲟ

[ⲗⲟⲙⲁⲓ̈ⲟⲥ][illegible][ⲙⲩⲥⲧ]ⲏⲣⲓⲟⲛ ⲙ̅ ⲡⲉⲭ̅ⲥ̅· ⲁⲗⲏⲱⲥ

[illegible]ⲡⲱⲁ ⲛ̅ⲧⲁ ⲡⲱⲏⲣⲉ

[ⲙ̅ ⲡⲛⲟⲩⲧⲉ][illegible]ⲛ̅ⲧ ⲕⲛⲁⲩ ⲉ ⲛⲉⲓ

[illegible]ⲛ̅ ⲁⲧⲱⲁϫⲉ ⲉ ⲣⲟⲟⲩ

ⲁⲗⲏⲱ[ⲥ][illegible]ⲉ ⲣⲟⲕ ϫⲉ ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓ̈ⲟⲥ·

ⲡⲣⲉϥⲥⲓ ⲛ̅ ⲙ̅ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̅ ⲡⲉⲭ̅ⲥ̅ ⲱⲁ ⲫⲣⲁⲓ̈ ⲉ ⲧⲥⲧⲛ

ⲧⲉⲗⲓ̈ⲁ ⲙ̅ ⲡⲁⲓⲱⲛ· ⲛ̅ⲛⲉ ⲡⲉⲕⲣⲁⲛ ⲱϫⲛ̅ ⲫⲛ̅ ⲧⲡⲉ

[ⲁ]ⲧⲱ ⲫ[ⲓϫⲙ̅] ⲡⲕⲁⲫ· ⲉⲧⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ϫⲉ ⲃⲁⲣⲑⲟ

ⲗⲟⲙⲁⲓ̈ⲟⲥ ⲡⲫ[illegible]ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̅ ⲡⲱⲛⲣⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ

ⲁⲫⲟⲧⲱⲱⲃ ⲛ̅ⲥⲓ ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓ̈ⲟⲥ· ϫⲉ ⲕⲱ ⲛⲁⲓ̈ ⲉ ⲃⲟⲗ

ⲛⲁⲥⲏⲏⲧ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̅ ⲫ̅ⲣ̅ ⲱⲁⲧ ⲁⲛ ⲫⲛ̅ ⲧⲁⲏⲛⲧⲉ

[illegible]ⲧⲥⲧⲏⲧ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲁⲫⲣⲓ ⲣⲱⲙⲉ ⲙⲙⲁ· ⲁⲛ̅ⲑ̅

ⲟⲧⲫⲛⲕⲉ ⲫⲛ̅ ⲧⲁ ⲧⲉϫⲙⲏ· ⲁⲧⲱ ⲫⲧⲙⲁⲉⲓⲛⲧ

[illegible]ⲫⲓ̈ ⲡⲁ ⲃⲓⲟⲥ· ⲱⲁⲣⲉ ⲫⲙⲏⲛⲛⲱⲉ ⲛⲁⲧ ⲉ ⲣⲟⲩ

[illegible]ⲡⲟⲗⲓⲥ ⲛ̅ⲥⲉϩⲟⲟⲥ ϫⲉ ⲙⲏⲛ ⲙ̅ ⲡⲁⲓ ⲁⲛ ⲡⲉ ⲃⲁⲣⲑⲟ

[ⲗⲟⲙ]ⲁⲓ̈ⲟⲥ· ⲡⲣⲙ̅ ⲧⲓⲱⲁⲗⲓ̈ⲁ ⲙ̅ ⲡⲕⲟⲙⲁⲣⲓⲧⲏⲥ ⲡⲥⲁ[illegible]

[ⲟⲩⲟ]ⲟⲧⲉ· ⲙⲏⲛ ⲙ̅ ⲡⲁⲓ ⲁⲛ ⲡⲉ ⲡⲉⲧ ⲱⲟⲟⲡ ⲫⲙ̅ ⲡⲕ[ⲱ]

[ⲙⲁⲣⲓⲟⲛ] ⲛ̅ ⲫⲓⲛ[ⲣⲱⲕ]ⲏⲥ ⲡⲁⲣⲭⲱⲛ ⲛ̅ ⲧⲉⲡⲟⲗⲓⲥ

[illegible]ⲛ̅ ⲛⲉⲧⲥⲓϫ ⲛ̅[illegible]

Fol. 14 *b*

[illegible]та[illegible]ωн[illegible]
[illegible]ϣаже ⲛ̄ т[ⲙⲛ̄]тр[нк]е пеҷсн[ҳ][illegible]
сол ҳωос ⲙ̄ⲙ̄ ⲡⲙ̄ⲛре ⲙ̄ⲙ̄ ⲡⲛоⲩт[е][illegible]
ⲛа сⲛнт ⲛ[ⲉⲙ]ерате ⲛ̄т[етⲛ̄][illegible][е]
піскопос ⲛ̄та пⲥⲛ̄р ⲣ̄ тн[ⲩтⲛ̄][illegible][пкосмос]
тнр[ⲥ̄] · ⲱ пенеіωт петро[с][illegible]
сⲛ̄р ⲭⲓтⲛ̄ е ҳраї ехⲙ̄ ⲡтω[ⲟⲩ][illegible]
ⲁҷϣаже ⲙ̄ⲙ̄ⲁⲁⲛ · ⲛ̄ⲥⲓ пенсн[ҳ][illegible][ⲙ]
п енсоⲩⲱⲛⲥ̄ прос тетноⲩ[illegible]
ҷоⲩонор[ⲥ̄] ⲛⲁⲛ е ⲃо[λ][illegible]
Ⲗⲟⲁⲣⲁⲟ ⲟⲁⲩⲣⲁⲟ · ⲁⲩω[illegible]
псащ[ⲥ̄] ⲛ̄стереωⲙ[а][illegible]
а пенсωⲙа ҳωоⲛ ҳ[illegible]χιωн
ⲁⲩω ⲁⲛⲥωщⲩ̄ ⲁⲛⲛⲁⲩ е пенсⲛ̄р пеҷсωⲙа
ⲙооще е ҳраї ⲉⲙ̄ⲡⲛⲧе ере пеҷоⲩерите
таҳрнт ехⲙ̄ ⲡтоот ⲙ̄ⲙ̄ⲁⲁⲛ · ⲁҷсоⲟⲩⲧⲙ̄
е ⲃол ⲙ̄ пеҷⲥⲓⲭ ⲙ̄ отⲛⲁⲁ ⲁҷсфра[ⲅⲓ]е
ⲙ̄ⲙоⲛ ⲙ̄ ⲙ̄ⲡтсноⲟⲩс · ⲁⲛⲛоощε [ҳ]ωоⲛ
ⲙ̄ⲙ̄ⲁⲁⲛ̄ⲥ е пхісе ϣа ҳраї е пескнни ⲙ̄ пеіω[т]
пасⲁⲃос е тⲙ̄ер сащҷе ⲙ̄ пе · тоте
а пⲥⲛ̄р парт[ⲥ̄] ехⲙ̄ ⲙ̄ пат ⲙ̄ пеіωт ес
ⲭω ⲙ̄ⲙос · ⲱⲛ̄ⲣтнк ҳа ⲛа сⲛнт ⲙ̄
апостолос ⲛ̄ⲥ̄ сⲙоⲩ е роот ⲙ̄ песⲙоⲩ ⲙ̄
ат ωхⲙ̄ · а пеіωт сⲙоⲩ ерок ечхω ⲙ̄[ⲙос]
Ⲭе анок ⲙⲛ̄ ⲛа ⲱⲛре ⲓ̄ⲥ̄ ⲙⲛ̄ пепⲛ̄ⲁ̄ ет оⲩаав
пет таⲗе ⲥⲓⲭ е ⲭωк · ⲁⲩω пет ⲙ̄ ⲛаβол
ⲭⲓⲭⲙ̄ пкаҷ · анок пет ⲃωλ ⲙ̄ⲙоҷ е ⲃол ·
ⲁⲩω̂ ⲟⲛ пет кнаморⲥ̄ ⲭ[ⲓⲭⲙ̄ пк]аҷ · ан
ок пет морⲥ̄ ⲙ̄ⲙо[ҷ][illegible]
[illegible]ⲃ[illegible]

Fol. 15 a

[illegible]ϩ[illegible]
[illegible]па[illegible]
[illegible]тнрⲩ ⲉϥ[illegible]рос· а[illegible]
[illegible]пан ⲉ пекϩіх[illegible]пекϭрономос
[illegible]ⲃол· [illegible]ω пеϥш[illegible]ан· пек
[illegible]п[illegible][ⲙⲉ]ϩ ⲙ̅ па ниⲉ ⲙ̅ⲛ̅ ниⲉ
[illegible]пⲛ̅[а][illegible]ниⲉ ⲙ̅ пепнⲁ̅ ет отаав·
[же кас рωⲙⲉ ⲛⲓⲙ ⲉ]кнаваптιζе ⲙ̅ⲙоот ⲛ̅ⲧ̅
[illegible]ⲉ ⲭⲓ пнⲁ̅ ⲉϥ отаав· ϩⲙ̅
[illegible][пеⲓωт ⲙ̅ⲛ̅ пⲱ]нре ⲙ̅ⲛ̅ пнⲁ̅ ет отаав·
[illegible]отωⲱⲃ̅ ⲛ̅ⲥⲓ пеχерот
[ⲓⲱⲁ[illegible]а]ρχаггелос ⲙ̅ⲛ̅ ⲛ̅ⲁⲩ
[ⲥелос][illegible]ⲉ ⲁϥсⲱот ⲉ ⲁⲛⲁгеас[1]
[ⲉ]ⲭⲱ [ⲙ̅ⲙос ⲁⲉ ⲉкеⲱ]ωпе ⲛ̅ отсттλос ⲛ̅ⲥом ⲛ̅
ⲑⲓⲉλⲏⲏ̅ та пол[ⲓс] ⲙ̅ ⲙеріт ϩⲙ̅ та ⲙ̅ⲛ̅теро ϩаннн·
ⲁⲩⲱ ⲁϥсⲱот ⲉ̅ ⲓⲁкωⲃос· ⲁⲉ полⲓс ⲛⲓⲙ ϩⲓ ϯⲙⲉ ⲉкⲉ
[ⲛⲁ]ⲩ ⲉ[ро][illegible][ϧ]ωк ⲉ ϩоⲩⲛ ⲉ роⲟⲩ· ϩаⲱⲛ
ⲙ̅па
[т]ⲕт[illegible]ⲙ̅ⲛ̅[ⲛ̅ⲥ]ωс ⲛ̅ⲥⲉпⲓстⲉⲩⲉ
ⲉ рок ϩаннн· [ⲁⲩ]ω ⲛ̅ток ⲓ̈ωϩаннс ⲡⲙⲉріт
ⲙ̅ па пнⲁ̅ ⲙ̅ⲛ̅ па ϣнре ⲓ̅ⲥ̅· ⲙ̅ⲛ̅ пωрⲭ̅ отⲱоⲩ ϩⲓ
отсоп· кнаϣωпе ⲉкⲥⲙⲁⲁⲩат ϩⲙ̅ та ⲙ̅ⲛ̅теро
ϣа ⲉⲛⲉϩ ϩаннн· ⲁⲩⲱ ⲛ̅ток ⲫⲓλⲓппос ⲙⲁ ⲙⲙ
[ⲉт] ⲕнаⲃωк ⲉ роϥ ⲛ̅ⲧ̅ⲛ̅ натаϣеоⲉⲓϣ ⲛ̅ ϩⲛⲧⲏ̅· ϩⲙ̅
[пр]ан ⲙ̅ па ⲙеріт ⲛ̅ ϣнре ⲙ̅ⲛ̅ пеⲥϧос ⲛ̅оⲩоⲉⲓⲛ
[illegible]наⲥω ⲉⲩⲙооⲩе ⲛ̅ⲛ̅ⲁⲁⲕ ϣⲁⲛⲧ отⲡⲓстⲉⲩⲉ ерок
[ϣа] ⲉⲛⲉϩ ϩаннн· ⲛ̅ток ϩωωк па сωтⲡ̅ ⲑⲱⲁⲁс·
[illegible]ⲉкпⲓстⲓс наϣωпе ⲛ̅ⲑⲉ ⲛ̅ отⲇ̅ⲉтос[illegible]
[illegible]ⲉ ⲃол ϩⲙ̅[illegible]тнрот ϣⲁⲛⲧ от[пⲓстⲉⲩⲉ]
[illegible]ⲃол ϩⲓ[illegible]ϣа ⲉⲛⲉϩ ϩаннн·

[1] See Lacau's text, p. 63, line 35.

Fol. 15 b [ⲡⲧⲟⲕ ⲃⲁ]ⲣⲟ[ⲟⲗⲟⲙⲁⲓⲟⲥ] [ⲉⲣⲉ ⲧⲁⲯⲩⲭⲏ ⲣ̄]
[ⲣⲁ ⲛ̄ ⲥⲟⲓⲗⲉ] ⲛ̄ ⲙ̄[ⲩⲥⲧⲏⲣⲓⲟⲛ ⲙ̄ ⲡⲁ ⲱ[ⲛⲣⲉ]
ⲡⲧⲟⲕ ⲣⲱⲟⲕ [ⲱ ⲙⲁⲧ]ⲑⲁⲓⲟⲥ · ⲛⲉⲕⲥⲟⲙ [ⲛⲁⲁⲱⲁⲓ]
ⲣⲱⲥⲧⲉ ⲛ̄ⲧⲉ ⲧⲉⲕ[ⲣⲁⲓ]ⲃⲉⲥ ⲧⲁⲣⲉ ⲟⲩ[ⲙ̄]ⲛⲱ[ⲉ]
ⲧⲁⲧⲣ̄ ⲕⲱⲟⲥ · ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲉⲣⲉ ⲧ[ⲉⲕⲣ]ⲁⲓⲃⲉ[ⲥ]
ⲥⲉⲡⲁⲱⲡⲉ ⲣⲙ̄ ⲟⲩⲛⲟⲩ ⲛ̄ ⲥⲟ[ⲙ̄]
ⲁⲩⲱ ⲓⲁⲕⲕⲱⲃⲟⲥ ⲡⲁⲗⲫⲁⲓⲟⲥ [ⲛ̄ⲛⲉ ⲗⲁⲁⲩ ⲛ̄ⲥⲟⲙ ⲛ̄]
ⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲱⲥⲛ̄ⲥⲟⲙ ⲉ [ⲡⲉⲕ ⲥⲱⲙⲁ]
[ⲛ̄]ⲛⲉ ⲗⲁⲁⲩ ⲙ̄ⲙⲁ · ⲁⲗⲗⲁ ⲡⲉⲧ ⲉⲕ [ⲛⲁⲧⲁⲥⲧ] ⲉⲩⲉⲱⲱⲡⲉ
[ⲛ̄ ⲁ]ⲩ ⲡⲱⲣⲕ̄ ⲱⲁ ⲉⲛⲉⲩ ⲭⲁⲙⲏ · [ⲛ̄ⲧⲟⲕ ⲣⲱⲟⲕ ⲥⲙⲱⲟⲩ]
[ⲡⲥⲧⲗⲱ]ⲧⲏⲥ · ⲛ̄ⲛⲉ ⲗⲁⲁⲩ ⲛ̄ⲃ[illegible]
ⲉ ⲧⲃⲉ ⲛ̄ⲣⲁⲣⲙⲟⲥ ⲙ̄ ⲡⲉⲡⲛ[illegible]
ⲟⲩⲁⲡⲟ ⲉⲩⲟⲩⲁⲁⲃ ⲭⲁⲙⲏ · [ⲁⲩⲱ ⲛ̄ⲧⲟⲕ [illegible]ⲡ]ⲱⲛⲣⲉ
ⲛ̄ⲓⲁⲕⲱⲃⲟⲥ · ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲛ̄ⲧⲁⲥⲥⲉ ⲛ̄ ⲛⲉⲕⲟⲧⲉⲣⲛⲧⲉ ⲛⲁ
ⲟⲩⲱⲟ ⲭⲓⲁⲱⲟ · ϯⲛⲁⲕⲁ ⲛⲉⲧⲛⲟ[ⲃⲉ ⲧⲛⲣⲟⲩ ⲉ ⲃⲟⲗ] ⲛ̄ⲥⲉⲡⲓⲥ
ⲧⲉⲧⲉ ⲡⲉⲕⲣⲁⲙ (sic) ⲉ ⲃⲟⲗ[illegible] [ⲛ̄]
ⲭⲁⲣⲱ ⲭⲛⲧ ⲭⲙ̄ ⲟⲩⲉⲓⲣⲏⲛ[ⲏ ⲭⲁⲙⲏ · ⲁⲩⲱ ⲛ̄ⲧⲟⲕ ⲑⲁⲗ]
ⲗⲁⲟⲥ ⲡⲁ ⲙⲉⲣⲓⲧ · ⲡⲙⲁ ⲙⲓⲙ ⲉⲧ ⲕⲛⲁⲧⲁϩⲣⲟ ⲙ̄
ⲡⲗⲟⲟⲥ
ⲙ̄ ⲡⲁ ⲱⲛⲣⲉ ⲛ̄ ⲭⲛⲧ ⲛ̄ⲛⲉ ⲗⲁⲁⲩ ⲙ̄ ⲙⲉⲉⲩⲉ ⲛ̄ⲧⲉ ⲡⲁⲓⲁ-
ⲃⲟⲗⲟ[ⲥ]
Ⲥⲱⲭⲱⲛ ⲉⲣⲟⲧⲛ ⲉ ⲣⲟⲩ · ⲉ ⲧⲃⲉ ⲡⲧⲃⲃⲟ ⲛ̄ ⲧⲉⲕⲯⲩⲭⲏ
ⲭⲁⲙ[ⲏⲛ]
ⲁⲩⲱ ⲙⲁⲑⲓⲁⲥ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲡⲉⲕ-
ⲥ☩ ⲛ̄[ⲟⲩⲭⲉ]
ⲛⲁⲓⲟⲟⲱⲉ ⲭⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲟ ⲙ̄ⲡ ⲛ̄ⲡⲛⲧⲉ · ⲭⲉ ⲛ̄ⲧⲕ̄
ⲟⲩⲣ̄ⲙⲙⲁⲟ̄ ⲕⲁⲧⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲁⲕⲕⲁ ⲛ̄ ⲙⲙⲁ ⲛ̄ⲥⲱⲕ ⲉ
ⲧⲃⲉ ⲡ[ⲁ]
ⲱⲛⲣⲉ ⲓⲥ[illegible]ⲛⲁ ⲡⲁ ⲥⲡⲓⲣ · ⲁⲩⲱ ⲡ[illegible]ⲁ ⲡⲁ ⲭⲛⲧ ·
[illegible][ⲁ ⲡⲁ] ⲗⲁⲥ · ⲭⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲭⲁⲙⲏⲛ · ⲛ̄ⲁⲅ-
ⲅⲉⲗⲟⲥ
[ⲙ̄ⲙⲟ ⲛ̄ⲁⲣⲭⲁⲅⲅⲉ]ⲗⲟⲥ · ⲙ̄ⲙⲟ ⲛⲉⲭⲉⲣⲟⲩⲃ[ⲓⲙ ⲙ̄ⲙⲟ ⲛⲉ]-
ⲥⲉⲣⲁⲫⲓ[ⲙ]
[ⲙ̄ⲙⲟ ⲛⲉⲁⲛⲁⲗⲱⲥ] ⲙ̄ⲙⲟ ⲡϫⲟⲟ[ⲩ]ⲧⲁ]ⲭⲧⲉ [ⲡⲣⲉⲥⲃⲩ[ⲧⲉ]ⲣⲟⲥ

ⲙⲁ

[illegible][c]ωτⲙ ϵ πεⲥⲙⲟⲩ ⲛ̄ⲧⲁ ⲡⲉⲓⲱⲧ ϩⲟⲟⲩ ⲉϩⲛ̄ Fol. 16a

[illegible]ⲁⲩⲱ ⲁⲛⲟⲛ ⲣⲱⲙⲛ ⲁⲛⲟⲩⲱⲱⲃ̄ ⲧⲏⲣⲛ̄

[illegible][a]ⲗⲗⲏⲗⲟⲩⲓⲁ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲛⲁⲥⲏⲛⲧ· ⲛ̄ⲁⲡⲟⲥ

[ⲧⲟⲗⲟⲥ ⲕ]ⲱ ⲛⲁⲓ ϵ ⲃⲟⲗ ⲛ̄ ϯⲙⲁⲓⲛⲧ ⲁⲛ ⲁⲛⲟⲕ ⲃⲁⲣ

ⲑⲟⲗⲟⲙⲁⲓⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲧⲟⲧⲉ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ

ⲁⲩⲧⲱⲟⲩⲛ ⲁⲩⲁⲥⲡⲁⲍⲉ ⲉϩⲛ̄ ⲧⲁⲡⲉ ⲛ̄ ⲃⲁⲣⲑⲟⲗⲟⲙⲁⲓⲟⲥ

Ⲡⲉϩⲁⲩ ⲛⲁⲩ· ϫⲉ ⲕⲁⲗⲱⲥ ⲡⲉⲛ ⲙⲉⲣⲓⲧ ⲛ̄ ⲥⲟⲛ ⲃⲁⲣⲑⲟⲗ[ⲟ]

ⲙⲁⲓⲟⲥ ⲙ̄ⲙ̄ ⲡⲉⲑⲃⲃⲓⲟ ⲛ̄ⲧ ⲁⲛⲑⲃⲃⲓⲟⲕ ⲛ̄ ⲣⲛⲧⲩ̄·

ⲛⲁⲓ ⲛ̄ ⲧⲉⲣ ⲟⲩϩⲟⲟⲩ ⲛ̄ⲥⲓ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲧⲁⲗⲉ

ϵ ⲣⲁⲓ ⲛ̄ ⲧⲉ [προσϕ]ⲟⲣⲁ· ⲉⲣⲉ ⲙⲁⲣⲓⲣⲁⲙ ⲡⲱ[ⲟⲡ]

ⲛ̄ⲙ̄ⲙⲁⲩ· ⲡⲉ ⲛⲧⲁ ⲡⲥⲏⲣ ⲓ̄ⲥ̄ ⲧⲙ̄ⲛⲟⲟⲩⲥ ⲛⲁⲩ· ϫⲉ

ⲙⲟⲩ[ⲧⲉ]

ϵ ⲣⲟⲟⲩ ⲛⲁⲓ ⲛ̄ ⲣⲁⲥⲧⲉ ϵ ⲧⲉⲥⲁⲗⲓⲗⲁⲓⲁ· ⲛ̄ⲧⲁϥ ⲙⲛⲧⲛ̄ ⲛ̄

ⲧⲁ ⲉⲓⲣⲏⲛ[ⲏ]· ⲛ̄ ⲧⲉⲣ ⲟⲩⲁⲓ ϫⲉ ⲙ̄ ⲡⲥⲱⲙⲁ ⲙ̄ⲙ̄

ⲡⲉⲥⲏ[ⲟⲩ]

ⲙ̄ ⲡⲉϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲱⲏ[ⲣⲉ ⲙ̄] ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛϩ̄· ⲁⲧⲟⲩⲛⲟϥ

ⲁⲩⲱ ⲁⲩ[illegible][ⲡⲛⲟⲩ]ⲧⲉ ⲡⲁⲁⲓ ⲣⲱⲙⲉ· ⲁ ⲡⲕⲁ

ⲡⲛⲟⲥ ⲛ̄ ⲧⲉⲟⲩⲥⲓⲁ ⲉⲛⲉⲣ[ⲥⲉⲓ] ⲛ̄ ⲟⲩⲕⲏⲙⲉ ⲛ̄ⲥϯ ⲛⲟⲩⲉ

ⲱⲁ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ̄ ⲡⲉⲓⲱⲧ· ⲁϥⲱⲱⲗⲙ̄ ⲙ̄ ⲡⲉⲥϯ ⲛⲟⲩ

ⲉ ⲛ̄ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̄ⲥⲓ ⲡⲉⲓⲱⲧ ⲁϥⲱⲱⲡⲛ̄ⲧⲛϥ ⲉⲁ

ⲡⲉⲧⲥⲟⲡ̄· ⲁⲩⲱ ⲁϥⲥⲱⲧⲙ̄ ϵ ⲡⲉⲧⲱⲗⲛⲗ· ⲁϥ[ⲟⲩⲱ]

ⲱⲃ̄ ⲛ̄ⲥⲓ ⲡ[ⲉⲓⲱⲧ] ⲡⲉϩⲁϥ ⲙ̄ ⲡⲉϥⲱⲏ[ⲣⲉ] ϫⲉ ⲧⲱ

ⲟⲧⲛ ⲡⲁ ⲱⲏ[ⲣⲉ ⲡⲙ]ⲉⲣⲓⲧ ⲛ̄ⲧ̄ ⲃⲱⲕ ⲉⲡ[ⲉⲥⲏ]ⲧ ⲱⲁ

ⲡⲉⲕⲙⲁⲑⲏ[ⲧⲏⲥ] ⲛ̄ⲧ̄ ⲥⲗ̄ⲥⲟⲗⲟⲧ· ⲛ̄ⲧ̄ ϯ [ϩⲟⲙ ⲛⲁⲩ]

ⲁⲩⲱ [ⲛ̄ⲧ̄][illegible]ϵ ⲛⲁⲩ ϫⲉ ⲛ̄ⲛⲉ[illegible]

[illegible][ϵ] ⲃⲟⲗ· ⲛ̄ⲥⲉϩⲟⲟⲥ ϫⲉ[illegible]

[illegible]ⲁⲩⲃⲱ[ϰ][illegible]

ⲙⲃ

Fol. 16b ⲁⲩϫⲁⲁⲛ ⲛ̄ⲥⲱϥ ⲉⲣⲏ̄ ⲧⲙⲏⲛⲧⲉ ⲙ̄ⲙ̄ⲡⲟⲗ[ⲓⲥ]
ⲧⲟⲧⲉ ⲁ ⲡⲛⲏⲣⲉ ⲙ̄ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲧⲱⲟⲩ[ⲛ ⲁⲩⲃⲱⲕ ⲉⲧ]
ⲅⲁⲗⲓⲗⲁⲓⲁ· ⲁⲩⲣⲉ ⲉⲛⲉϥⲙⲁⲑⲏⲧⲏⲥ [ⲙⲁ̄ ⲙⲁⲣⲓⲁ]
ⲉⲧⲥⲟⲟⲩϩ ⲉⲡⲉⲧⲣⲏⲩ· ⲓⲥ̄ ⲁⲉ ⲁⲩⲟⲩⲟⲛϩ [ⲉ ⲣⲟⲟⲩ]
ⲡⲉϫⲁϥ ⲛⲁⲩ· ϫⲉ χⲁ̈ⲓⲣⲉ ⲡⲉⲧⲣⲟⲥ ⲡⲁ ⲉ̄ⲡⲓⲥⲕⲟⲡⲟⲥ
ⲡⲉⲕⲗⲟⲙ ⲙⲁ̄ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· χⲁⲓⲣⲉ ⲛⲁ ⲡⲛⲏ̄ⲣ̄
ⲉⲧ ⲧⲁⲓⲛⲧ ⲛ̄ⲧ ⲁⲓⲥⲟⲧⲡⲟⲩ ⲟⲩⲁ̄ ⲟⲩⲁ̄· χⲁⲓⲣⲉ ⲛⲁⲥⲛⲏⲧ
[ⲁ]ⲩⲱ ⲛⲁ ⲡⲛⲏⲣⲉ· ϯⲣⲛⲓⲛ ⲙ̄ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ ⲙ̄ⲙ̄ⲙⲛⲧⲛ̄·
ⲡⲉⲧⲱⲓ̈ ⲧⲉ ⲛ̄ⲧ ⲁ̈ⲓϧⲓⲧⲥ̄ ⲛ̄[ⲉⲓⲱ]ⲧ· ⲉ ⲧⲣⲉ ⲥⲥⲱ
ⲙ̄ⲙ̄ⲙⲛⲧⲛ̄ ⲛ̄ ⲟⲩⲃⲉⲓⲱ ⲛⲓⲙ· ⲁⲩⲛⲓⲥⲉ ⲉ ⲣⲟⲩⲛ ⲣⲏ̄ ⲡⲉⲧ
ⲣⲟ ⲡⲉϫⲁϥ· ϫⲉ ⲁⲓ ⲡⲛⲁ̄ ⲉⲩⲟⲩⲁⲁⲃ ⲛⲏⲧⲛ̄· ⲛⲉ
ⲧⲉⲧⲛⲁⲛⲁ ⲛⲉⲧⲛⲟⲃⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ϯⲛⲁⲕⲁⲁⲩ ⲉ ⲃⲟⲗ·
[Ⲗ]ⲩⲱ ⲛⲉⲧⲉⲧ[ⲛ]ⲁⲁⲓⲁⲣⲧⲉ ⲙ̄ⲙⲟⲟⲩ· ϯⲛ[ⲁⲁⲓⲁ]ⲣⲧⲉ ⲙ̄ⲙ-
ⲙⲟⲟⲩ·
ⲁⲩⲱ ⲁⲩⲧⲥⲁⲃⲟⲟⲩ[1] ⲉⲛ[illegible]ⲉⲧ ⲣⲏ̄ ⲛⲉⲩⲥⲓϫ
ⲙ̄ⲙ̄ ⲧⲉⲩⲥ̄ ⲛ̄ ⲗⲟⲩϫⲏ ⲉⲧ [ⲣⲏ̄ ⲛⲉⲩⲥⲡⲓⲣ] [ⲙ̄]ⲛ ⲛⲡⲁⲥ
ⲥⲉ ⲉⲧ ⲣⲏ̄ ⲡⲉⲩⲣⲟ· ⲙ̄ⲙ[illegible]ⲥⲛⲁⲁ[illegible]ⲉⲧ ⲣⲏ̄ ⲛⲉⲩⲃⲁⲗ·
ⲙ̄ⲙ̄ ⲛⲉⲱⲥ̄ ⲛ̄ⲥⲟⲩⲣⲉ ⲙ̄ⲙ̄ ⲡⲉⲕⲗⲟⲙ ⲛ̄ ⲱⲟⲛⲧⲉ ⲉⲧ ⲣⲏ̄
ⲧⲉⲩⲁⲡⲉ· ⲁⲩⲱ ⲁⲩⲧⲁⲗⲟ ⲛ̄ⲧⲉⲩⲥⲓϫ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲟⲩ
[ⲁⲩⲥ]ⲙⲟⲩ ⲉ ⲣⲟⲟⲩ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲱ̄ ⲛⲁ ⲙⲉⲗⲟⲥ
[ⲉ]ⲧ ⲟⲩⲁⲁⲃ· ⲧⲱⲕ ⲛ̄ⲭⲛⲧ ⲙ̄ⲡⲣ̄ ⲣ̄ [ⲭⲟⲧⲉ] ⲉⲣⲉ ⲡⲁ ⲉⲓ
ⲱⲧ ☩ [ⲙⲛ]ⲧⲛ̄ ⲙ̄ ⲡⲃⲉⲕⲉ ⲙ̄ ⲡⲉⲧ[illegible]· ⲡⲁⲓ̈ ⲡⲉ
ⲡ[illegible]ⲛⲁⲩ ⲛ̄ⲧⲁ ⲡⲥⲛ̄ⲣ̄ ⲟⲩ[illegible]ⲛⲉⲩⲙⲁ
[ⲟⲛⲧⲛⲥ][illegible]ⲉⲩⲧⲱⲟⲩⲛ ⲉ ⲃ[ⲟⲗ ⲣⲏ̄ ⲛⲉⲧ ⲙ̄]ⲟⲟⲩⲧ·
[illegible][ⲛⲁⲡⲟⲥ]ⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ· ⲁⲩ[illegible]
[illegible]ⲛ ⲧⲉⲣ ⲟ[illegible]

[1] Lacau's text ends with the words Ⲗⲩⲱ ⲁⲩⲧⲁⲙⲟⲛ ⲉⲡⲉⲩⲟⲧⲉⲣⲏⲧⲉ.

ⲙⲛ[ⲉ]

[illegible]ⲉ ⲉⲧⲣⲓⲙⲉ ⲉⲙⲁⲧⲉ · ⲁ ⲓⲥ ⲧⲟⲩⲛⲟⲥⲟⲩ ⲡⲉϩⲁⲩ Fol. 17 a

[illegible][ϩⲉ] ⲧⲱⲟⲩⲛ ⲉ ⲣⲁⲓ ⲙⲡⲣ ⲣⲓⲙⲉ ⲉ ⲣⲟⲓ · ϩⲉ

ⲁⲓⲟⲩⲱ

[illegible][ⲉ] ⲃⲟⲗ ⲫⲛ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲁⲓⲃⲱⲕ ⲯⲁ ⲡⲁ ⲉⲓⲱⲧ ·

[illegible]ⲱ ⲡⲉⲧⲣⲟⲥ ⲛⲧⲟ ⲥⲟⲩⲛ ⲁⲛ · ϩⲉ ⲛⲟⲉ ⲏ ⲟⲩ

[illegible][ⲁⲡ]ⲟⲁⲛⲓⲉⲓ ⲉⲥⲟⲩⲛⲩ · ⲉⲩⲏⲧⲁϥ ⲙⲙⲁⲩ

[illegible]ⲛⲣⲉ · ⲁⲩⲣⲓⲙⲉ ⲛⲥⲱϥ ⲉϥϫⲱ ⲙⲙⲟⲥ ·

ϩⲉ[illegible]ⲛⲓ ⲕⲁⲁⲕ ⲫⲁⲣⲧⲏ ⲛⲓⲙ · ⲁϥⲟⲩ

ⲱⲱⲯ ⲉϥϫⲱ ⲙⲙⲟⲥ · ϩⲉ ⲉⲓⲥ ⲡⲉⲧⲏ ⲛⲟⲩ ⲛⲥⲟⲛ

ⲁⲓⲕⲁ[ⲁϥ ⲫⲓ]ϫⲏ ⲧⲛⲧⲧⲏ · ⲥⲱⲧⲙ ⲛⲥⲱϥ ⲏ ⲧⲁ ⲫⲉ

ⲉⲧⲉⲧⲏⲥⲱⲧⲙ[illegible]ⲛⲥⲱϥ · ⲁⲛⲟⲕ ⲡⲉ ⲉⲧⲉⲧⲏⲥⲱⲧⲙ

ⲛⲥⲱⲓ · ⲛⲧⲟⲕ ϩⲉ ⲱ ⲡⲉⲧⲣⲟⲥ ⲡⲁ ⲙⲉⲣⲓⲧ · ⲉⲓⲥ ⲫⲛⲏⲧⲉ

ⲁⲓⲁⲁⲕ ⲏ ⲉⲓⲱⲧ ⲉϫⲏ ⲛⲉⲕⲥⲛⲏⲧ ⲧⲏⲣⲟⲩ · ⲛⲧⲟⲕ ϩⲉ

ⲯⲱⲡⲉ ⲉⲕⲥⲟⲗⲥⲗ ⲛⲉⲕⲕⲟⲩⲓ ⲛⲥⲛⲏⲧ ⲛⲁⲡⲟⲥⲧⲟ

ⲗⲟⲥ · ⲉⲕϯ ⲧⲱⲕ ⲏ ⲫⲏⲧ ⲙⲁⲩ · ⲯⲁⲛⲧ ⲟⲩϫⲱⲕ

ⲉ ⲃⲟⲗ ⲙⲙ ⲡⲉⲧⲁⲣⲟⲙⲟⲥ ⲫⲙ ⲡⲕⲟⲥⲙⲟⲥ · ⲁⲛⲟⲕ ϩⲉ

ⲙⲙⲛ ⲡⲁ ⲉⲓⲱⲧ ⲧⲙⲯⲟⲟⲡ ⲛⲙⲙⲏⲛⲧⲏ ⲛⲟⲩⲟⲉⲓⲯ ⲛⲓⲙ ⲫⲑ ·

Ⲧϫⲱ ⲙⲙⲟⲥ ⲙⲛⲧⲏ ⲱ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲙ ⲙⲁⲑⲏⲧⲏⲥ

ϩⲉ ⲡⲉⲧⲡⲣⲁⲛ ⲥⲛⲩ ⲉϫⲏ ⲧⲁ ⲥⲓϫ ⲏ ⲟⲩⲁⲁⲓ ⲏ ⲟⲩⲟⲉⲓⲯ

ⲛⲓⲙ ⲉⲩⲉⲩⲣⲉ ⲙ ⲡⲉⲧⲙⲉⲉⲩⲉ · ⲁⲧⲱ ⲧⲕⲉ ⲙⲁⲣⲓⲫⲁⲙ

[ⲫ]ⲱⲟⲥ · ⲉⲓⲥ ⲫⲛⲏⲧⲉ ⲁⲩⲥⲁⲗⲱⲟⲥ ⲉ ⲣⲱⲧⲏ ⲛⲧⲱ

[ⲧⲏ] ⲫⲱⲧ ⲧⲛⲧⲧⲏ ⲙⲡⲣ ⲛⲟϫⲥ ⲛⲥⲁ ⲃⲟⲗ ⲙⲙⲱⲧⲏ ·

ⲛⲁⲓ ⲏ ⲧⲉⲣⲉ ⲭⲟⲟⲩ ⲛⲥⲓ ⲡⲥⲏⲣ ⲁⲧⲧⲱⲟⲩⲛ ⲏ ⲛⲁ

[ⲡⲟ]ⲥⲧⲟⲗⲟⲥ ⲁⲧⲁⲥⲡⲁⲍⲉ ⲙ ⲡⲉⲥⲡⲓⲣ ⲏ ⲓⲥ[illegible][ⲃ]ⲟⲗ

ⲙ ⲡⲉⲩⲥⲛⲟϥ ⲏ ⲱⲛϩ ⲉⲧ ⲫⲁⲁⲧⲉ ⲉ ⲃⲟ[ⲗ][illegible]

[illegible][ⲁⲩⲥ]ⲫⲣⲁⲛⲍⲉ ⲙⲙⲟⲟⲩ ⲏ ⲫⲛⲧⲩ · [illegible]

[illegible][ⲛ]ⲁⲅⲉⲗⲟⲥ ⲉⲧ ⲟⲧⲁⲁϩ · ⲉⲓⲥ[illegible]

[illegible]ⲙⲓⲁ ⲧⲉⲛⲟⲩ[illegible]

[ⲙⲁ]

Fol. 17 b

[illegible] ϩⲁⲓⲃⲉⲥ ⲛ̄ ⲥⲟⲙ· ⲧⲉⲧⲛⲁⲧⲟⲩ[ⲱⲙ] [illegible]
ⲣⲉϥⲙⲟⲟⲩⲧ· ⲛ̄ⲧⲉ ⲛ̄ⲃⲗ̄ⲗⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ [illegible]
ⲛ̄ⲥⲁⲗⲉⲉⲩ ⲉ ⲙⲟⲟⲩⲉ· ⲛ̄ⲧⲉ ⲛ̄ⲙ̄ⲡ ⲟⲩⲱⲁ[ⲝⲉ] [illegible]
ⲥⲱⲧⲙ̄· ⲁⲩⲱ ⲛ̄ϩⲏⲛⲕⲉ ⲛ̄ⲧⲉⲧⲛ̄ [illegible]
ⲛ̄ ⲛⲁⲥⲟⲙ ⲧⲏⲣⲟⲩ· ⲛ̄ⲧ ⲁ̈ⲁⲁⲩ ⲉⲓⲱⲟ[ⲟⲡ ⲛ̄ⲙ̄ⲙⲛⲧⲛ̄]
ϩⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲉⲓⲱⲁⲛⲃⲱⲕ ⲥⲁⲣ [illegible]
ⲧⲉⲧⲛⲁⲣ̄ ⲙⲉⲧ ⲟⲩⲟⲧⲃ̄ ⲉ ⲛⲁ̈ⲓ ⲱⲁⲛ[ⲧ [illegible]ⲥⲱⲟⲩ]ϩ
[ⲉ] ϩⲟⲩⲛ ⲛ̄ ⲛⲁⲉⲥⲟⲟⲩ ⲉⲧ ϫⲟⲟⲣ ⲉ ⲃⲟⲗ· ⲛⲁ̈ⲓ ⲛ
ⲧⲉⲣⲉ ϥ
[ϫ]ⲟⲟⲩ ⲛ̄ⲥⲓ ⲡⲥⲛ̄ⲣ̄ ⲁϥⲥⲙⲟⲩ ⲉ ⲣⲟⲟⲩ ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁ̈ⲓ
ⲙⲡⲛⲧⲉ ⲉⲧϩⲙⲥ ϩⲁ ⲧⲉϥϩⲓⲛ ⲛ̄ⲥⲓ ⲛ̄ⲁⲩⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲉ
ⲟⲟⲩ· ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲁⲧϩⲁⲓⲱⲉ ⲉⲙⲁⲧⲉ· ϫⲉ ⲁ
ⲡⲱⲛⲣⲉ
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲥⲙⲟⲩ ⲉ ⲣⲟⲟⲩ· ⲑⲱⲙⲁⲥ ϫⲉ ⲡⲉⲧⲉ ⲱⲁ-
ⲙⲟⲩⲧⲉ
ⲉ ⲣⲟϥ ϫⲉ ⲁⲓⲁⲧⲟⲥ· ⲛ̄ϥ̄ ⲙ̄ⲙⲁⲩ ⲁⲛ ⲡⲉ· ⲛ̄ ⲧⲉⲣⲉ
ⲡϫ̄ⲥ̄ ⲉ[ⲓ̈]
ⲁⲗⲗⲁ ⲛ̄ⲧⲁⲩⲃⲱⲕ ⲉ̄ ⲧⲉϥⲡⲟⲗⲓⲥ· ϫⲉ ⲁⲩⲛ̄ ⲡⲟⲩⲱ̄ ⲛⲁϥ
ϫⲉ ⲁ ⲡⲉⲕⲱⲱⲛⲣⲉ ⲙⲟⲩ· ⲁⲩⲃⲱⲕ ⲛ̄ⲥⲓ ⲑⲱⲙⲁⲥ ⲁϥϩⲉ
ⲉⲣⲉ
ⲉ ⲡⲉϥⲙⲉϩ ⲥⲁⲱⲛ̄ ⲛ̄ϩⲟⲟⲩ ⲡⲉ ϫⲓⲛ ⲛ̄ⲧ ⲁϥⲙⲟⲩ·
Ⲁⲩⲃⲱⲕ ϫⲉ ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲉ̄ ⲡⲛⲁ ⲛ̄ⲧ ⲁⲧⲧⲟⲗⲥⲉⲛ̄ ⲛ̄ ϩⲛⲧ[ⲛ̄]
ⲁϥⲱⲥ ⲉ ⲃⲟⲗ· ϫⲉ ⲥⲓⲱϥⲁⲛⲛⲥ ⲡⲁ ⲙⲉⲣⲓⲧ·
ⲧⲱⲟⲩⲛ ϩⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲓⲥ̄· ⲡⲉϫ̄ⲥ̄ ⲡⲛⲟⲩⲣⲉ ⲙ̄ ⲡⲛⲟ[ⲩⲧⲉ]
[ⲉ]ⲧ ⲟⲛⲉ̄· ⲧⲱⲟⲩⲛ ⲛ̄ⲙ̄ ⲁϩⲣⲉ ⲣⲁⲧⲛ̄ ⲉϫⲛ̄ ⲛⲉⲕⲟⲩ
ⲉⲣⲛⲧⲉ [ⲛ̄ⲧⲁ]ⲱⲁϫⲉ ⲛ̄ⲙ̄ⲙⲁⲕ· ⲁⲩⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁϥ
[ⲧ]ⲱ[ⲟⲩⲛ ⲛ̄ⲥⲓ] ⲥⲓⲱϥⲁⲛⲛⲥ· ⲉⲣⲉ ⲡⲉⲟⲩ ⲛ ⲓⲥ̄ ⲡⲉ[ϫ̄ⲥ̄]
[illegible] ⲙ̄ ⲡⲉϥ]ⲣⲟ· ⲁϥⲟⲩⲱⲙⲥ̄ ⲙ̄ ⲙⲉϥⲉⲓ[ⲱⲧ]
[illegible]ⲛ ⲟⲩⲣⲁⲱⲉ· ⲁϥⲟⲩⲱⲙⲥ̄ ⲛ̄[ⲥⲓ]
[illegible]
[illegible]

[ⲙⲉ]

[illegible]пе ⲛ̄ⲧⲁ ⲧⲁϩⲱⲣⲉⲁ ⲛ̄ ⲓⲥ ⲧⲁϥⲉ ⲧⲡⲟⲗⲓⲥ [ⲧⲏ]ⲣ[ⲟⲩ] Fol. 18 a
[ⲉ ⲧ]ⲃⲏ[ⲛⲧ]ⲟⲩ· ⲁϥⲟⲧⲱⲙⲃ ⲛ̄ⲥⲓ ⲥⲓⲱⲫⲓⲛⲛⲉ (sic) ⲡⲉϫⲁϥ
[ⲙⲙ] ⲡⲉϥⲉⲓⲱⲧ· ⲁⲛ ⲉⲥⲙⲁⲙⲁⲁⲧ ⲛ̄ⲧⲟⲕ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ
ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲙⲙ ⲡϩⲟⲉⲓⲥ· ⲁⲛ ⲁⲕⲡⲓⲥⲧⲉⲩⲉ̄ ⲉ ⲡϩⲟⲉⲓⲥ
ⲡⲱⲛⲣⲉ ⲙⲙ ⲡⲛⲟⲩⲧⲉ· ⲉⲓⲥ ⲣⲛⲏⲧⲉ ☩ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ
ⲱ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲛ ⲙⲙ ⲡⲛⲁⲩ ⲛ̄ⲧⲁⲩⲉⲓ ⲛ̄ⲥⲱⲓ̈ ⲉ ⲧⲣⲉ ⲧ
ⲡⲱⲣϫ̄ ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ ⲉ ⲡⲁ ⲥⲱⲙⲁ· ⲁⲩⲉⲓ ⲛⲥⲓ ⲟⲩ ⲛⲟⲥ
ⲛ̄ⲥⲓ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲛ̄ ϫⲱⲱⲣⲉ ⲙⲙ̄ ⲟⲩⲙⲁⲡⲡⲁ ⲛ̄ ⲟⲩⲱ[ⲛⲥ̄]
ⲙⲙ̄ ⲣⲉⲛ ⲛⲉ ⲙⲛ̄ⲛⲉ ⲛ̄ⲁⲥⲥⲉⲗⲟⲥ ⲉⲧⲙⲛⲣ ⲧⲏⲣⲟⲩ ⲛ̄
ⲫⲁⲥⲏⲁ ⲛ̄ ⲛⲟⲩⲃ ⲉϫⲛ̄ ⲧⲉⲧ☩ⲡⲉ· ⲙⲙ̄ ⲣⲉⲛ ⲥ☩ ⲛⲟⲩ[ⲥⲉ]
ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲉⲧ ⲙ̄ⲙⲁⲩ ϫⲉ ⲙⲓⲭⲁⲏⲗ
ⲡⲁⲥⲥⲉ[ⲗⲟⲥ]
ⲛ̄ ⲧⲙⲛ̄ⲧϫⲱⲙⲡⲧⲏϥ· ⲁⲩⲁϥ ⲉ ⲣⲁⲧⲟⲩ ⲣⲓϫⲱ̈ⲓ̈ ⲧⲏⲣⲟⲩ
ⲉⲣⲉ ⲡⲉⲧⲣⲟ ⲛⲟⲧⲃ ⲛ̄ⲥⲱⲃⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲓ· ⲁⲧⲱ ⲙⲓⲭⲁⲏⲗ
ⲥⲫⲣⲁⲅⲓϫⲉ ⲛ̄ ⲧⲁ ⲧⲁⲡⲣⲟ ⲣⲙ̄ⲙ̄ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲓⲱⲧ ⲙⲙ̄
ⲡⲱⲛⲣⲉ ⲙⲙ̄ ⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁ
[ⲡ]ⲁ ⲯⲩⲭⲏ ⲥⲟⲥ̄ⲉ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲁⲥⲱⲙⲁ ⲁⲥⲟⲩⲱϥ ⲉ̈ⲓ̈
ⲙ̄ ⲧⲥⲓⲁ ⲙ̄ ⲙⲓⲭⲁⲏⲗ· ⲁⲩⲥⲟⲩⲗⲱⲗⲥ̄ ⲣⲙ̄ ⲧⲙⲁⲡⲡⲁ
ⲛ̄ ⲱⲛⲥ̄ ⲁⲧⲙⲟⲟⲱⲉ ⲙ̄ⲙⲁⲥ ⲉ ⲣⲁⲓ̈ ⲉ ⲧⲡⲉ ⲉⲧⲣⲙⲛⲛⲉ
[illegible]ⲛⲡⲱϥ ϫⲉ ⲉϫⲙ̄ ⲡⲉⲓⲉⲣⲟ̄ ⲛ̄ ⲕⲱϥⲧ̄·
[ⲁ] ⲙⲓⲭⲁⲏⲗ ⲟⲧⲁϥⲧ̄ ⲉ ⲡⲉⲥⲏⲧ ⲉϫⲛ̄ ⲡⲉⲫⲥⲓⲭ ⲁⲩⲱ[ⲕ]
ⲛ̄ ⲣⲏⲧϥ̄ ⲛ̄ⲑⲉ ⲛ̄ⲟⲩⲕⲟⲩⲓ̈ ⲛ̄ ⲉⲓⲟⲟⲣⲉ ⲙ̄ ⲙⲟⲟⲩ· ⲙⲛ̄ⲛⲥⲁ
[illegible]ⲉⲛ[illegible][ⲡⲉ]ⲓⲉⲣⲟ ⲛ̄ ⲕⲱϥⲧ̄· ⲣⲱⲥⲧⲉ ⲛ̄ⲧⲁϫⲟⲟⲥ
[illegible]ⲙ̄[illegible]ⲡⲙ[ⲁ ⲛ̄]ⲧ ⲁⲩⲛⲁⲩ ⲉ ⲣⲟϥ[illegible]ⲕ[ⲱ]ⲥⲧ̄
[illegible]ⲙⲟⲥ ⲟⲩϫⲉⲃⲥ̄ ⲁ[illegible]ⲡⲉⲓⲉⲣⲟ
[illegible]ϫⲓⲟⲟⲣ[illegible]
[illegible]

[ⲙⲥ]

Fol. 18 *b* [illegible]ⲟⲩⲟⲉⲓⲛ ⲙ̅ ⲙⲓⲭⲁⲏⲗ ⲣ̅ ⲟⲩⲇⲉⲓⲛ ⲉ ⲣⲟⲓ ⲯⲁⲛ-
ⲧ[ⲛ̅ⲱⲧⲃ̅]
ⲙⲛ̅ⲛⲥⲁ ⲧⲣⲉ ⲛⲱⲧⲃ̅ ⲙ̅ⲙⲟⲩ ⲁⲛⲙⲟⲟⲩⲉ ⲉ ⲣ[ⲣⲁⲓ ⲉⲙⲡⲛⲧⲉ]
ⲁⲥϧⲓⲧ ⲉ ⲣⲣⲁⲓ ⲉϧⲛ̅ ⲧⲁϫⲉⲣⲟⲩⲥⲓⲁ ⲛ̅ ⲗⲁⲙⲓⲛ · ⲁⲥϧ[ⲟⲕ]
ⲙⲉⲧ ⲛ̅ ⲣⲏⲧ̅ⲣ̅ ⲛ̅ ⲯⲟⲗⲙⲧ ⲛ̅ ⲥⲟⲛ · ⲙⲛ̅ⲛⲥⲱⲥ ⲁⲩ ⲟⲩ-
ⲥⲁⲙ[ⲛ] [illegible]
ⲉ ϧⲟⲗ ⲣⲙ̅ ⲡⲁⲓⲥⲉ · ⲁⲉ ⲱ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ⲭⲁⲓ ⲯⲙ̅ ⲛⲟⲩⲭⲉ ·
ⲓⲉ ⲛ̅ ⲧⲉⲓ ⲯⲩⲭⲏ ⲉⲛ ⲧⲟⲡⲟⲥ ⲛ̅ ⲧⲙⲛ̅ⲧⲁⲧⲙⲟⲩ · ⲙⲛ̅ ⲡⲁⲣⲁ
ⲗⲓⲥⲟⲥ ⲙ̅ ⲡⲱⲛⲉ̅ ⲛ̅ ⲉⲡⲟⲩ[ⲣⲁ]ⲙⲟⲛ · ⲛⲥⲛⲁⲩⲉⲛⲧⲟⲡⲟⲥ ⲛ̅ ⲛⲁ
[ⲡⲟⲥ]ⲧⲟⲗⲟⲥ ⲙⲛ̅ ⲛⲉⲧⲕⲗⲟⲓⲁ ⲙⲛ̅ ⲛⲉⲧⲟⲣⲟⲛⲟⲥ · ⲁⲧⲱ ⲛ̅ⲧⲉⲩ
[ⲛⲟ]ⲩ ⲁ ⲙⲓⲭⲁⲏⲗ ⲓⲉ ⲙ̅ⲙⲟⲓ ⲉⲧⲁⲓⲁ ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲁⲉ
[ⲡ]ⲉⲥⲕⲏⲛⲏ ⲙ̅ ⲡⲉⲓⲱⲧ · ⲁⲧⲱ ⲁⲓⲛⲁⲩ ⲉ ⲡⲉⲧⲛ̅ ⲙⲛ̅ⲧⲥⲛⲟ
ⲟⲩⲥ ⲛ̅ⲑⲟⲣⲟⲛⲟⲥ ⲙ̅ ⲙⲁⲣⲭⲁⲣⲓⲧⲏⲥ ⲛ̅ ⲟⲩⲟⲉⲓⲛ · ⲉⲣⲉ ⲡⲉⲧⲛ̅
ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ⲕⲙⲟⲗ (*sic*) ⲧⲟⲕⲥ̅ ⲛ̅ⲱⲛⲉ ⲙ̅ⲙⲉ ⲣⲓ ⲗⲟⲡⲁⲧⲓⲟⲛ
[ⲣⲓ] ⲥⲙⲁⲣⲁⲕⲁⲟⲛ · ⲉⲧⲣ̅ ⲟⲩⲟⲉⲓⲛ ⲉⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̅ ⲙ̅ ⲡⲉϫⲥ̅ ·
ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ⲥⲧⲟⲗⲏ ⲛ̅ ⲟⲧⲱⲃϣ̅ ⲉⲧⲟⲩⲛϥ
ⲣⲓϧⲛ̅ ⲛⲉⲑⲟⲣⲟⲛⲟⲥ ⲙ̅ ⲡⲛⲁ · ⲉⲣⲉ ⲕⲉ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ϣⲩⲛⲓ
ⲉⲧⲟⲧⲛ̅ ⲛ̅ⲕⲁⲣⲡⲟⲥ ⲛ̅ ⲟⲩⲇⲉⲓϣ ⲙⲙⲟ · ⲉⲧⲣ̅ ⲣⲁⲓⲃⲉⲥ ⲉ ⲡⲟⲩ[ⲁ]
ⲡⲟⲩⲁ ⲛ̅ ⲛⲉⲑⲟⲣⲟⲛⲟⲥ · ⲉⲣⲉ ⲕⲉ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ⲁⲉⲧⲟⲥ ⲛ̅ ⲣ[ⲟ]
ⲛ̅ⲣⲱⲙⲉ ⲡⲟⲣϣ̅ ⲉ ϧⲟⲗ ⲉ ϫⲱⲟⲩ ⲣⲙ̅ ⲛⲉⲧⲧⲛ̅ⲣ̅ · ⲟⲩⲁⲉⲧⲟⲥ
ⲕⲁⲧⲁ ⲑⲣⲟⲛⲟⲥ · ⲉⲣⲉ ⲡⲣⲁⲛ ⲙ̅ ⲙⲛ̅ⲧⲥⲛⲟⲟⲩⲥ ⲛ̅ⲁⲡ[ⲟⲥ]-
ⲧⲟⲗⲟⲥ
ⲥⲛ̅ⲣ̅ ⲉϧⲛ̅ ⲡⲟⲩⲁ̅ ⲡⲟⲩⲁ ⲛ̅ ⲛⲉⲑⲟⲣⲟⲛⲟⲥ · ⲉⲣⲉ ⲕⲉ ⲙ[ⲛ̅ⲧⲥⲛⲟ]
[ⲟ]ⲩⲥ ⲛ̅ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲥⲛⲕ ⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲛ̅ ⲛⲉⲑⲟⲣⲟⲛⲟⲥ ·
ⲉⲣⲉ ⲟⲩⲥⲣⲛⲡⲉ ⲛ̅ⲱⲛⲉ ⲙ̅ ⲙⲉ ⲡⲟⲣϫ̅ ⲉϧⲛ̅ ⲛⲉⲑⲟⲣⲟⲛⲟⲥ
ⲙ̅ ⲡⲉⲥⲙ̅ⲡⲧⲡⲉ · ⲉⲣⲉ ⲟⲩⲱⲟ̅ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲣ[ⲧⲙⲛⲉⲧⲉ ?]
[ⲉ] ⲡⲟ[ⲩⲁ] ⲡⲟⲩ[ⲁ] ⲛ̅ ⲛⲉⲑⲟⲣⲟⲛⲟⲥ · ⲁⲓⲟⲩⲱⲙ[ⲧ ⲁⲛⲟⲕ]
[ⲥⲓⲱ]ⲫⲁⲛ[ⲏⲥ ⲡⲉ]ⲭⲁⲓ ⲙ̅ ⲙⲓⲭ[ⲁⲏⲗ] ⲡⲁ[ⲣⲭⲁⲥⲥⲉⲗⲟⲥ]
[illegible]ϫⲉ ⲏ[ⲓⲙ] ⲛⲉ ⲛⲉⲓ ⲑⲣⲟⲛⲟⲥ[illegible]
[illegible]

[ⲙⲍ]

[illegible]ⲙⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲑⲉⲣⲟⲛⲟⲥ · ⲛ̄ⲧⲉ ⲙⲡⲧⲥⲛⲟ Fol. 19a

[ⲟⲩⲥ] ⲛ̄ⲣⲁ[ⲥⲓⲟ]ⲥ ⲙ̄ ⲙⲁⲑⲏⲧⲏⲥ · ⲛⲁⲓ ⲛ̄ⲧ ⲁⲩⲟⲩⲁⲣⲟⲩ ⲛ ⲓ̄ⲥ̄

[ⲡ]ⲱⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲫ̄ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ

[ⲡ]ⲛⲟⲩⲧⲉ ⲕⲱ ⲛ̄ ⲛⲉⲓ ⲱⲟ ⲛ̄ⲁⲩⲅⲉⲗⲟⲥ · ⲉⲧⲣⲉⲙⲉⲧⲉ ⲉ
ⲣⲟⲟⲩ

ⲱⲁⲛⲧ ⲟⲩⲁⲱⲛ ⲉ ϩⲟⲗ ⲙ̄ ⲡⲉⲧⲁⲣⲟⲙⲟⲥ ⲛ̄ⲥⲉⲉⲓ

ⲛ̄ⲣⲙⲟⲟⲩⲥ ⲣⲓ ⲭⲱⲟⲩ ⲉⲧⲟ ⲛ̄ⲣⲣⲟ ⲙⲙ̄ ⲡⲱⲛⲣⲉ ⲙ̄ⲡ ⲛⲟⲩⲧⲉ

ⲫ̄ⲙ̄ ⲧⲉⲥⲙⲛ̄ⲧⲉⲣⲟ · ⲁⲓⲟⲩⲱⲱⲡ ⲡⲉϫⲁⲓ ⲙ̄ ⲙⲓⲭⲁⲏⲗ

ϫⲉ ⲛⲁ ϫⲟⲉⲓⲥ ⲙⲁⲧⲥⲁϩⲟⲩ ⲉ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲙ̄ ⲛⲁ ⲉⲓⲱⲧ

ⲉ ϩⲟⲗ · ϫⲉ ⲙ̄ⲡⲉ ⲉⲓⲉⲱⲥⲙⲟⲩ ⲉ ⲱⲱ ⲛ̄ ⲛⲉⲥϩⲁⲓ ⲉⲧ ⲥⲛϩ

ⲉϫⲙ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ · ⲁϥϫⲓⲧⲛ̄ ⲛ̄ⲥⲓ ⲙⲓⲭⲁⲏⲗ ⲉ ⲧⲙⲛⲧⲉ

ⲛ̄ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲁϥⲧⲥⲁϩⲟⲩ ⲉ ⲣⲟϥ · ⲁⲩⲱ ⲡⲧⲉⲩⲛⲟⲩ

ⲛ̄ⲧ ⲁⲓϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟϥ · ⲁ ⲡⲟⲩⲟⲉⲓⲛ ⲙ̄ ⲡⲙⲁⲣ

ⲥⲁⲣⲓⲧⲏⲥ ⲙⲙ̄ ⲡⲱⲟ̄ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲙⲙ̄ ⲡⲉⲧⲉⲟⲟⲩ

ⲁⲩⲥⲱ ⲉⲧⲧⲁⲁⲧⲉ ⲉ ϩⲟⲩⲛ ϫⲙ̄ ⲡⲉⲧϩⲟ · ⲛⲉⲓⲟⲩⲱⲱⲡ

[ⲉ] ϩⲙⲟⲟⲩ ⲫⲓ ⲭⲱⲱϥ ⲡⲉ · ⲁⲩⲕⲱⲗⲧ ⲙⲙⲟⲓ ⲛ̄ⲥⲓ ⲛⲁⲩ

ⲅⲉⲗⲟⲥ · ϫⲉ ⲉⲓ ⲙⲏ ⲧⲓ ⲉ ⲡⲉⲕⲉⲓⲱⲧ ⲙⲙ̄ ⲗⲁⲁⲩ ⲛⲁ

[illegible]ⲱⲣⲙⲟⲟⲩⲥ ⲣⲓ ⲭⲱϥ · ⲙ̄ⲡ ⲟⲩⲧⲁⲁⲥ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲥⲁ

ⲣⲍ̄ ⲣⲓ ⲥⲛⲟϥ ⲉ ϩⲙⲟⲟⲩ ⲫⲓϫⲙ̄ ⲛⲉⲓ ⲑⲣⲟⲛⲟⲥ · ⲉⲓ ⲙⲏ ⲧⲓ

[ⲛ]ⲉϥ[ⲁⲡⲟⲥ]ⲧⲟⲗⲟⲥ ⲙ̄ⲙⲁⲧⲉ · ⲁⲩⲱ ⲁⲓ ϯ ⲙ̄ ⲡⲁ ⲟⲩⲟⲓ ⲁⲓ

[illegible]ⲛⲉⲑⲣⲟⲛⲟⲥ ⲁⲩⲱ ⲡⲱⲟ̄ ⲛⲁⲅⲅⲉⲗⲟⲥ ⲁⲧ

[ⲥⲙⲟⲧ] ⲉ ⲣⲟⲓ ⲫⲙ̄ ⲟⲩⲟⲩⲟⲥ ⲛⲥⲙⲟⲧ ⲛⲧⲉ ⲧⲡⲉ · ⲫⲙ̄
ⲉⲓⲣⲏⲛⲏ ⲫⲱ̄ ·

[illegible]ⲙⲓⲭⲁⲏⲗ ⲉⲓⲛⲉ ⲙⲙⲟⲓ ⲉ ⲡⲡⲁⲣⲁⲉⲓⲥⲟⲥ

[illegible][ⲡⲁ]ⲣⲁⲁⲓⲥⲟⲥ ⲕⲱⲣⲡ̄ ⲉⲣⲟⲓ ϫⲉ ⲁⲙⲟⲧ

[illegible]ⲗ ⲛ̄[illegible]ⲧⲏ ⲱ ⲡⲱ[ⲟⲣⲡ̄ ⲛ̄] ⲛⲁⲡⲟⲥⲧⲟ

[ⲗⲟⲥ][illegible][ⲁ]ⲡⲟⲕ ⲙⲙ̄ [ⲙⲓⲭⲁ]ⲏⲗ ⲡⲁⲣ[ⲭⲁⲣⲭⲉ]

[ⲗⲟⲥ][illegible]

ⲙⲏ

Fol. 19ᵇ ⲧⲁⲕⲱⲩⲗⲏⲗ ⲉ ⲡⲛⲟⲩⲧⲉ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅ · ⲁ ⲙⲓⲭ[ⲁⲏ]ⲗ [ⲍⲓ ⲛ]
ⲧⲁ ⲯⲩⲭⲏ ⲁⲩⲧ ⲧⲙⲛ̅ⲧⲥⲟⲩ ⲉ ⲣⲟⲩⲏ ⲉ ⲡⲁ ⲥⲱⲙⲁ ⲛ̅
[ⲛⲉ ⲥⲟⲡ] ·
ⲁⲓⲧⲱⲟⲩⲛ ⲉ̅ ⲣⲣⲁⲓ ⲉⲓⲱⲛ̅ⲍ̅ ⲁⲓⲯⲁⲭⲉ ⲛ̅ⲛ̅ⲛⲁⲕ ⲧ[ⲉⲛⲟⲩ]
ⲁⲩⲟⲩⲱⲯⲃ̅ ⲛ̅ⲥⲓ ⲑⲱⲙⲁⲥ ⲡⲉϩⲁⲩ ⲛ̅ ⲡⲉⲩⲯⲛⲣⲉ
ⲍⲉ ⲛⲁⲓⲁⲧⲕ̅ ⲛ̅ⲧⲟⲕ ⲱ̅ ⲡⲁ ⲯⲛⲣⲉ · ⲍⲉ ⲁ ⲡⲉⲣⲙⲟⲩ
ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲣⲟⲕ · ⲁⲛⲛⲁⲩ̀ ⲉ ⲡⲉⲓ ⲛⲟⲥ ⲛ̅ ⲧⲁⲓⲟ̅ ·
ⲛⲁⲓ ⲍⲉ ⲛ̅ ⲧⲉⲣⲉ ⲭⲟⲟⲩ ⲛ̅ⲥⲓ ⲑⲱⲙⲁⲥ ⲁⲩⲡⲱⲧ
ⲙ̅ⲙ̅ ⲡⲉⲯⲩⲛⲣⲉ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲟⲗⲓⲥ · ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲩ
ϣⲱⲕ ⲉ ⲣⲟⲩⲏ ⲉ ⲡⲉⲩⲏⲓ̈ · ⲛ̅ ⲧⲉⲣ ⲟⲩⲁⲩ ⲍⲉ ⲉ ⲣⲟⲩ
ⲛ̅ⲥⲓ ⲛⲉⲧ ⲣⲙ̅ ⲡⲏ̈ ⲁⲧⲣⲉ ⲉ ⲣⲣⲁⲓ ⲉϫⲙ̅ ⲡⲉⲧⲣⲟ ⲁⲧ
ϣⲱⲡⲉ ⲛ̅ⲑⲉ ⲛ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲁⲩⲧ ⲡⲉⲧⲣⲟⲟⲩ̈
ⲉ ⲣⲟⲟⲩ · ⲁⲩⲧⲟⲩⲛⲟⲥⲟⲩ · ⲁⲩϣⲁⲭⲉ ⲙ̅ⲙⲁⲩ ⲁⲩ
ⲧⲁⲙⲟⲟⲩ ⲛ̅ⲑⲉ ⲛ̅ⲧⲁⲩϣⲁⲭⲉ ⲙ̅ⲙⲁⲩ ⲛ̅ⲥⲓ
ⲡⲉⲓⲱⲧ ⲁⲩⲧⲟⲩⲛⲟⲥⲥ̄ ⲉ ϧⲟⲗ ϧⲙ̅ ⲛⲉⲧ ⲙⲟⲟⲩ[ⲧ]
ⲙ̅ⲙ̅ ⲑⲉ ⲛ̅ⲧ ⲁⲩⲛⲁⲩ ⲉ ⲡⲉⲟⲟⲩ ⲙ̅ⲙ̅ ⲡⲧⲁⲓⲟ̅ ⲛ̅
ⲛⲁ ⲙ ⲡⲛⲉ · ⲑⲱⲙⲁⲥ ⲅⲁⲣ ⲙ̅ⲡ ⲉⲩⲃⲱⲕ ⲉ
ⲣⲟⲩⲏ ⲉ ⲡⲉⲩⲏⲓ̈ · ⲉ ⲧⲃⲉ ⲛ̅ ⲥⲟⲙ ⲉⲧ ⲉⲭⲉ ⲓ̈ⲣ[ⲉ ⲙ̅]ⲙⲟⲟ[ⲩ]
ⲁⲗⲗⲁ ⲁⲩⲥⲱ ⲙ̅ ⲡⲃⲟⲗ ⲛ̅ ⲧⲡⲟⲗⲓⲥ · ϫⲉⲣⲉⲡⲉ[illegible]
ⲙⲙⲛⲧⲉ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲭⲟⲉⲓⲥ · ⲁ ⲡⲥⲟⲉⲓⲥ ⲙⲟⲟ[ⲩⲉ][illegible]
ⲧⲡⲟⲗⲓⲥ ⲧⲏⲣⲥ̄ · ⲍⲉ ⲥⲓⲱⲫⲁⲛⲏⲥ ⲡⲱⲛⲣⲉ ⲛ̅ⲑⲱ̅[ⲙⲁⲥ][illegible]
ϧⲟⲗ ϧⲙ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ · ⲁⲩⲱ ⲁ ⲡⲙ[ⲛⲧⲉ ⲧⲏⲣⲟ̅ ⲁⲩⲥⲱ]
ⲟⲩⲟ ⲉⲣⲙ̅ ⲡⲣⲟ ⲙ̅ ⲡⲏ̈ ⲉⲧ ⲉⲣⲉ ⲡ[ⲱ]ⲛⲣⲉ ⲛ [ⲭⲛⲧⲟ̅]
ⲁⲩⲛⲁⲩ ⲉ[ⲣⲟⲩ ⲁⲩ ⲟ̅]ⲣ̅ ⲱⲛⲣⲉ · ⲁ[ⲁⲱ] ⲁⲩ[illegible]
[ⲡⲕⲟ]ⲩⲓ̈ ⲁⲩⲭ[ⲁⲟⲩ]ⲥ · ⲍⲉ ⲙⲙ[illegible]
[illegible]ⲛⲉ[illegible]
[illegible]

[ⲙⲉ?]

[illegible]нталїа· ⲛ̄ тер аї[ⲙоу] атхіт є ⲃоλ Fol. 20 a
[illegible][та]ф[ос ⲁⲧⲧ]оⲩⲥⲧ̄· ⲁⲧⲥⲩ ⲛ̄ та ψⲩⲭⲏ є ⲣраї
[ⲙⲉ]пнуе [ⲁⲧⲧ]сабоі ентопос ⲛ̄ тⲙⲛ̄татⲙоу·
[аї]ⲣ̄ сашⲥ̄ ⲛ̄роот ⲛ̄ ⲣоот ⲣа ⲱнн ⲙⲉ парадісос
ⲛ̄ ⲑⲉλⲏⲙⲙ ⲛ̄ тпе· ⲉіхі ⲣаіⲃес ⲣа петкλаоос
та сωⲙа ⲣωⲙⲥ а ⲙіχаηλ парχаггелос
сфраγіζе ⲙⲙоу ⲣⲙ̄ пеⲩтннпе· ⲣⲙ̄ пран
ⲙⲉ пеіωт ⲙⲙ̄ пⲱнре ⲙⲙ̄ пе пеппа̄ ет оⲩаав·
ⲙⲡ ечⲧаконт ⲁⲉ ⲙⲡ ечкнос· оⲩⲁⲉ ⲙⲡ ец
ⲃωλ є ⲃоλ ⲣⲙ̄ пеі сашⲥ̄ ⲛ̄роот· ⲁⲧⲱ нецет
ⲫране тирⲥ̄ ечтрешршш ⲛ̄ⲟⲉ ⲛ̄ пеі оⲩрⲥ̄·
є ⲃоλ ⲁⲉ ⲣапⲥ̄ є тра ктої ероⲩ ⲛ̄ кє соп·
є тⲃе поⲧⲭаї ⲙⲙ̄ пноⲧⲣⲙ̄ ⲛ̄ та поλїс·
ⲙⲙⲛⲥа псашⲥ̄ ⲁⲉ ⲛ̄роот· а пеіωт сω
тⲙ̄ ⲁⲉ аїⲙоу ⲁⲩеі ⲁⲩтоⲩнοⲥⲧ̄ є ⲃоλ ⲙ̄
пет ⲙоοⲩт ⲣⲙ̄ пран ⲙⲉ пеіωт ⲙⲙ̄
пⲱнре ⲙⲙ̄ пеппа̄ ет оⲩаав ⲣⲙ̄ оⲩеірнин ⲫⲉ
[illegible]ⲛ̄ тере ⲙⲉ ⲙⲛⲛⲥе сωтⲙ̄ є роот
[ⲁⲩпоⲭⲧ]от ⲁⲧоⲩωⲥⲧ̄ нач ехⲙ̄ пет
[ⲫ] ⲉⲧⲭω ⲙⲙоос· ⲁⲉ тⲛ̄сопⲥ̄ ⲙⲙок ⲙа
[тса]ⲃок є пша ет ере прⲧперетнс ⲙⲉ пехⲥ̄
[ⲛ̄ ⲣн]тⲥ̄ тарⲛ̄пістеⲩе ⲣωк є роⲩ·
ⲛ̄аї ⲁⲉ ⲛ̄ тере пⲙⲛⲛⲥе хоот· а пⲱнре
[illegible]пωт ⲣа [тет]ⲣнн ⲁⲩптот ⲛ̄ⲥа пеі
[illegible]ⲁⲩхітот [є пша] ет ере папостолос
[ⲛ̄ ⲣнтⲥ̄ ⲛ̄] тер [ⲁⲩна]т ⲁⲉ є роⲩ ⲁⲩпарτот
[illegible]

[ⲛ̄?]

Fol. 20b [ⲛ̄το]ⲕ ⲥⲁⲗⲗⲁⲁⲧ ⲉⲡ̄ ⲧⲉⲕⲥⲓⲙⲉ ⲉ ⲣⲟⲩ[ⲛ]
ⲁⲩⲱ ⲙⲛ̄ ⲟⲩⲟⲛ ⲛ̄ⲥⲁ ⲃⲉⲗⲗⲁⲕ· ⲓⲥ̄ ⲡ[ⲱⲛⲣⲉ]
ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲟ̄· ⲛⲁⲓ ⲛ̄ ⲧⲉⲣ ⲟⲩⲭ[ⲟⲟⲩ] ⲛ̄ⲥⲓ ⲡ[ⲙⲛ]
ⲛ̄ⲩⲉ ⲧⲓⲣⲟ̄· ⲁ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲥⲛⲟⲩ ⲉ ⲣⲟⲟⲩ ⲁⲥⲃⲁⲡ
ⲧⲓⲍⲉ ⲙ̄ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲱⲟ̄ ⲛ̄ⲣⲱⲙⲉ ⲛ̄ ⲣⲛⲧⲟⲩ
ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲁⲩⲱ ⲁⲥⲥⲱⲣ ⲛⲁⲩ ⲉ ⲃⲟⲗ
ⲛ̄ ⲧⲥ[ⲛ̄]
ⲧⲉ ⲛ̄ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲥⲕⲁⲑⲓⲥⲧⲁ ⲛ̄ ⲥⲓⲱⲫⲁⲛⲛⲥ
ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· ⲁⲥⲁⲡⲟⲗⲩ ⲙ̄ⲙⲟⲟⲩ
ⲁⲥⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ⲉⲡ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲥⲁⲗⲏⲛ· ⲑⲱⲗⲁⲥ
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲥⲧⲉⲗⲏⲗ ⲉⲣⲁ̄ ⲡⲉⲡⲛⲁ̄ ⲁⲧⲱ ⲁⲥ
ⲥⲛⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲥⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲡⲁ ⲭⲟⲉⲓⲥ
ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄ ϯⲱⲡ̄ ⲉⲙⲟⲧ ⲛ̄ ⲧⲟⲟⲧⲕ̄ ⲛ̄ ⲟⲧⲃⲉⲓⲱ ⲙⲙⲁ
ⲁⲛϯ ⲛⲁⲓ ⲛ̄ⲧⲛ̄ⲉⲓⲣⲏⲛⲏ· ⲁⲓⲃⲱⲕ ⲫⲁ ⲧⲡⲟⲗⲓⲥ
ⲁⲓⲙⲟⲟⲛⲉ ⲉ ⲧⲉⲙⲣⲱ̄ ⲛ̄ ϯⲣⲏⲛⲏ· ⲉⲣⲉ ⲡⲁ ⲭⲟⲓ ⲟⲧⲟⲭ
ⲁⲓⲣⲉ ⲉⲧⲁⲓⲣⲱ̄ ⲉⲧⲕⲱⲱⲃⲉ ⲛ̄ ⲟⲛⲧⲥ̄ ⲛ̄ⲥⲓ ⲛ̄ⲁⲁⲓ
ⲙⲟⲛⲟⲛ· ⲙⲛ̄ⲛ̄ⲥⲱⲥ ⲁⲓⲣⲧⲟⲙⲓⲛⲉ ⲁⲓⲭⲣⲟ ⲉ ⲣⲟⲟⲩ
ⲉⲡ̄ ⲧⲉⲕⲥⲟⲗ· ⲁⲓⲥⲟⲕⲟⲩ ⲛ̄ ⲛⲁϣⲙⲛ ⲉⲧⲁⲃⲱ ⲙ̄[illegible]
ⲡ̄ⲣⲣⲟ ⲓⲥ̄· ⲁⲧⲣⲉ ⲉⲧⲙⲛⲛϣⲉ ⲉⲧⲗⲁⲁⲙ ⲉⲣⲁ̄ ⲡⲛⲟ
ⲃⲉ· ⲁⲓⲧⲣⲉ ⲟⲧⲃⲁϣ ⲉⲣⲁ̄ ⲡⲉⲥⲛⲟⲩ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲓⲥ̄
ⲉⲓⲥ ⲓⲥ̄ ⲡⲉⲭ̄ⲥ̄ ⲧⲁⲗⲟⲓ ⲉ ⲡⲭⲟⲓ ⲙ̄ ⲡⲟⲧⲭⲁⲓ ⲁⲩⲭⲓⲧ
ⲉ ⲧϯⲣⲱ ⲛ̄ ϯⲣⲏⲛⲏ· ⲁⲓⲟⲩⲛⲟⲩ ⲉⲣⲁ̄ ⲡⲁ ⲣⲛⲧ
ⲁⲓⲧⲱⲣⲁ̄ ⲛ̄ ⲟⲧⲙⲛⲛϣⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲙⲛⲁ
ⲛ̄ ϣⲉⲗⲉⲉⲧ· ⲛⲁⲓ ⲛ̄ ⲧⲉⲣⲉ ⲭⲟⲟⲩ ⲛ̄ⲥⲓ ⲡⲙⲁ[ⲣⲓⲟⲥ]
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲥⲁⲗⲉ ⲉⲭ[ⲙ̄] ⲡⲉⲕⲗⲟⲟⲗⲉ ⲁⲥⲉ[ⲡⲭ̄]
ⲙ̄ⲙⲟⲩ ⲉⲭⲙ̄ ⲡⲧⲟⲟⲩ ⲛ̄ [ⲛ̄ⲭⲟ]ⲉⲓⲧ· ⲁⲩⲣⲉ ⲉⲛ
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧⲥⲱϣ[ⲧ] [illegible]ⲗⲉ[illegible]
ⲡⲉⲭ[ⲁⲩ] [illegible]

[ⲛⲁ?]

[illegible]κληρος ⲙ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲉϥⲥⲟ Fol. 21 a
[ⲟ]ⲩϩ [ⲛⲉⲧⲉⲣ]ⲛⲏ ϩⲙ̅ ϯⲣⲏⲛⲏ ⲙ̅ ⲡⲉⲓⲱⲧ ⲭⲁⲓ
ⲣⲉ ⲛ[ⲁ ⲥⲛⲏⲧ] ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉⲕⲗⲟⲙ ⲙ̅ ⲡⲱⲛϩ̅
ⲁⲧⲟⲧⲱⲙⲃ̅ ϩⲱⲟⲩ ⲛ̅ⲥⲓ ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲭⲁⲓⲣⲉ
ⲡ ϩⲙ̅ⲡϩⲁⲗ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ⲁⲕⲃⲱⲕ ⲁⲉ ⲉⲕⲧⲟⲩⲛⲟ
ⲛⲟⲥ (sic) ⲛ̅ ⲟⲩⲣⲉϥⲙⲟⲟⲩⲧ ⲁⲕⲧⲟⲩⲛⲟⲥ ⲛ̅ ⲟⲩⲙⲛⲛⲧⲉ
ⲙ̅ ⲡⲟⲗⲓⲥ ϩⲙ̅ ⲡⲃⲁⲡⲧⲓⲥⲙⲁ ⲙⲛ̅ⲧ ⲧⲉⲥϥⲣⲁⲅⲓⲥ ⲙ̅ ⲡⲉⲓ
ⲱⲧ ⲙⲛ̅ ⲡⲙⲩⲣⲉ ⲙⲛ̅ ⲡⲉⲡⲛⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲉ[ⲧⲣⲟⲥ]
ⲁⲉ ⲡⲉϫⲁϥ ⲛ̅ ⲑⲱⲙⲁⲥ· ⲁⲉ ⲱ̅ ⲡⲁ ⲥⲟⲛ ⲛ̅ ⲣⲉϥⲧ[ⲱ]
ϩⲙ̅ ⲉ ⲡⲙⲁ ⲛ̅ ⲱⲉⲗⲉⲉⲧ ⲙ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅· ϯ
ϫⲱ ⲙⲙⲟⲥ ⲛⲁⲕ ⲱ̅ ⲡⲉⲛⲥⲟⲛ· ⲁⲉ ⲁ ⲡⲉⲛ ϫⲟⲉⲓⲥ
ⲓ̅ⲥ̅ ⲟⲧⲟⲛϥ̅ ⲉ ⲣⲟⲛ ⲙⲙⲁ ⲛ̅ⲧⲁⲕⲃⲱⲕ ⲉ ϩⲟⲗ ϩⲓ
ⲧⲟⲟⲧⲛ̅ ⲛ̅ ⲧⲉⲣⲉ ⲥⲧⲱⲟⲩⲛ ⲉ ϩⲟⲗ ϩⲙ̅ ⲛⲉⲧ ⲙⲟⲟⲩⲧ
ⲙ̅ⲡⲁⲧ ⲉⲥⲃⲱⲕ ϣⲁ ⲡⲉⲩⲃⲱⲕ·
ⲁⲩϯ ⲛⲁⲛ ⲛ̅ ⲧⲉⲥⲉⲓⲣⲏⲛⲏ· ⲁⲧⲱ ⲁⲛⲁⲥⲡⲁⲍⲉ ⲙ̅ⲙⲟⲩ
ⲁⲩⲥⲙⲟⲩ ⲉ ⲣⲟⲛ ⲁⲩⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲉⲙⲡⲛⲧⲉ ⲉ ϩⲟⲗ
ϩⲓ ⲧⲟⲟⲧⲛ̅· ⲁⲩϫⲟⲟⲥ ⲛⲁⲙ· ⲉⲉ ϯϣⲟⲟⲡ ⲙ̅ⲙⲁⲓⲛ
[ⲧⲛ̅] ⲛⲟⲩⲟⲉⲓϣ ⲙ̅ⲙⲁ· ⲁⲛⲟⲕ ⲙⲛ̅ ⲡⲁ ⲉⲓⲱⲧ ⲙⲛ̅
ⲡⲉⲡⲛⲁ̅ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛⲁⲓ̈ ⲛ̅ ⲧⲉⲣ ⲉⲩϫⲟⲟⲩ ⲛⲥⲓ
[ⲡ]ⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̅ ⲁ[ⲡⲟⲥ]ⲧⲟⲗⲟⲥ ⲡⲉⲧⲣⲟⲥ ⲑⲱⲙⲁⲥ
ⲑⲱⲙⲁⲥ ⲁⲉ ⲁⲩⲗ[ⲩⲡⲉ]ⲓ ⲉⲙⲁⲧⲉ ⲁⲧⲱ ⲁⲩⲣⲙⲙⲉ
[ⲙⲙⲁ]ⲧⲉ ⲉⲩϫⲱ ⲙ̅ⲙ[ⲟⲥ]· ⲉⲉ ⲉⲓⲉ ⲛ̅ ⲧⲉⲣⲉ ⲕⲧⲱⲟⲩⲛ
[ⲉ ϧ]ⲟⲗ ϩⲙ̅ ⲛⲉ[ⲧ ⲙⲟⲟⲩⲧ] ⲱ̅ ⲡⲁ ϫⲟⲉⲓⲥ ⲁⲕⲟⲧⲟⲛ
[ϩ]ⲙⲙⲁ ⲙⲁⲑⲏ[ⲧⲏⲥ· ⲁⲛⲟ]ⲕ ϩⲱ ⲁⲕⲡⲱⲣⲝ̅ⲧ̅
[illegible]ⲛⲁ̅ ⲥⲛⲏ[ⲧ][illegible]ⲕⲟⲧⲱⲩ [ⲟⲧⲟ]ⲛϩⲙ̅ ⲉ ⲣⲟⲓ̈

Fol. 21 b

ⲉ ⲧⲣ ⲁⲛⲁⲧ ⲉ ⲣⲟⲕ ⲙ̅ⲡⲁⲧ ⲏ̅ⲃⲱⲕ ⲙ̅[ⲡⲁ]
ⲡⲗⲏⲛ ⲭⲟⲛⲥ̅ ⲙ̅ ⲡⲣⲁⲛ ⲙ̅ ⲡⲁ ⲭⲟⲉⲓ[ⲥ ⲓ̅ⲥ̅ ⲡⲉⲭ̅ⲥ̅]
ⲭⲉ ⲉⲓ ⲧⲙ̅ ⲛⲉⲭ ⲡⲁ ⲧⲛⲛⲃⲉ ⲉⲭⲙ̅ ⲛⲉⲱⲥ̅ ⲙ̅ⲡⲥ̅ⲧ̅·
ⲁⲩⲱ ⲧⲁ ⲥⲓⲝ ⲧⲁⲟⲩⲁⲣⲥ̅ ⲉⲭⲙ̅ ⲧⲉⲱⲥ̅ ⲏ̅ ⲗⲟⲩϫⲏ·
ϯⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ· ⲭⲉ ⲁⲩⲧⲱⲟⲩⲛ ⲉ ⲃⲟⲗ ⲣⲙ̅
ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲙ̅ ϯⲡⲓⲥⲧⲉⲩⲉ ⲥⲁⲣ ⲁⲛ ⲭⲉ ⲕⲛⲁ
ⲧⲱⲟⲩⲛ ⲙ̅ⲡ ⲉⲕⲟⲩⲟⲛϧⲏ̅ ⲉ ⲣⲟⲓ· ⲁⲩⲱ ⲕⲛⲁ
ⲗⲁⲡⲉⲓ ⲙ̅ⲙⲟⲓ ⲁⲛ· ⲁⲕϫⲟⲟⲥ ⲥⲁⲣ ⲛⲁⲛ· ⲭⲉ ⲏ̅ ϯⲛⲁ
ⲡⲉⲣϫ̅ ⲧⲛⲧⲧⲏ̅ ⲛⲁⲛ ⲉ ⲃⲟⲗ ⲏ̅ ⲛⲉⲧⲙ̅ⲡⲉⲣⲛⲟ·
ⲁⲗⲗⲁ ⲡⲉⲓ ⲕⲗⲏⲣⲟⲥ ⲏ̅ ⲟⲩⲱⲧ ⲡⲉⲧ ⲛⲁϣⲱⲡⲉ
ⲙⲛⲧⲏ̅ ⲣⲙ̅ ⲧⲁ ⲙ̅ⲡⲧⲉⲣⲟ· ⲛⲁⲓ̈ ⲏ̅ ⲧⲉⲣⲉ ⲥϧⲟⲟⲩ ⲏ̅
ⲥⲓ ⲑⲱⲙⲁⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̅ⲡ ⲡⲉⲙⲧⲟ ⲉ ⲃⲟⲗ ⲙ̅ⲡ ⲡⲓⲙ̅
ⲧⲟⲩⲉ̂ ⲙ̅ⲡ ⲙⲁⲑⲏⲧⲏⲥ ⲉⲩⲣⲓⲙⲉ· ⲁⲩⲟⲩⲱϣⲃ̅ ⲛ̅ⲥⲓ ⲛ
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲙ̅ⲡⲉ ⲙⲁⲧⲟ ⲉ ⲃⲟⲗ ⲏ̅ ⲑⲱⲙⲁⲥ ⲉⲧⲁϣⲟ
ⲙ̅ⲙⲟⲥ ⲭⲉ ⲱ̅ ⲡⲉⲛϩⲟⲉⲓⲥ ⲏ̅ ⲥⲟⲛ ⲙ̅ⲡⲣ̅ ⲣ̅ ⲁⲡⲓⲥⲧⲟⲥ
ⲉ̂ ⲧⲁⲡⲁⲥⲧⲁⲥⲓⲥ ⲙ̅ ⲡⲥⲛⲣ̅· ⲁⲗⲗⲁ ⲡⲓⲥⲧⲉⲩⲉ ⲭⲉ ⲁⲩ
ⲧⲱⲟⲩⲛ ⲁⲩϧⲱⲕ ⲉ ⲣⲣⲁⲓ ⲙ̅ⲡⲁ ⲡⲉⲭⲉⲓⲱⲧ·
ⲘⲁⲰ ⲁⲛⲟⲕ ⲡⲉ ⲛ̅ⲑⲱⲣⲡ̅ ⲛ̅ⲧ ⲁⲩⲟⲩⲱⲛϧ̅ ⲉ [ⲣⲟϥ]
ⲙ̅ⲡ ⲙⲁⲣⲓϩⲁⲙ ⲧⲉϥⲙⲁⲁⲩ· [ⲁ]ⲩⲟⲩⲱϣⲃ̅ ⲟⲛ
ⲛ̅ⲥⲓ ⲑⲱⲙⲁⲥ· ⲭⲉ ϯⲡⲓⲥ[ⲧⲉ]ⲩⲉ ⲭⲉ ⲁⲩⲧⲱ[ⲟⲩⲛ]
ⲉ ⲃⲟⲗ· ⲁⲩⲱ ⲟⲩⲁⲧⲙⲟⲩⲧ ⲡⲉ ⲛ̅ⲧⲁϥϫⲓ ϯ[ⲡⲉ]
ⲥⲁⲣ ⲏ̅ ⲡⲙⲟⲩⲧ ⲉ ⲧⲃⲉ [ⲡⲟⲩϫ]ⲁⲓ̈ ⲧⲏⲣⲡ̅
ⲁⲩⲱ ϩⲓ ⲧⲛⲟⲥ ⲏ̅ ⲗⲩ[ⲡⲏ] ⲁⲓⲁⲓⲥⲧⲁϫ
ⲭⲉ ⲉ ⲣⲟϥ ⲁ ⲟⲩⲱⲧ [ⲏ̅]
ⲥⲓ

[illegible][c]ωτⲛ̄ ϵ ροϊ ω πα con θωμας· [a]pi Fol. 22a
[πιϵϵ]ϫε ⲙ̄ πϣαϫε ⲛ̄τα πϭⲛ̄ρ̄ χοοϥ
[illegible][π]ϵταγγελιον· ϫε ϵϣωπε ογⲛ̄τⲛ
τⲛ̄πιστις ⲙ̄ⲙαγ· ⲛ̄θϵ ⲛ̄ ογϧⲗ̄ϧιλε ⲛ̄
ϣⲗ̄ταⲙ· τϵτⲛⲁϫοος ⲙ̄ πϵι τοοτ ϫε πω
ωπε ϵ ϧολ ϧⲙ̄ πϵι ⲙⲁ ê πⲛ· ⲛϵϥϣωπε
ⲛⲛτⲛ̄ ϵτϵ τⲛ̄ λⲁⲁγ ⲣ̄ ατ σοⲙ ⲛⲛτⲛ̄·
Λγω ϧωϧ ⲛⲓⲙ ϵτϵτⲛⲁⲁιτϵι ⲙ̄ⲙοογ
ϧⲙ̄ πϣⲗ̄ⲛⲗ ϵτϵτⲛⲁⲡιστϵγϵ̄ τϵτⲛⲁ
ϫιτοτ· τϵⲡογ σϵ ⲱ̄ θωμας· ϣⲁρϵ
ⲡⲛⲟγ[τϵ] ϲωτⲛ̄ ϵ ⲡϲοⲡ̄ⲥ̄ ⲛ̄ ογοⲛ ⲛⲓⲙ
ϵτ [ⲛ]ⲁ[ϩ]τϵ ϵ ρⲟϥ· ογⲁϥⲁⲑοϲ ⲡϵ ⲡⲛⲟγτϵ
ϣⲁϥϲωτⲛ̄ ϵ ογοⲛ ⲛⲓⲙ ϵτ ⲛⲁ ϵⲡⲓⲕⲁⲗϵι
ⲙ̄ⲙοϥ· ογϫωωρϵ ⲛ̄ ϧⲁρⲡ̄ ϧⲛⲧ ⲡϵ
ⲡⲛⲟγτϵ· ϥⲛⲁϲωτⲛ̄ ϵ ⲡϲοⲡ̄ⲥ̄ ⲛ̄ ⲛϵⲧ
ϣⲓⲛϵ ⲛ̄ϲωϥ ⲛ̄ⲟγⲟϵⲓϣ ⲛⲓⲙ· ⲛⲁϊ ϫϵ
ⲛ̄ τϵϥρϵϥϫοογ (sic) ⲛ̄ⲥⲓ ϧⲁρⲑⲟⲗⲟⲙⲁϊος ⲙⲛ̄
θωμας· ⲁ πϭⲛ̄ρ̄ ϵⲓ̈ ⲙ̄ πϵτⲛ̄ⲧⲟ ϵ ϧολ ⲁϥ
ογⲱϣ ϵ ϧολ ϵϥϫω ⲙ̄ⲙοϥ· ϫϵ χⲁ̈ⲣϵ θω
ⲙⲁϲ ⲡⲕⲟγⲓ̈ [ⲛ̄ ρⲱ]ⲙϵ· χⲁⲓρϵ ⲡϵϧⲣⲏⲣϵ
ⲙ̄ παραδϵιϲος ϧⲛ̄ τⲙⲛ̄ϩ ϲⲁϣϥϵ ⲙ̄ πϵ·
ⲁ̈ⲓ̈ρ ϵ τⲡιστις[illegible][τ]ⲁϫⲣⲏⲧ ϧⲛ̄ τⲡϵ ϩⲓ
ϫⲙ̄ ⲡⲕⲁϩ[illegible]ρϵ ⲗⲁⲁγ ϵϣⲡⲟⲟⲩⲛ̄ϲ̄·
ⲁ̈ⲓ̈ρ ϵ ⲡϵτρ[ος ⲡⲛⲟ]ϭ ⲛ̄ ϰⲗⲟⲙ ⲛ̄ ⲛⲁⲡος
το[λ]ος·[illegible]ⲁ[τω][illegible]τⲛ̄[illegible]
[illegible]

Fol. 22 b

ⲛ[ⲙⲏⲛ]ⲣ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ · ⲧ[ⲁ ⲉⲓⲣⲏⲛⲏ]
ⲛⲉⲙⲙⲛⲧⲛ̄ ⲧⲏⲣⲧⲛ̄ · ⲛⲁⲓ ⲛ̄ ⲧⲉⲣⲉ ⲫ[ⲭⲟⲟⲥ]
ⲛ̄ⲥⲓ ⲡⲥⲏⲣ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲛ̄ⲧⲉⲩ[ⲛⲟⲩ ⲁⲩ†]
ⲡⲉⲩⲟⲩⲟⲓ ⲁⲩⲟⲩⲱⲱⲧ̄ ⲛⲁⲩ ⲉⲭⲙ̄ ⲡⲛⲁϩ
ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ · ϫⲉ ⲡⲉⲕϩⲙⲟⲩ ⲙⲙ̄ ⲧⲉⲕⲉⲓ
ⲣⲏⲏⲛ ⲉⲩⲉⲙⲡⲉ ⲙ̄ⲙⲁⲁⲛ ⲓⲥ̄ ϩⲁⲙⲏⲛ ·
ⲁϥⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲥⲏⲣ ⲓⲥ̄ ⲡⲉϫⲁϥ ⲛ̄ ⲑⲱⲙⲁⲥ
ϫⲉ ⲁⲩⲉⲓ ⲡⲉⲕⲧⲏⲙⲃⲉ ⲛⲁⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲙ̄ⲡ̄ ⲛⲟ
ϫⲩ̄ⲕ ⲉⲭⲛ̄ ⲧⲁ ⲥⲓϫ ⲙ̄ⲡ̄ ⲛⲁⲩ ⲉ ⲛⲉⲙⲥ̄ ⲛⲉⲓϥ̄ ·
ⲙ̄ⲡ̄ ⲛⲁⲩ ⲟⲛ ⲉ ⲛⲉⲙⲥ̄ ⲛⲁⲁⲥ ⲙ̄ⲧ ⲁⲩⲧⲁⲁⲩ
ⲉ ⲣⲟⲩⲛ ⲣⲙ̄ ⲡⲁ ⲣⲟ · ⲙⲛ̄ ⲛ̄ ⲡⲁⲥⲥⲉ ⲙ̄ⲧ ⲁⲩ
ⲧⲁⲁⲩ ⲉ ⲣⲟⲩⲛ ⲣⲙ̄ ⲡⲁ ⲣⲟ ⲙⲛ̄ ⲛⲁ ϧⲁⲗ · ⲙⲛ̄
ⲛⲉⲙⲥ̄ ⲛ̄ ⲥⲟⲩⲣⲉ ⲉⲧ ⲣⲛ̄ ⲡⲉⲕⲗ[ⲟⲁⲩ] [ⲛ̄] ⲛⲙⲟⲛⲧ[ⲉ]
ⲙ̄ⲧ ⲁⲩⲧⲱⲕⲥ̄ ⲉ ⲧⲁⲡⲉ · ⲙⲛ̄ ⲙⲡⲱⲗϩ̄ ⲛ̄ ⲛ̄
ⲕⲁϣ ⲙ̄ⲧ ⲁⲩϩⲓⲟⲩⲉ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲧⲁ ⲁⲡⲉ · ⲁ[ⲩⲱⲟⲩ]
ⲙ̄ⲡ̄ ⲛⲁⲩ ⲉ ⲡⲣⲁⲝ ⲙⲛ̄ ⲧⲗⲟⲩϫⲏ · ⲙⲛ̄
ⲡⲥⲓϣⲉ ⲙ̄ⲧ ⲁⲩⲧⲥⲟⲓ ⲛ̄ ⲣⲏⲧϥ̄ · ⲉ ⲡⲙⲁ[illegible]ⲛ
ⲟⲩⲕⲟⲩⲓ ⲙⲙⲟⲟⲩ ⲙ̄ⲧ ⲁⲓⲁⲓⲧⲉⲓ ⲙⲙⲟⲟⲩ ϫ[ⲉ]
ⲁⲩⲉⲓⲥ ⲧⲁⲥⲱ · ⲙ̄ⲡ̄ ⲧⲙ̄ ϣⲱⲡⲉ ⲛ̄ ⲁⲡⲓⲥ[ⲧⲟⲥ]
ⲁⲗⲗⲁ ⲙ̄ ⲡⲓⲥⲧⲟⲥ · ⲁⲩⲱ ⲙ̄ⲡ̄ ⲡⲓⲥⲧⲉⲩⲉ ⲕⲁⲗ[ⲱⲥ] ·
ⲁϥⲟⲩⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲑⲱⲙⲁⲥ · ϫⲉ †ⲡⲓⲥⲧⲉⲩⲉ

Ⲡⲁ ϫⲟⲉⲓⲥ ⲁⲩⲱ ⲡⲁ ⲛⲟⲩ[ⲧⲉ] ϫⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ
ⲡⲉⲓⲱⲧ · ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡ[ⲱⲛ]ⲣⲉ · ⲛ̄ⲧⲟⲕ ⲡⲉ [ⲡⲉ]
ⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁϩ · ⲁⲩⲱ [ⲁ]ⲕⲧⲱⲟⲩⲛ ⲉ ϧⲟⲗ
ϧⲙ̄ ⲡⲉⲧ ⲙⲟⲩⲧ (*sic*) · ⲁⲕ[ⲧⲟⲩϫⲉ] ⲛ̄ ⲟⲩⲟⲛ ⲡⲓⲙ
ϧⲙ̄ ⲧⲉⲕⲁⲡⲁⲥⲧⲁⲥ[ⲓⲥ ⲉⲧ ⲟⲩ]ⲁⲁϩ · ⲁⲗⲗⲁ
ⲛ̄ⲧ ⲁⲓϫⲟⲟⲥ ⲛ̄ ⲛⲁ ⲥⲛ[ⲁⲩ ⲛ̄ⲁⲡ]ⲟⲥⲧⲟⲗⲟⲥ · [ⲉⲙ]

ⲭⲉ ⲉⲓ ⲧⲁⲓ ⲛⲁⲩ ⲉ ⲣⲟϥ ⲁⲩⲧⲱⲟⲩⲛ ⲙ ⲫⲛⲁ Fol. 23 a
ⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ· ⲁⲩⲟⲩⲱⲱⲃ· ⲛⲥⲓ ⲡⲥⲏⲣ ⲡⲉϫⲁϥ
ⲭⲉ ⲫⲁⲓⲛⲓ ⲫϫⲱ ⲙⲙⲟⲥ ⲛⲁⲕ ⲱ ⲑⲱ
ⲙⲁⲥ ⲡⲕⲟⲩⲓ ⲙ ⲣⲱⲙⲉ· ⲭⲉ ⲙⲁ ⲙⲁ ⲛⲓⲙ ⲉⲧ ⲙⲛⲁ
ⲧⲁⲱⲉⲟⲉⲓⲱ ⲙⲁ ⲡⲁ ⲣⲁⲛ ⲙ ⲫⲛⲧⲟ· ⲫⲱⲟⲡ
ⲙⲙⲁⲁⲕ· ⲙⲙ ⲡⲁ ⲉⲓⲱⲧ ⲙ ⲁⲥⲁⲑⲟⲥ· ⲁⲧⲱ
ⲙⲧ ⲛⲁⲃⲱⲕ ⲁⲛ ⲉ ⲫⲟⲩⲛ ⲉⲧⲡⲟⲗⲓⲥ ⲙ ⲟⲩⲱⲧ·
ⲙ ⲟⲩϯⲙⲉ ⲙ ⲟⲩⲱⲧ ⲙ ϯⲟⲩⲛϩ ⲙ ⲥⲱⲕ
ⲙⲙ ⲡⲁ ⲉⲓⲱⲧ ⲙ ⲁⲥⲁⲑⲟⲥ ⲙⲙ ⲡⲉⲡⲛⲁ ⲉ
ⲧ ⲟⲩⲁⲁⲃ· ⲭⲉ ⲡⲉⲧ ⲙⲛⲁⲧⲟⲟⲥⲫ ⲛⲧⲉ ⲡⲁ ⲉⲓ
ⲱⲧ ⲥⲛⲟⲩ ⲉ ⲣⲟϥ ⲁⲛⲟⲕ ⲫⲱ ⲧⲁⲁⲧϩⲁⲛⲉ
ⲙⲙⲟϥ· ⲛⲧⲉ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣ ⲁⲡⲉ
ⲉ ⲣⲟϥ· ⲧⲟⲧⲉ ⲑⲱⲗⲁⲥ ⲁϥⲥⲟⲧⲙ ⲉ ⲃⲟⲗ ⲙ ⲡⲉϥ
ⲧⲙⲛⲧⲃⲉ ⲁϥϥⲓ ⲉ ⲃⲟⲗ ⲙ ⲡⲉϥⲥⲛⲟϥ ⲉⲧ ϩⲁⲧⲉ
ϩⲙ ⲡⲉⲥⲡⲓⲣ ⲙ ⲡⲱⲛⲣⲉ ⲙ ⲡⲙⲟⲩⲧⲉ ⲁϥ
ⲥϣⲣⲁⲅⲓⲍⲉ ⲙⲙⲟϥ ⲙ ϩⲙⲧⲟ· ⲁⲩⲟⲩⲱ
ⲱⲃ ⲛⲥⲓ ⲡⲥⲏⲣ ⲡⲉϫⲁϥ ⲙ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲧⲏⲣⲟⲩ· ⲭⲉ ⲉⲓⲥ ⲡⲁ ⲥⲛⲟϥ ⲙ ⲡⲟⲩⲧⲉ ⲁϥ
ⲧⲱⲥⲉ ⲉ ⲡⲉⲧⲛⲥⲱⲙⲁ ⲁⲧⲛⲣ ⲡⲟⲩⲧⲉ
ⲛⲧⲱⲧⲛ ϩⲱⲧ ⲧⲛⲧⲧⲛ ⲙ ⲧⲁ ϩⲉ· ⲉⲓⲥ
ϩⲙⲛⲧⲉ ⲫⲱⲟⲡ ⲙⲙⲁⲩⲧⲛ ϣⲁ ϩⲣⲁⲓ
ⲉ ⲧⲉⲗⲉⲓⲟⲩ ⲙ ⲡⲁⲓⲱⲛ· ⲛⲁⲓ ⲙ ⲧⲉⲣⲉ ϥ
ϫⲟⲟⲩ ⲛⲥⲓ ⲡⲥⲏⲣ ⲁϥⲃⲱⲕ ⲉ ϩⲣⲁⲓ ⲙ ⲡⲛ[ⲉ]
ϩⲓ ⲟⲩⲟⲥ ⲛⲉⲟⲟⲩ ⲉϥϫⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲙ
ⲡⲣ ⲁⲅⲅⲉⲗⲉⲓ ⲡⲉⲧⲣⲟⲥ ⲛⲧⲟⲕ ⲙⲙ ⲛⲉⲕ ⲥⲛⲏ
[illegible]ⲧⲙⲟⲟⲩⲉ ⲙⲙⲟⲟ[ⲩ]

ⲛⲥ

Fol. 23b ⲱⲁⲛ ⲧⲉⲧⲛⲥⲱⲟⲩϩ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅ [ⲉ ϩⲟⲩⲛ]
ⲉ ⲧⲁ ⲉⲕⲕⲗⲏⲥⲓⲁ ⲉⲧ ⲧⲁⲛⲧ· ⲛ̅ⲥⲉⲱⲛϩ̅ ϩⲛ̅ ⲟⲩ[ⲱ]
ⲛϩ̅ ⲛ̅ ⲁⲧⲧⲁⲕⲟ· ⲛ̅ⲥⲉⲭⲓ ⲙ̅ ⲡⲥⲱⲙⲁ ⲛ̅ ⲛⲟⲩⲧⲉ
ⲙⲛ̅ ⲛⲁ ⲥⲛⲟϥ ⲉⲧ ⲧⲁⲛⲧ ⲛ̅ⲥⲉⲱⲛϩ̅ ϩⲛ̅ ⲟⲩⲉⲓⲣⲏ[ⲛⲏ]
ϩⲁⲙⲏⲛ· ⲁϥϣ̅ ⲟⲧⲱⲛ ⲛ̅ ⲛⲁϧⲁⲗ ⲛ̅ⲁⲡⲟⲥⲧⲟⲗ[ⲟⲥ]
ⲁⲧ ⲟⲧⲙⲛⲛⲧⲥⲉ ⲛ̅ϩⲣⲟⲟⲩ· ⲉⲧϣ̅ ⲥⲡⲛⲏⲣⲉ ⲛ̅ ⲧⲉϥ
ⲥⲓⲛ ϧⲱⲕ ⲉ ϩⲣⲁⲓ ⲉⲙⲡⲛⲧⲉ· ⲡⲁⲓ ⲡⲉ ⲡⲙⲉϩ
ⲥⲟⲛ ⲥⲛⲁⲩ ⲛ̅ⲧⲉ ⲡⲥⲛϣ̅ ⲟⲧⲟⲛϩϥ̅ ⲉ ⲛⲉ[ϥ]ⲙⲁ
ⲟⲛⲧⲛⲥ· ⲛ̅ ⲧⲉⲣⲉ ⲭⲧⲱⲟⲩⲛ ⲉ ϧⲟⲗ ϩⲛ̅ ⲛⲉⲧ
ⲙⲟⲟⲩⲧ· ⲡⲁⲓ ⲡⲉ ⲡⲁⲱⲱⲙⲉ ⲛ̅ ⲧⲁⲛⲁⲥⲧⲁⲥⲓⲥ
ⲛ̅ ⲓⲥ̅ ⲡⲭⲥ̅ ⲡⲉⲛ ϫⲟⲉⲓⲥ· ϩⲛ̅ ⲟⲩⲣⲁⲫⲉ ⲙⲛ̅ ⲟⲩⲧⲉⲗⲛⲗ
ϩⲛ̅ ⲟⲩⲉⲓⲣⲏⲛⲏ ϩⲁⲙⲏⲛ· ⲁϥⲟⲧⲱⲩϧ̅
ⲛ̅ⲥⲓ ⲡⲉⲧⲣⲟⲥ ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ ⲱ̅ ⲛⲁ ⲥⲛⲏⲧ
ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲧⲱⲟⲧⲛ ⲛ̅ⲧⲉⲧⲛ̅ⲧⲁⲗⲟ ⲉ ϩ[ⲣⲁⲓ]
ⲛ̅ ⲧⲉⲡⲣⲟ[ⲥ]ⲫⲟⲣⲁ ϩⲁ ⲟⲛ ⲙ̅ⲡⲁⲧ ⲛ̅ⲡⲱⲣϫ̅
ⲉ ⲛⲉⲛⲉⲣⲛⲧ· ⲧⲟⲧⲉ ⲁⲧⲟⲧⲱⲩϧ̅ ⲛ̅ⲥⲓ ⲛ̅
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉϫⲁⲩ ⲛⲁϥ· ϫⲉ ⲛ̅ⲧⲟⲕ ⲡⲉ
ⲡⲉⲛⲉⲓⲱⲧ ⲁⲩⲱ ⲡⲉⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ·
ⲧⲉϩⲟⲩⲥⲓⲁ ⲧⲟ ⲛⲁⲕ ⲉϥ̅ ⲡⲉⲧⲉ ϩⲛⲁⲕ ϩⲛ̅ ϩⲱ[ϧ]
ⲙⲓⲙ· ⲛ̅ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϫⲉ ⲁⲩⲧⲱⲟⲩⲛ ⲉ ϩⲣⲁ[ⲓ]
ⲁⲩⲉⲓⲣⲉ ⲙ̅ ⲡⲥⲟⲃⲧⲉ ⲛ̅ ⲧⲉⲡⲣⲟⲥⲫⲟⲣⲁ·
ⲁⲩⲉⲓⲙⲉ ⲙ̅ ⲡⲟⲉⲓⲕ ⲉϥⲥⲟⲧⲡ̅ ⲙⲛ̅ ⲟⲩⲁⲟ
ⲧⲏⲣⲓⲟⲛ ⲛ̅ ⲁⲥⲕⲣⲁⲧⲱⲣ· ⲙⲛ̅ ⲟⲩϣⲟⲟⲩ
ϩⲙⲛⲉ ⲛ̅ ⲥ✝ ⲛⲟⲩϫⲉ· ⲁ ⲡⲉⲧⲣⲟⲥ ⲁϥ ⲉ ⲣⲁⲧ[ϥ]
ⲉϧⲛ̅ ⲧⲉⲟⲧⲥⲓⲁ· ⲁⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲧⲏⲣⲟⲩ
ⲣ̅ ⲟⲩⲕⲗⲟⲙ ⲉ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ· ⲁⲩⲥⲱϣ[ⲧ]
ⲛ̅ⲥⲓ ⲛ̅ ⲁ[ⲡⲟⲥⲧⲟⲗⲟⲥ]

Fol. 24 a

[redacted]

[redacted]ος [redacted]ιε ⲛ̄

[redacted]αϣω [redacted]ε ϧⲟⲗ

[redacted]ωϥ ⲉⲣ [redacted]ⲛ̄ τετρα

[πεζα][redacted][ⲟ]ϣⲱⲛ ⲁ ⲡⲉⲧⲣⲏⲧ ⲟⲛⲟϥ·

[ⲟⲁⲱ]ϣⲧ[redacted]ⲉ ⲡϣⲏⲣⲉ ⲛ̄ ⲡⲛⲟⲩⲧⲉ

ϥⲣⲏⲟⲟϭ[redacted]ⲛ̄ ⲡⲉϥⲉⲓⲱⲧ· ⲉⲣⲉ ⲡⲉϥ

ⲥⲱⲙⲁ ⲣⲓϫⲛ̄ τ[ⲉ]τραπεζα ⲉⲧⲥⲟⲟⲩϩ ⲉ ⲣⲟϥ

ⲉⲧⲡⲱϣ ⲛ̄ⲛⲟϥ· ⲁⲩⲛⲁⲩ ⲉ ⲡⲉϫⲟϥ ⲛ̄ ⲓⲥ̄ ⲉϥ

ϣⲟⲩⲉ ⲥⲛⲟϥ ⲛ̄ ⲱⲛϩ̄ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲡⲟⲧⲏⲣⲓⲟⲛ

ⲁϥⲟⲩⲱϣϧ̄ ⲛ̄ⲥⲓ ⲡⲉⲧⲣⲟⲥ· ⲍⲉ ⲥⲱⲧⲛ̄ ⲉ ⲣⲟⲓ̈ ⲛⲁ

ⲉⲓⲟⲧⲉ ⲁⲩⲱ ⲛⲁ ⲥⲏⲏⲧ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲉⲣⲓⲧⲏ̄

ⲡⲁⲣⲁ ⲛ̄ ⲗⲁⲟⲥ ⲧⲏⲣⲟⲩ ⲛ̄ ⲡⲕⲁϩ· ⲁϥⲧⲣⲉ ⲛⲛⲁⲩ

ⲛⲉⲓ ⲛⲟⲥ ⲛ̄ⲧⲁⲓⲟ· ⲁ ⲡⲉⲛϫⲟⲉⲓⲥ ⲓⲥ̄ ⲡⲉχ̄ⲥ̄ ⲧⲣⲉⲛ

ⲉⲓⲱⲣϧ̄ ⲁϥⲥⲱⲗⲛ̄ ⲛⲁⲛ ⲛ̄ ⲡⲉⲟⲟⲩ ⲛ̄ ⲡⲉϥⲥⲱ

ⲙⲁ ⲙⲙⲛ̄ ⲡⲉⲥⲛⲟϥ ⲛ̄ ⲛⲟⲩⲧⲉ· ⲛⲁⲓ̈ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ [ϥ]

ϫⲟⲟⲩ· ⲙⲙⲛ̄ⲥⲱⲥ ⲁⲩⲁⲓ ϧⲉ̄ ⲡⲥⲱⲙⲁ ⲙⲙⲛ̄

ⲡⲉϥⲥⲛⲟϥ ⲛ̄ ⲓⲥ̄ ⲁⲩϯ ⲉⲟⲟⲩ ⲛ̄ ⲡⲉⲑⲥⲁⲩ[ⲣⲟⲥ]

ⲛ̄ ⲡⲱⲛϩ̄· ⲙⲙⲛ̄ⲥⲱⲥ ⲁⲩ[ⲡⲱⲣⲡ̄ ⲉ] ϧⲟⲗ

ⲁⲩⲧⲁϩⲉⲟⲓⲛ̄· ϧⲉ̄ ⲡⲣ[ⲱⲙⲉ] ⲛ̄ ⲡⲉⲓⲱⲧ ⲙⲙⲛ̄

ⲡϣⲏⲣⲉ ⲙⲙⲛ̄ ⲡⲉⲡⲛ̄ⲁ [ⲉ]ⲧ ⲟⲩⲁⲁϩ· ⲉⲩⲉ[redacted]

[redacted]τετρια ⲉⲧ ⲟⲩⲁ[ⲁϩ][redacted]ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲙⲙ

ⲧⲉⲛⲟⲩ ϣⲁ ⲉⲛⲉ[ϩ] ⲛ ⲉ]ⲛⲉϩ ϧⲁⲙⲙⲏ· ✝[redacted]

Fol. 24 b ϩⲙ̅ ⲡⲣⲁ[ⲛ ⲙ̅ ⲛⲉⲓⲱⲧ ⲙ̅ⲡ̅ ⲡⲱⲏⲣⲉ ⲙ̅ⲡ̅ ⲡⲉⲡⲛⲁ̅
ⲉⲧ ⲟⲩⲁⲁϧ]

ⲧⲉⲧⲣⲓⲁ [ⲉⲧ ⲟⲩⲁⲁϧ ⲛ̅ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ]

ⲁⲅⲁⲑⲟⲛ ⲱⲫⲉⲗ[ⲓⲙⲟⲥ]

ⲛⲉⲓ ⲛⲟⲩ ⲛ̅ ϩⲱⲣⲟⲛ ⲛ̅ ⲁⲡ

ϫⲱⲱⲙⲉ ⲛ ⲧⲁⲛⲁⲥⲧⲁⲥⲓ[ⲥ]

ⲛⲟⲩⲧⲉ ⲁⲧⲱ ⲡⲣⲱⲙⲉ

ⲥⲟⲩ· ⲁⲩⲥϩⲁⲓ ⲛ̅ ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲁⲩϥⲓⲣⲟⲟⲩ[ⲙ]

ⲧⲙ̅ⲡⲧⲁⲓⲣⲟⲟⲩϣ ⲙⲙⲁ [ⲁⲩⲁ]ⲑⲟⲛ ⲁⲧⲱ ⲙ̅ ⲡ

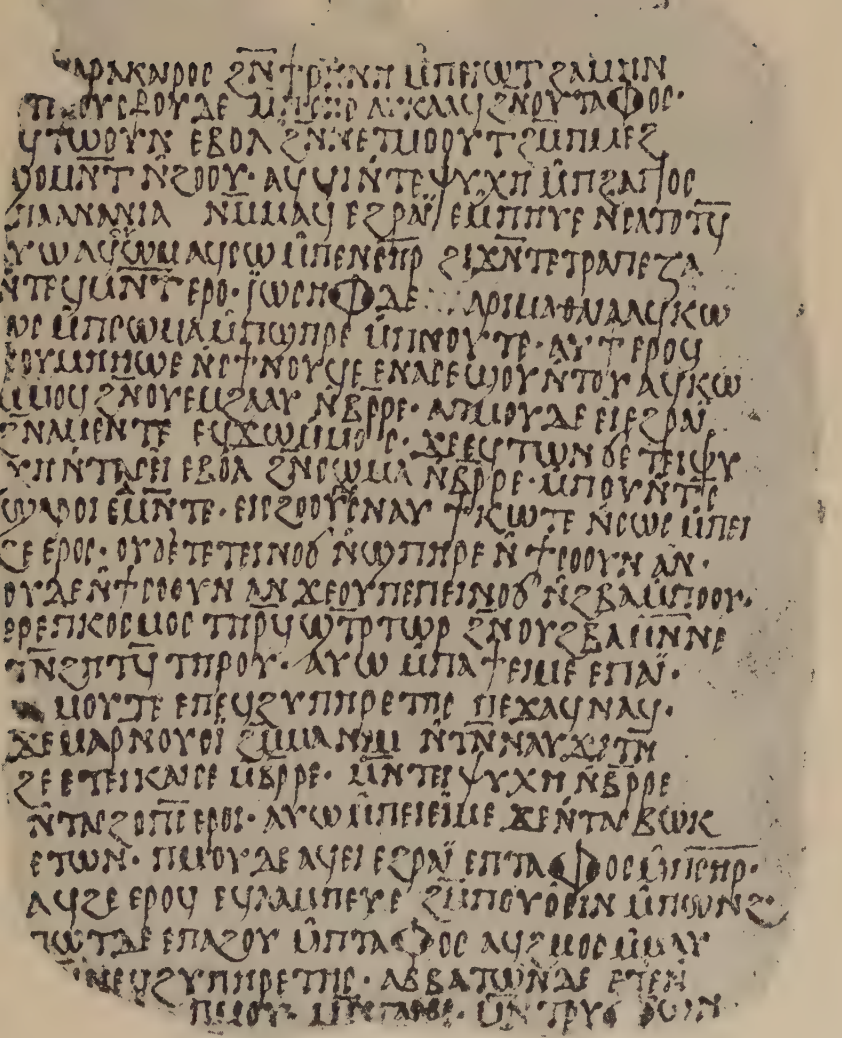
ⲙⲓⲁ ⲙⲙⲁ ⲉⲧ ⲛⲁⲛⲟⲩⲥ ⲛ̅ ⲧⲉϥⲯⲩⲭⲏ· ⲁⲩⲥϩⲁⲓ

ϩⲙ̅ ⲡⲉϥⲙⲉⲧⲙⲃⲣⲁⲛⲟⲛ ⲙ̅ⲙⲁ ⲙ̅ⲙⲟϥ· ⲁϥⲧⲁⲁϥ ⲉ

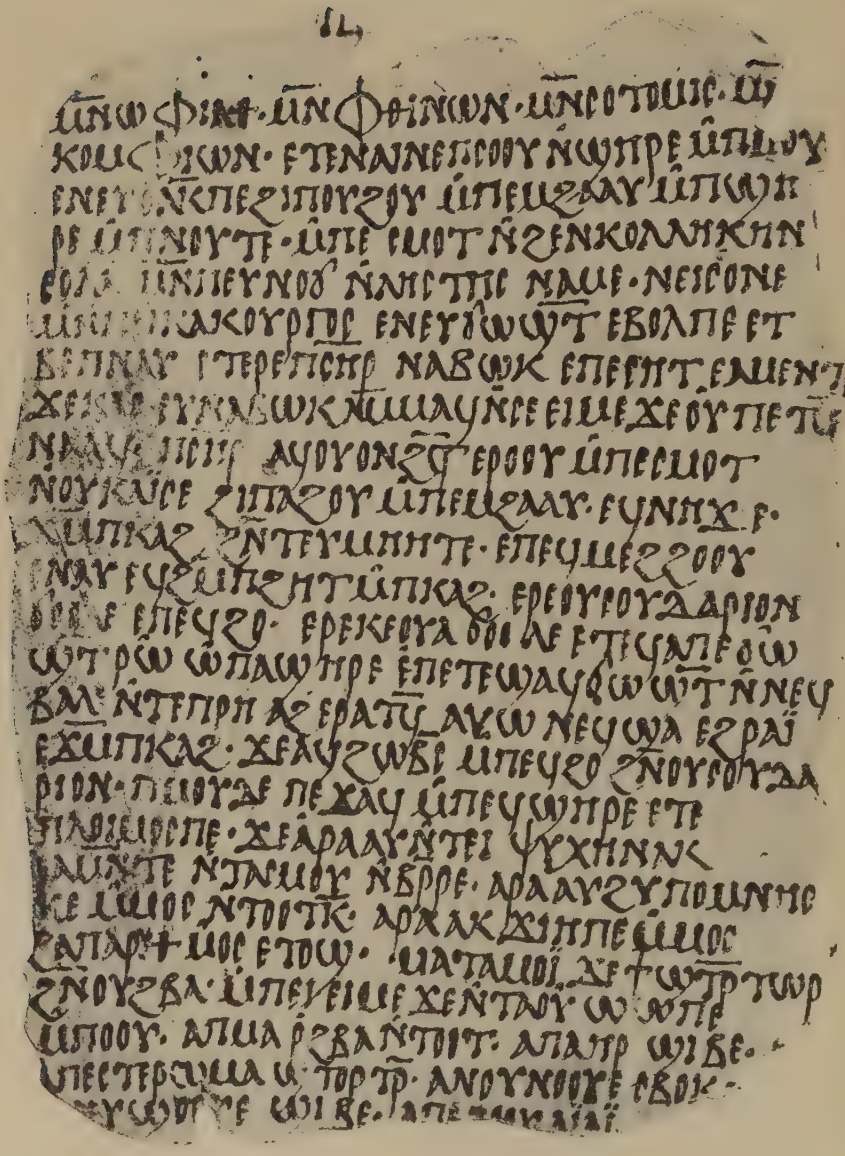
ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ ⲛ̅ϣⲟⲟⲡⲣⲟⲥⲕⲩⲛⲉⲓ ⲛⲁϥ ⲙ̅ ⲡⲉⲛⲥⲛ̅ϩ̅

ⲓ̅ⲥ̅ ⲡⲉϫ̅ⲥ̅ ⲧⲁⲓ ⲉⲧ ⲕⲛⲧ ⲛ̅ ⲓ̈ⲗⲗⲁⲣⲓ(?)· ⲧⲁⲓ ⲟ̅ⲛ ⲛ̈ⲧⲁ
ⲡⲛⲟⲩ[ⲧⲉ]

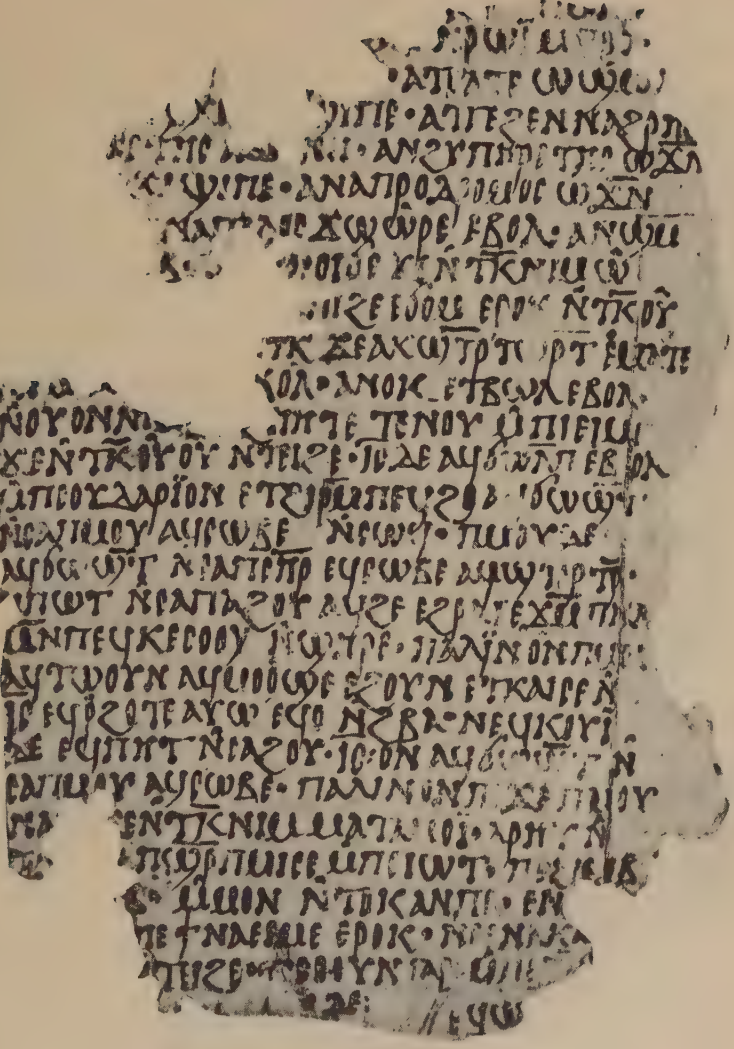
ⲡⲁⲛⲓⲟⲧⲣⲥⲟⲥ ⲙ̅ ⲡⲧⲛⲣ̅ⲭ̅ ⲉϩⲁⲓⲥⲟⲩ ⲉ ⲧⲃⲉ ⲡⲟⲩϫⲁⲓ
ⲛ̅ ⲧⲉϥⲯⲩⲭⲏ· ⲁⲧⲱ ⲟⲛ ⲉ ⲧⲃⲉ ⲱⲫⲉⲗⲓⲙⲟⲥ ⲉ
ⲥⲛ̅ ϩⲛⲏ· ϫⲉ ⲛⲁⲥ ⲉⲣⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲙⲣ̅ⲭ̅ ⲛ̅ⲣⲟⲟⲩⲧ [ⲙ̅ⲡ̅]
ⲛⲉϩⲓⲟⲙⲉ· ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲡⲁⲥⲁⲑⲟⲥ ⲁⲧⲱ ⲡⲣⲉϥ
ⲡⲃⲉⲛⲉ ⲛ̅ ⲟⲧⲟⲛ ⲙⲙⲁ ⲉⲧⲱⲡ̅ ϩⲓⲥⲉ· ⲉⲩⲉϯ ⲛⲁϥ ⲙ̅ [ⲃⲉ]
ⲛⲉ ⲉⲧ ⲛⲁⲛⲟⲩⲥ· ⲁⲧⲱ ⲉⲧ ϫⲛⲓ ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲛⲏⲩⲉ(?)
ⲁⲧⲱ ⲉⲩⲉⲥⲙⲟⲩ ⲉ ⲣⲟϥ ϩⲙ̅ ⲥⲙⲟⲩ ⲙⲙⲁ ⲙ̅ ⲡⲛⲓⲕⲟⲛ
ϩⲙ̅ⲡ̅[illegible]ϥ ⲛ̅ ⲧⲡⲉ· ⲙ̅ ⲡⲉⲓ ⲕⲁϥ ⲙⲉⲛ ⲉⲩ
[illegible]ⲉ ⲡⲁⲛⲧⲓⲕⲉⲙⲉⲛⲟⲥ ⲡⲁⲓ
[illegible]ⲉⲱⲛ[illegible]ϩⲙ̅ⲡ̅ ⲛⲏⲡⲛⲩⲉ ⲉⲩⲉⲁⲁϥ ⲛ̅ ⲛ
ⲉ ⲧⲣⲉ ⲭⲟⲛⲏ ϩⲙ̅ ⲧ[ⲉⲕⲕ]ⲗⲏⲥⲓⲁ ⲛ̅ ⲡⲱⲣⲡ[illegible]
[illegible]ⲧⲡⲉ· ⲁ[illegible]ⲛ ⲉⲩⲉⲁⲁϥ ⲛⲁⲙⲟ[illegible]
[illegible]ⲕ]ⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲛ̅ ⲛ[illegible]ⲙⲙⲁ ⲉⲧⲱⲟⲟ[illegible]
[illegible]ⲱⲙ̅ ⲛ̈ⲧⲡⲉ· ⲛⲁⲓ ⲉ[illegible]ϧⲁⲗ ⲛⲁⲧ ⲉ ⲣⲟⲟⲩ[illegible]
[illegible]ⲟⲩⲙⲁⲁϫⲉ[illegible]ⲟⲩⲁⲉ ⲙ̅ⲡ̅ ⲟⲩ[illegible]
[illegible]ⲡⲟⲛⲧ ⲛ̅ ⲡⲣⲱⲙ[ⲉ] ⲛⲁⲓ ⲛ̈ⲧ ⲁⲩⲥϧⲧⲱⲧⲟ[ⲩ]
ⲛ̅ ⲛⲉⲧ ⲙⲉ ⲙⲙⲟϥ (?) [illegible]



MS. Oriental No. 6804. Fol. 1*a*.



MS. Oriental No. 6804. Fol. 1*b*.



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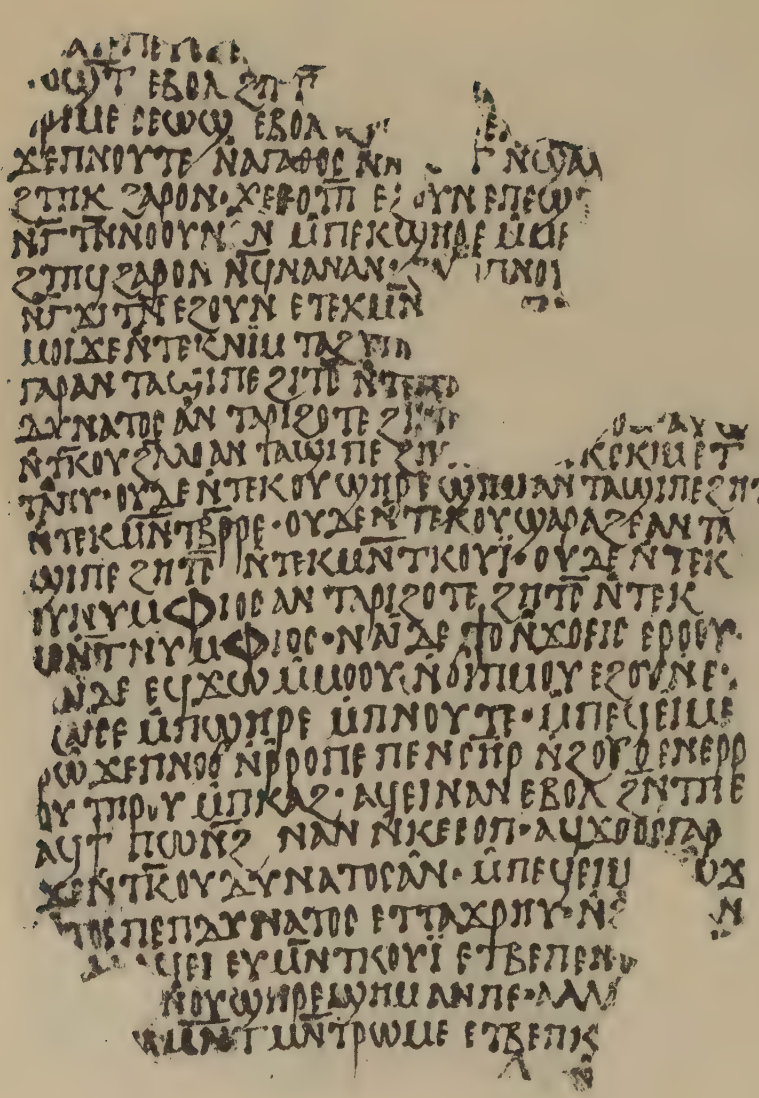

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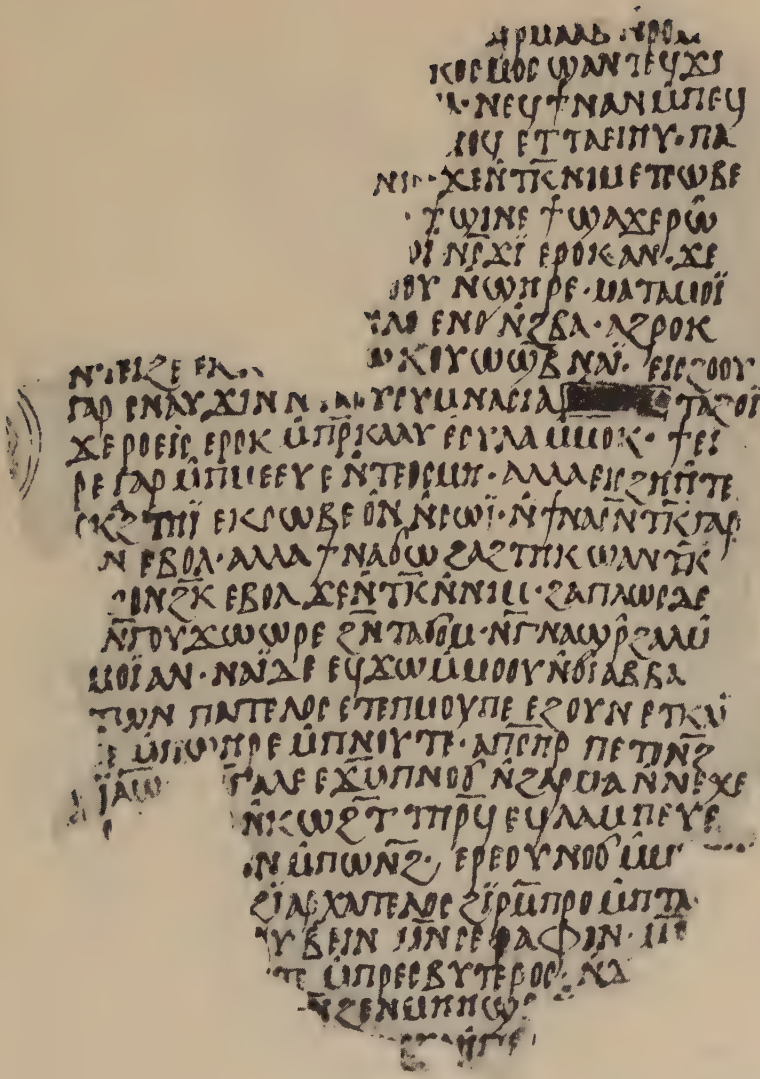

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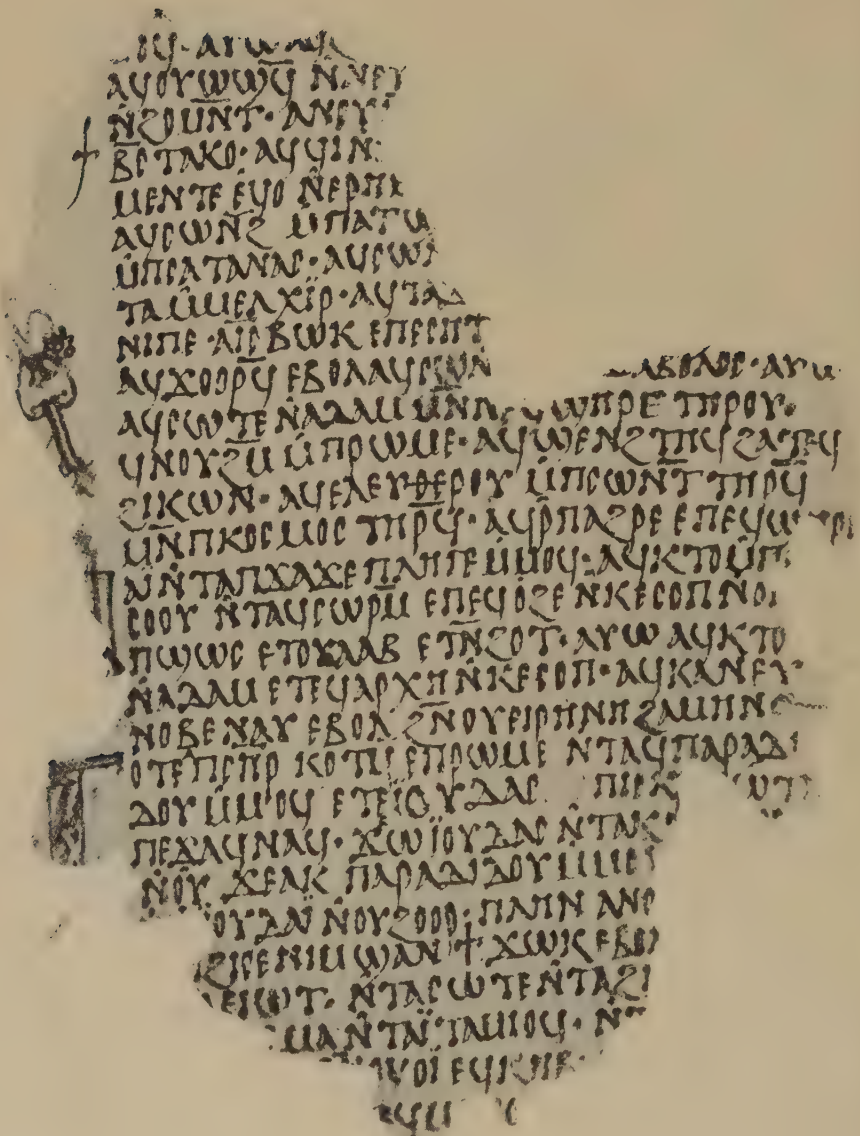

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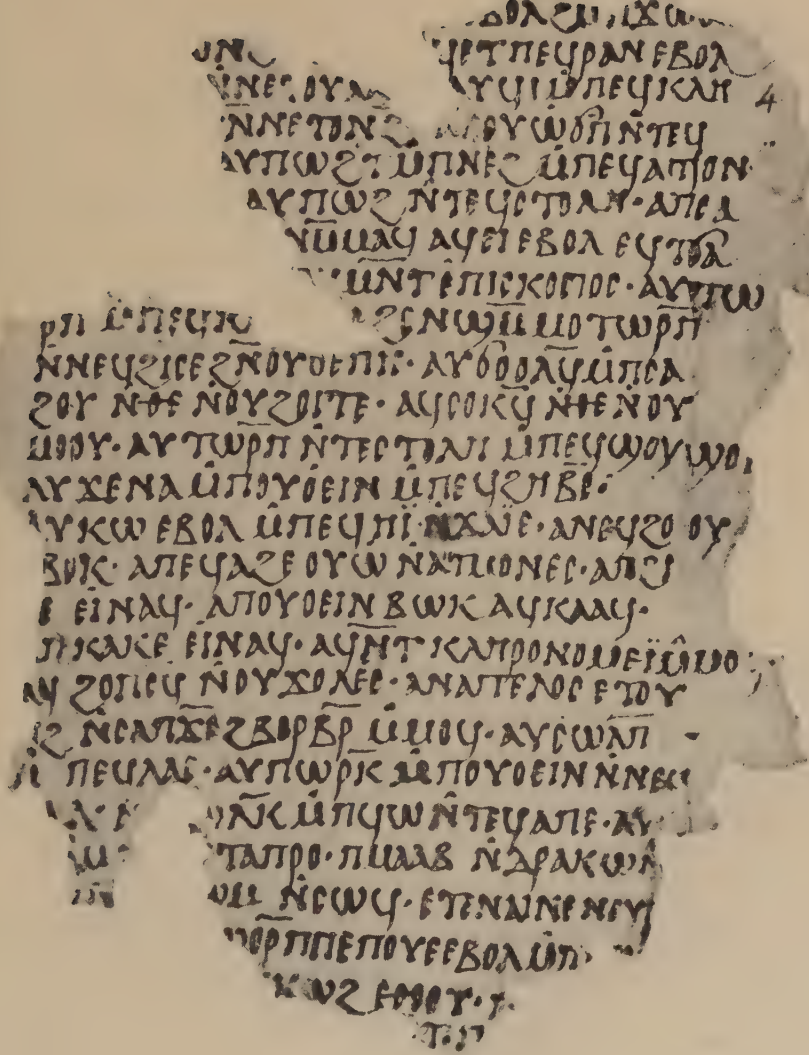

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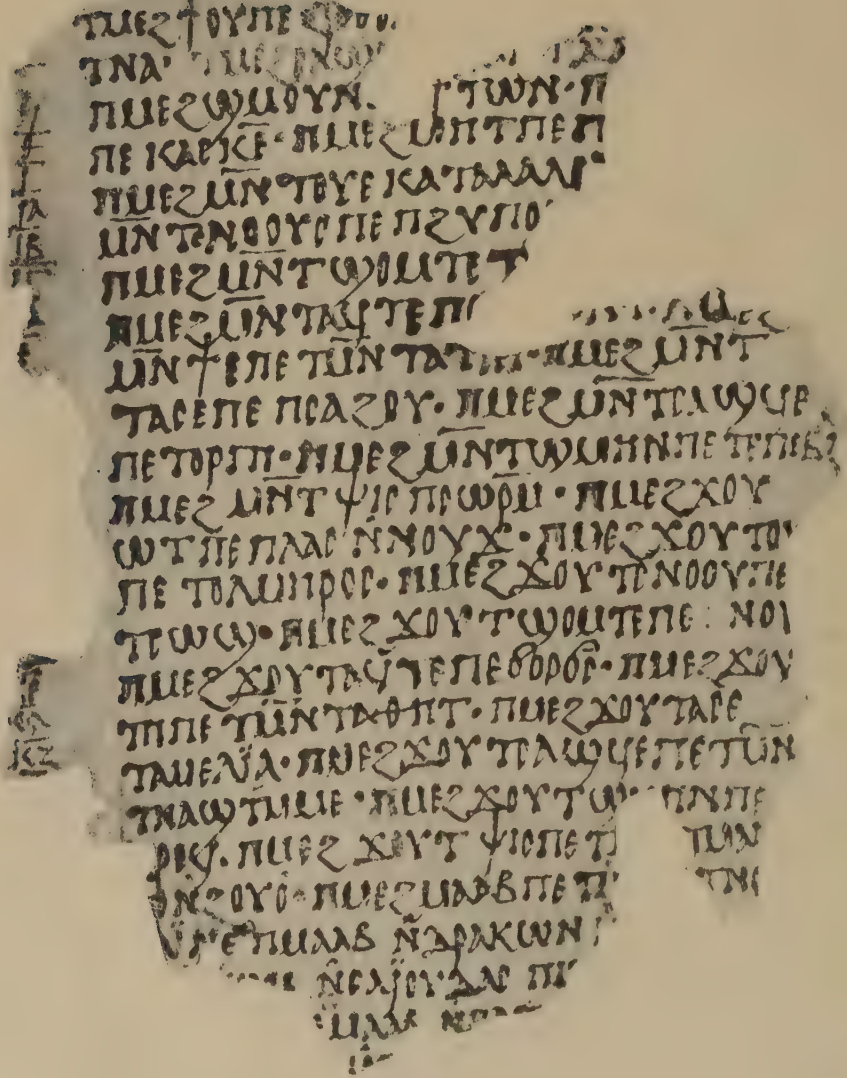

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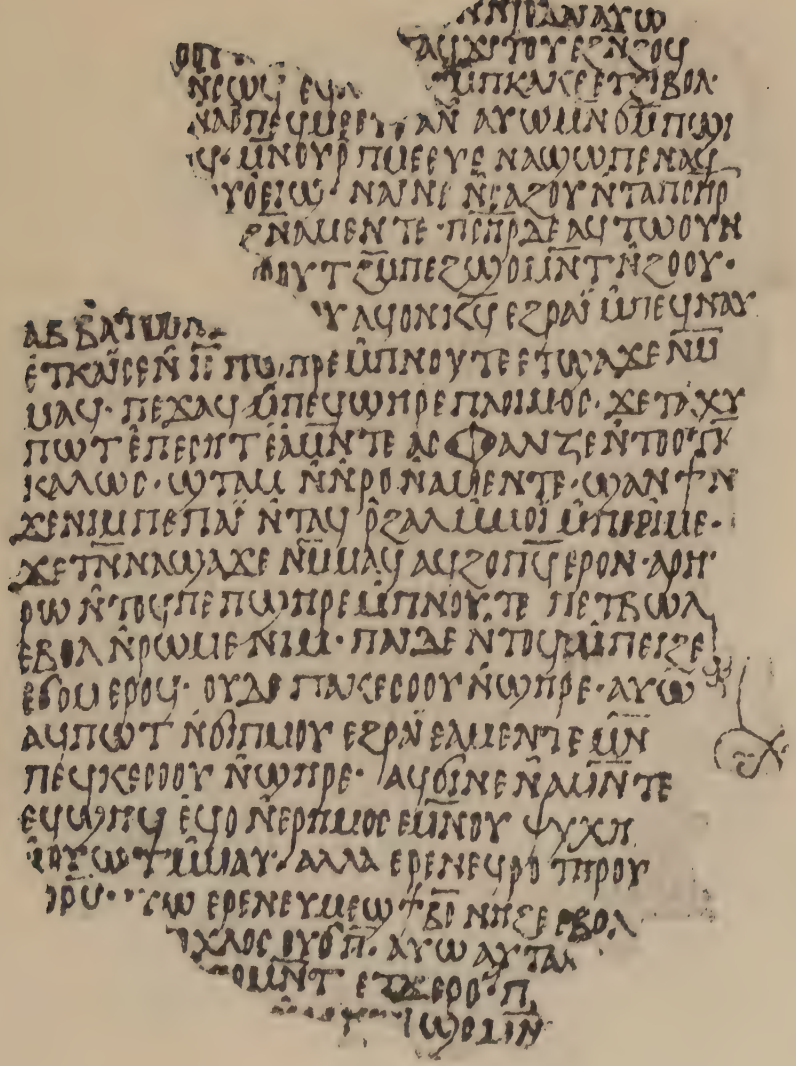

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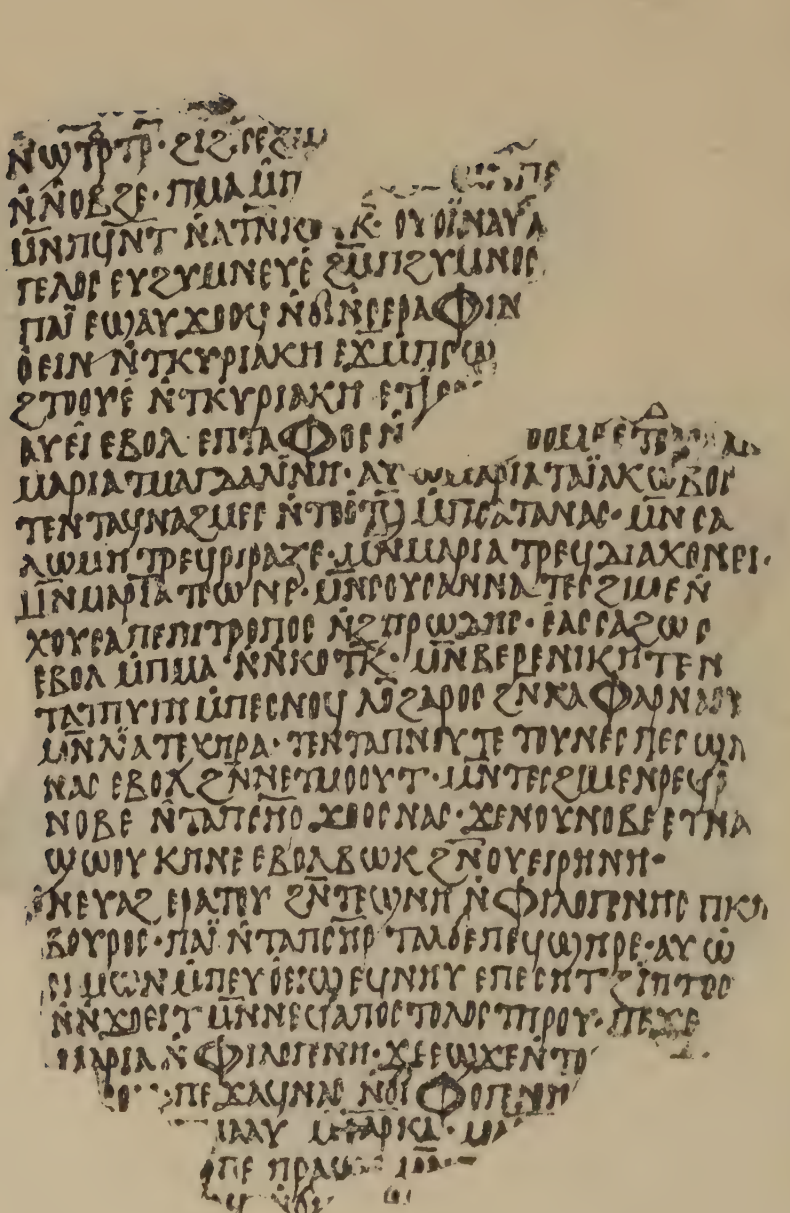

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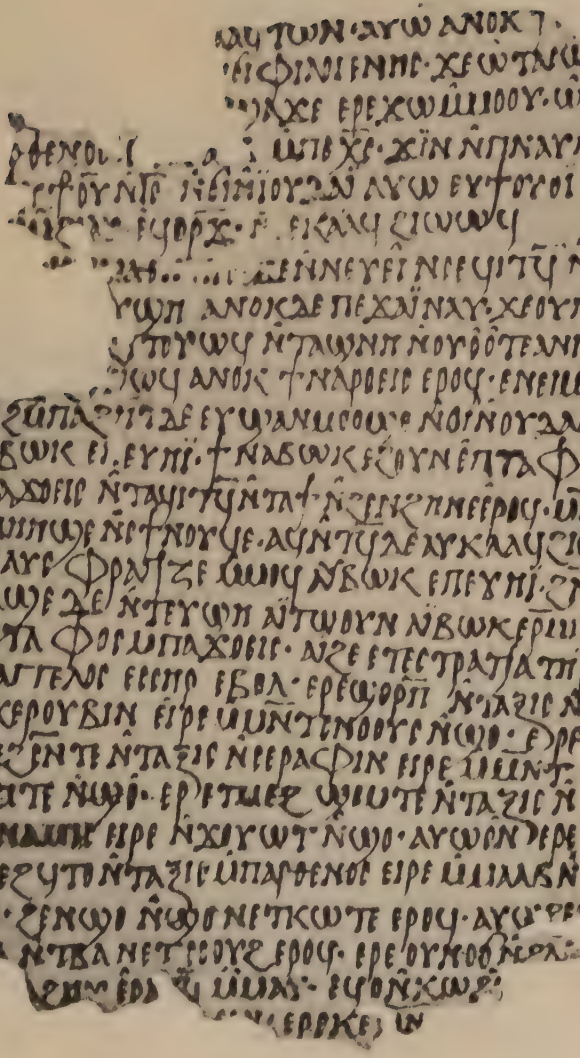

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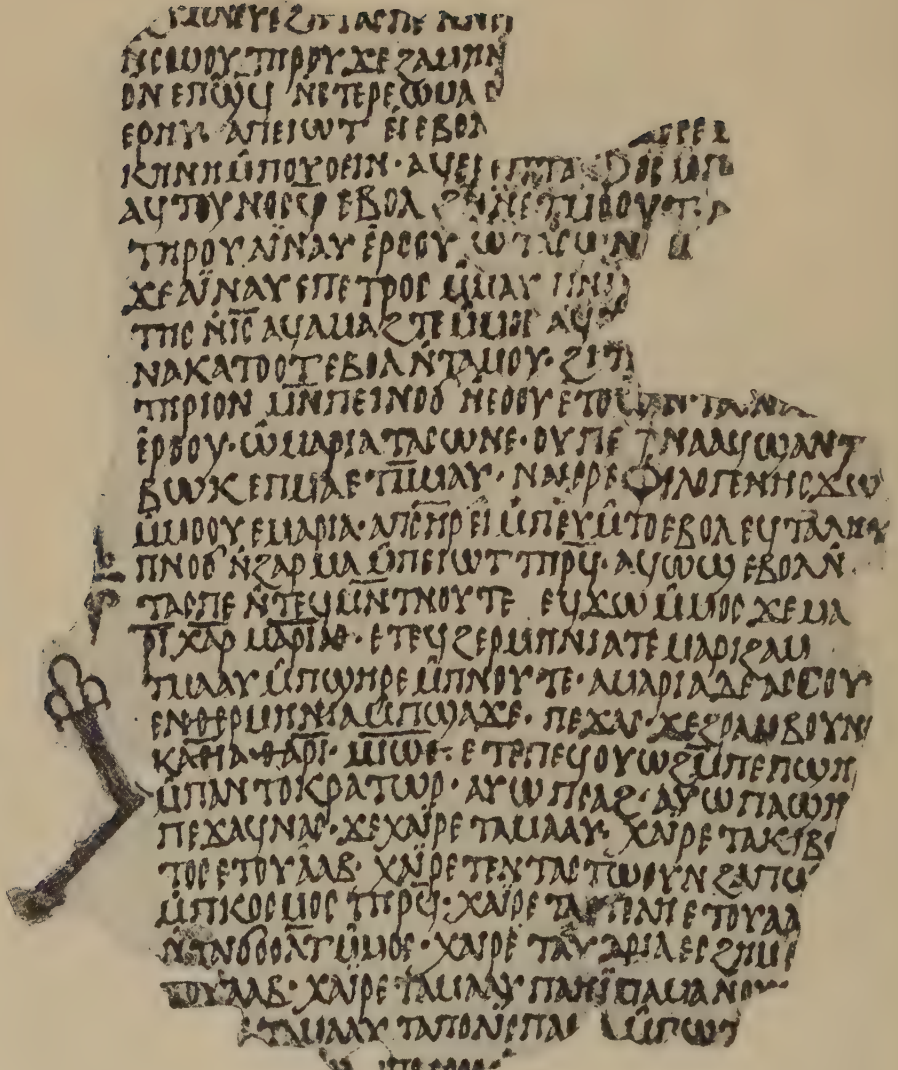

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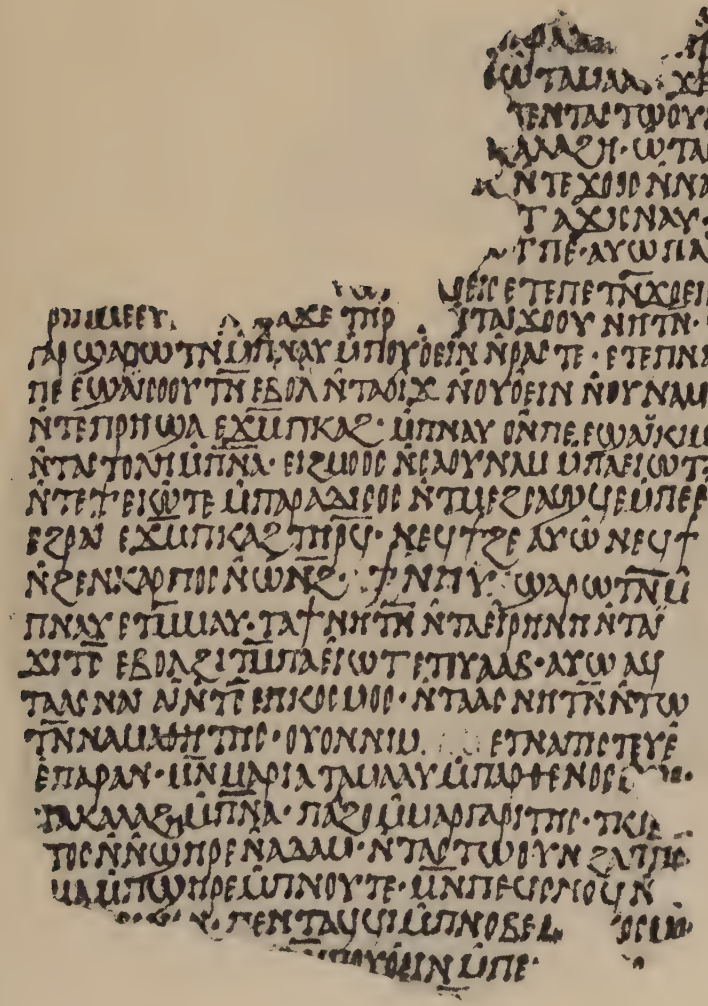

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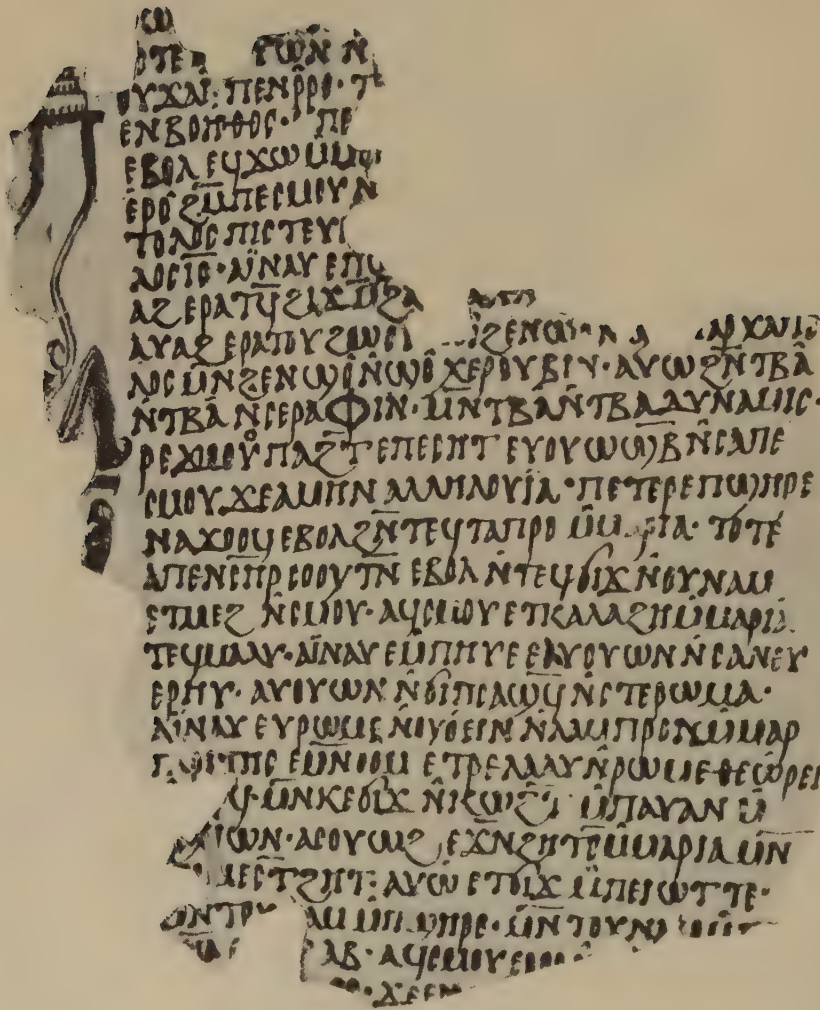

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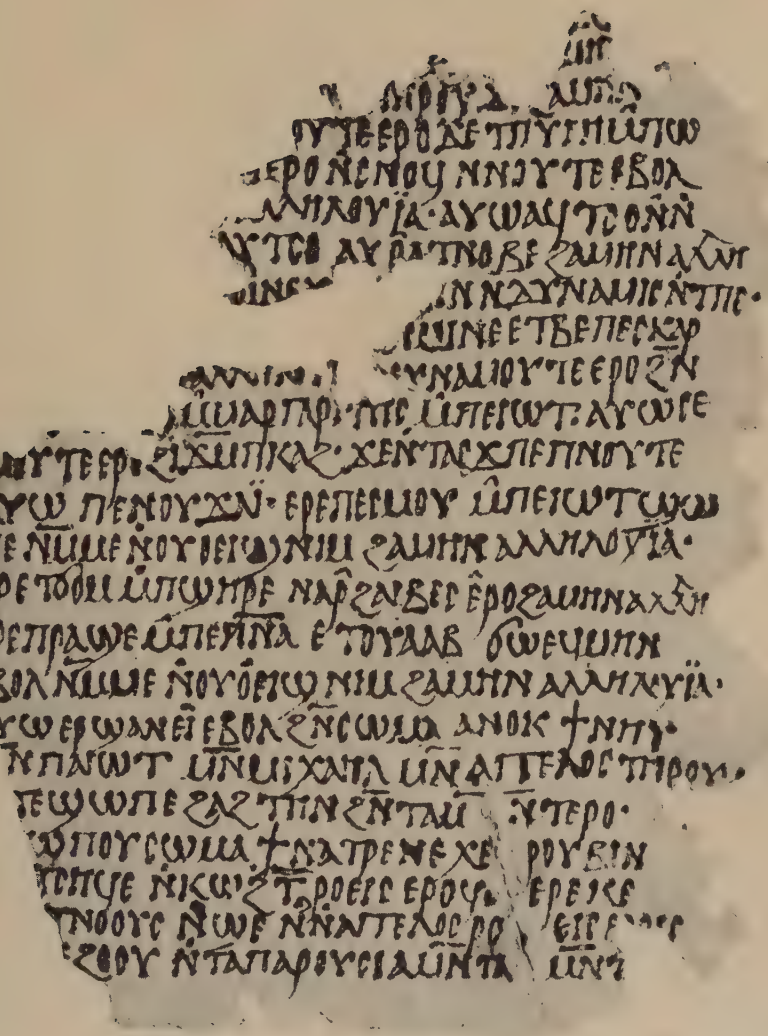
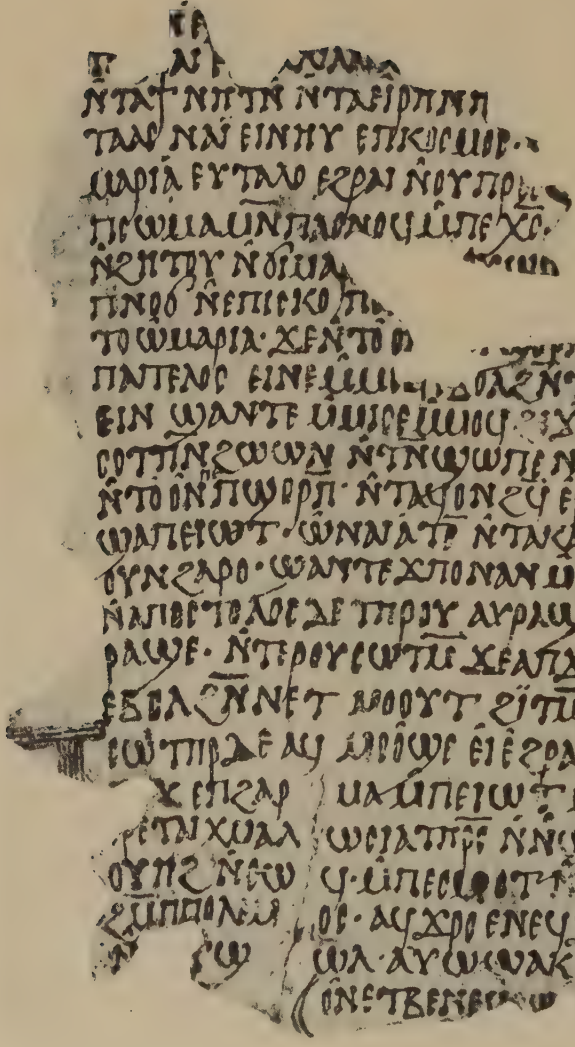


MS. Oriental No. 6804. Fol. 8*a*.



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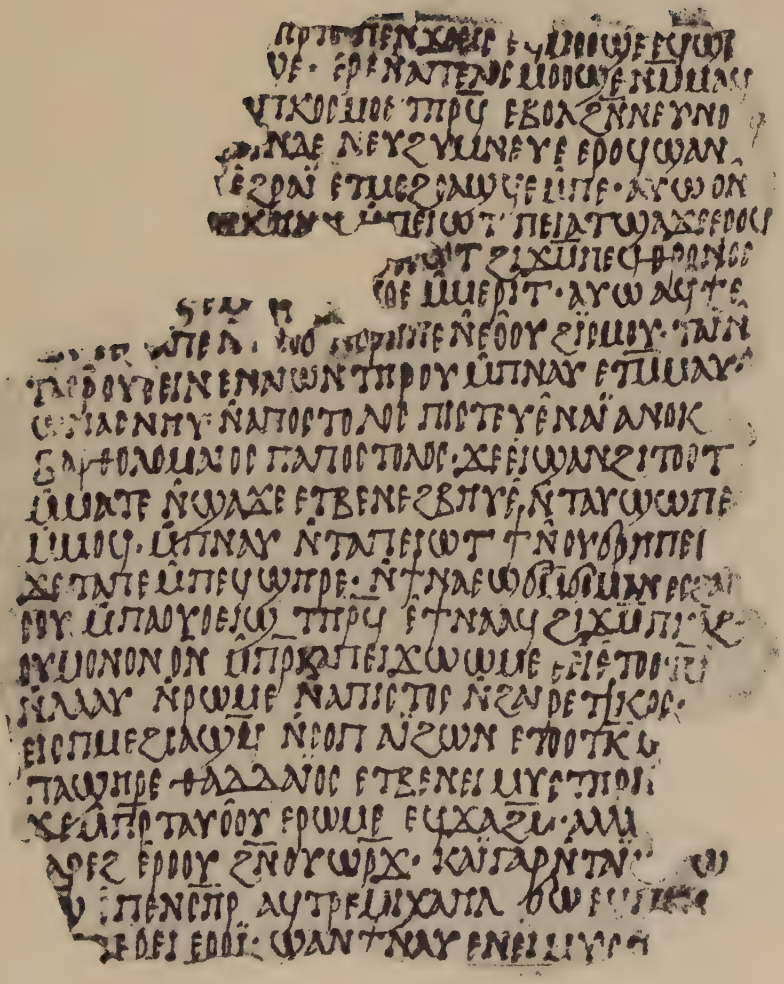
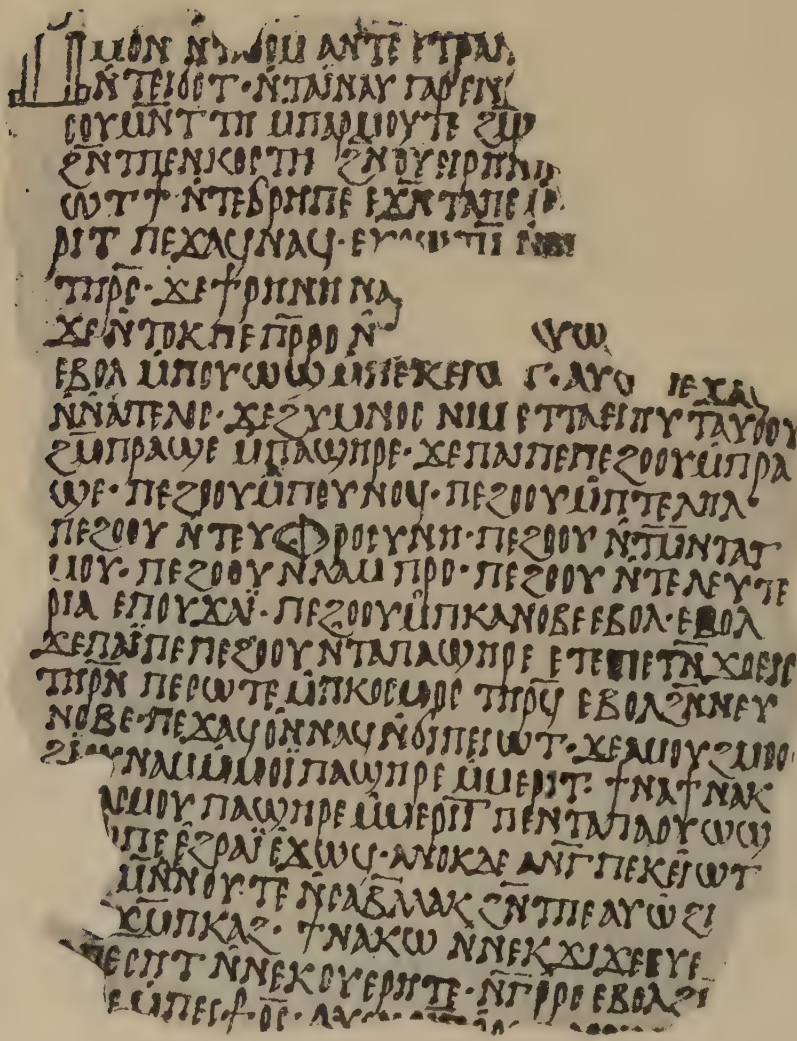


MS. Oriental No. 6804. Fol. 9*a*.



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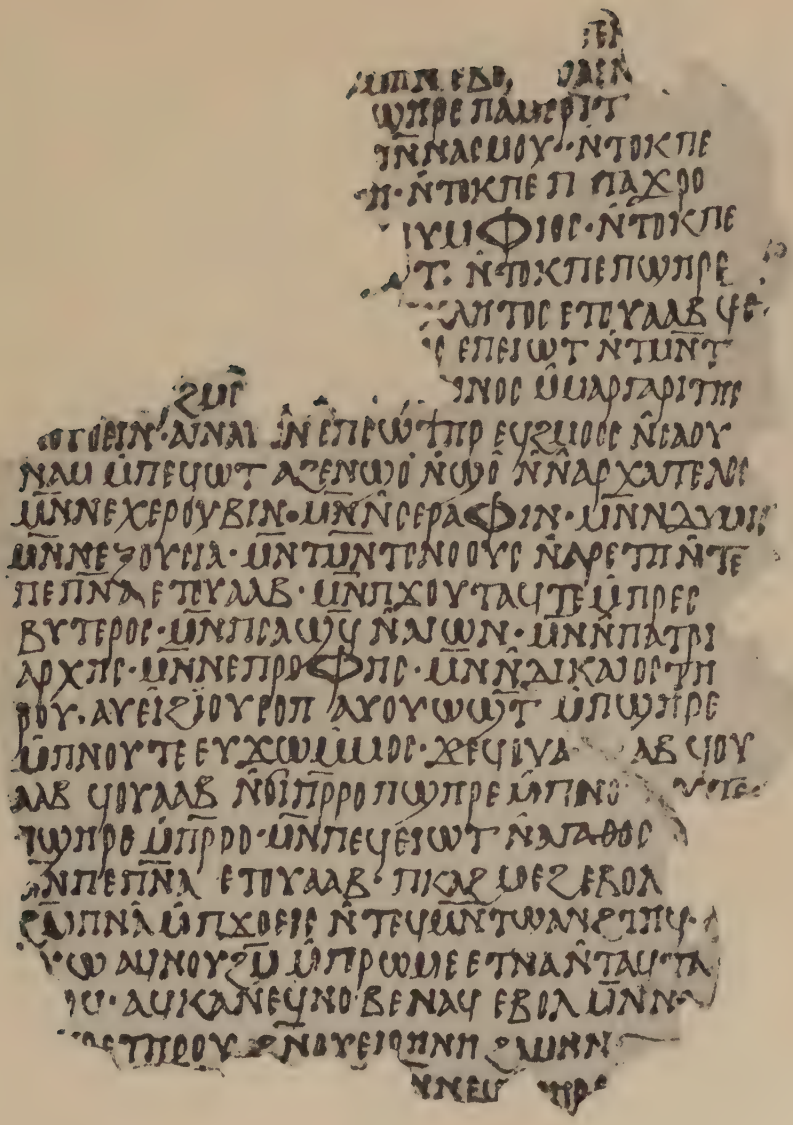

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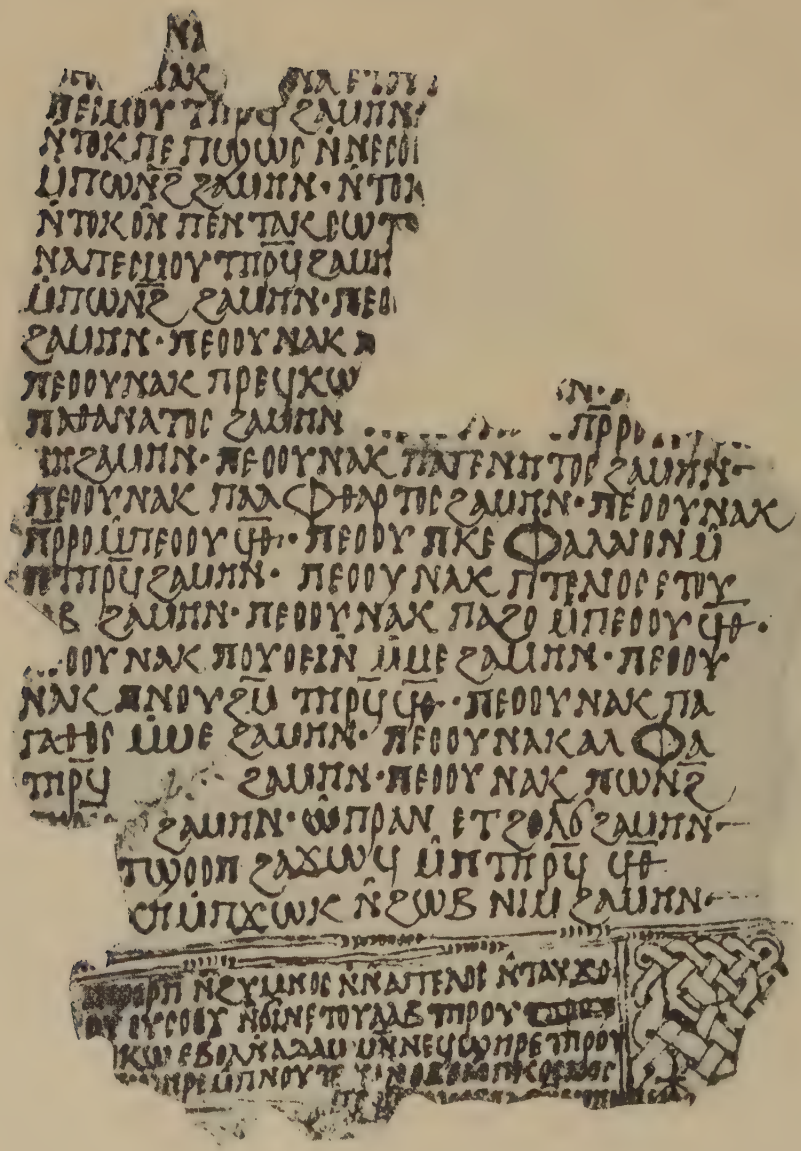

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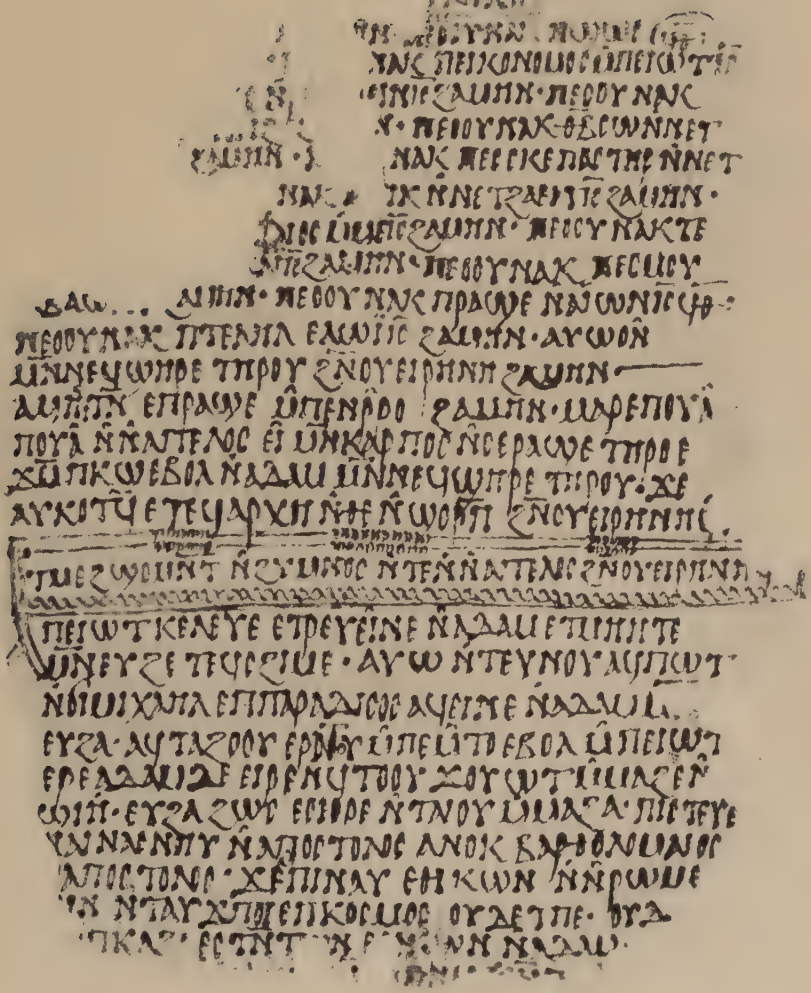
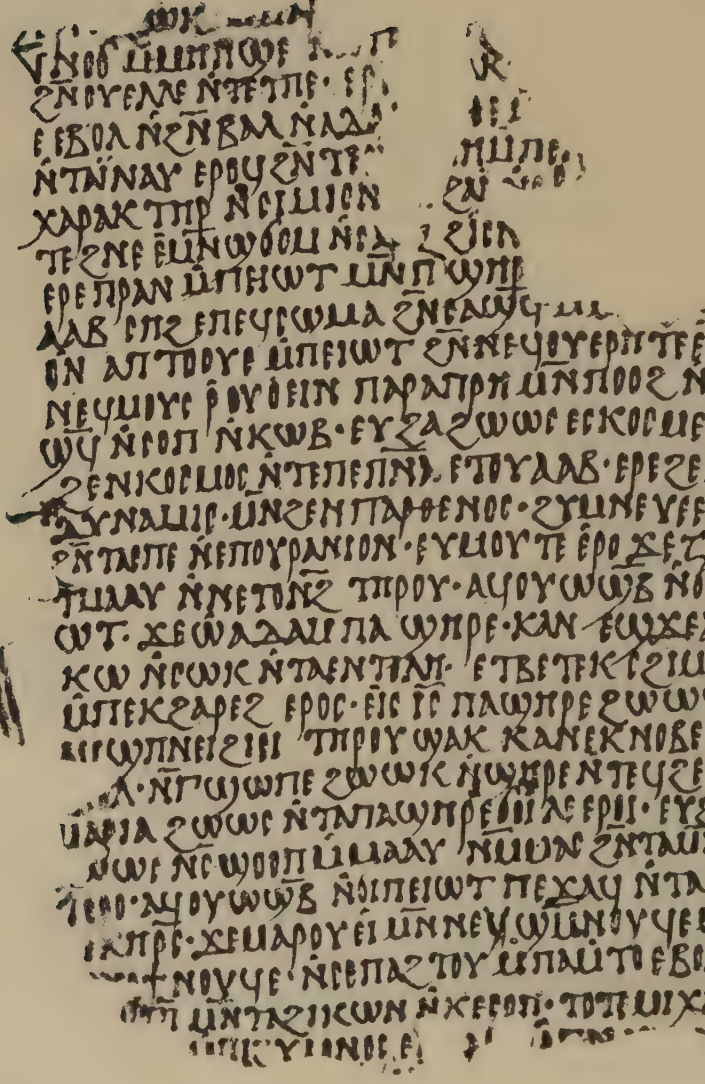


MS. Oriental No. 6804. Fol. 11*a*.



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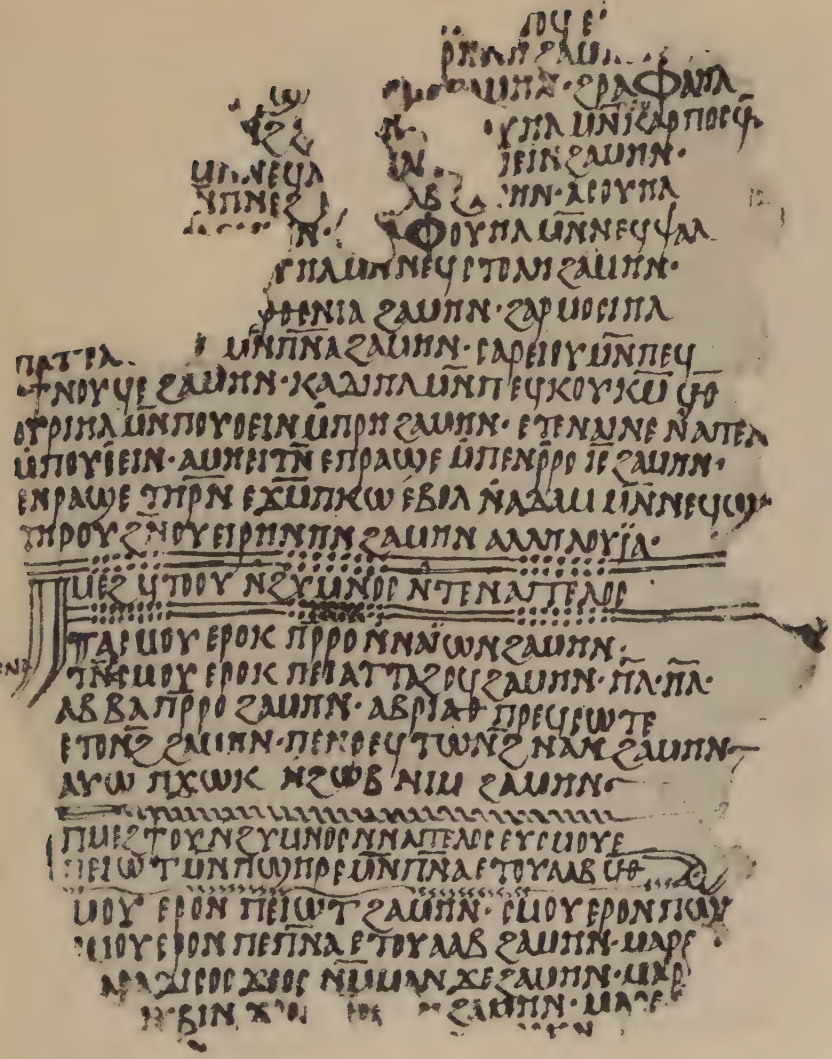
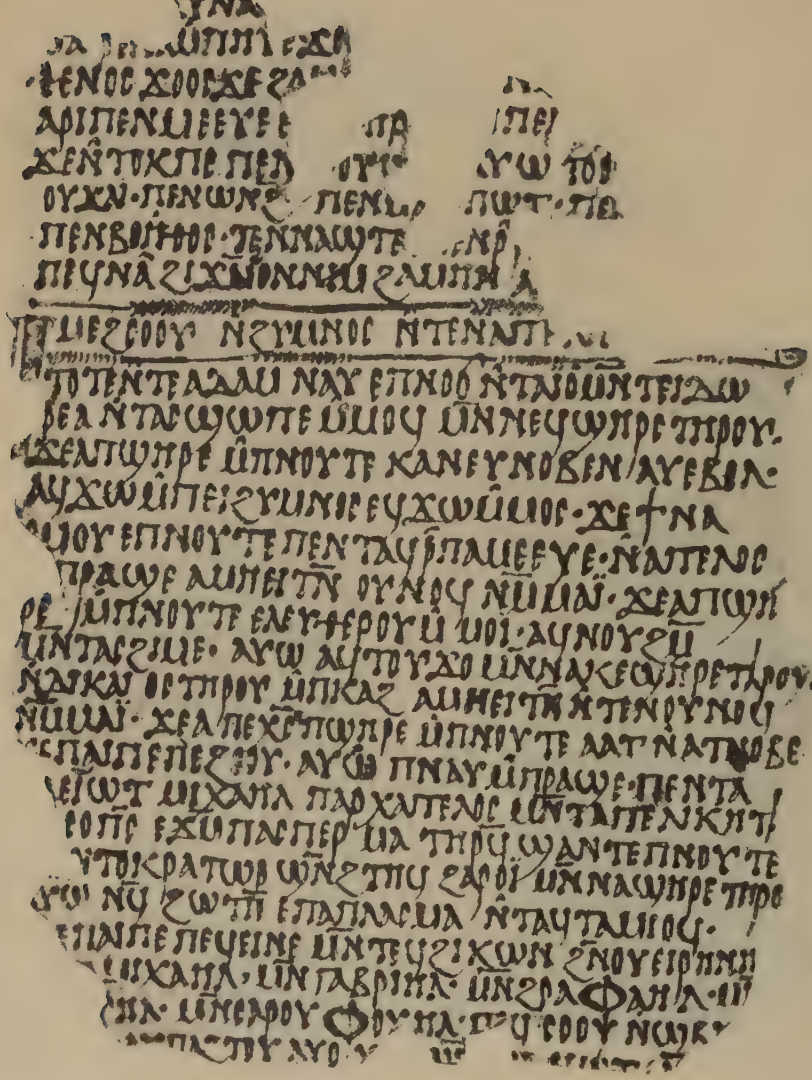


MS. Oriental No. 6804. Fol. 12*a*.



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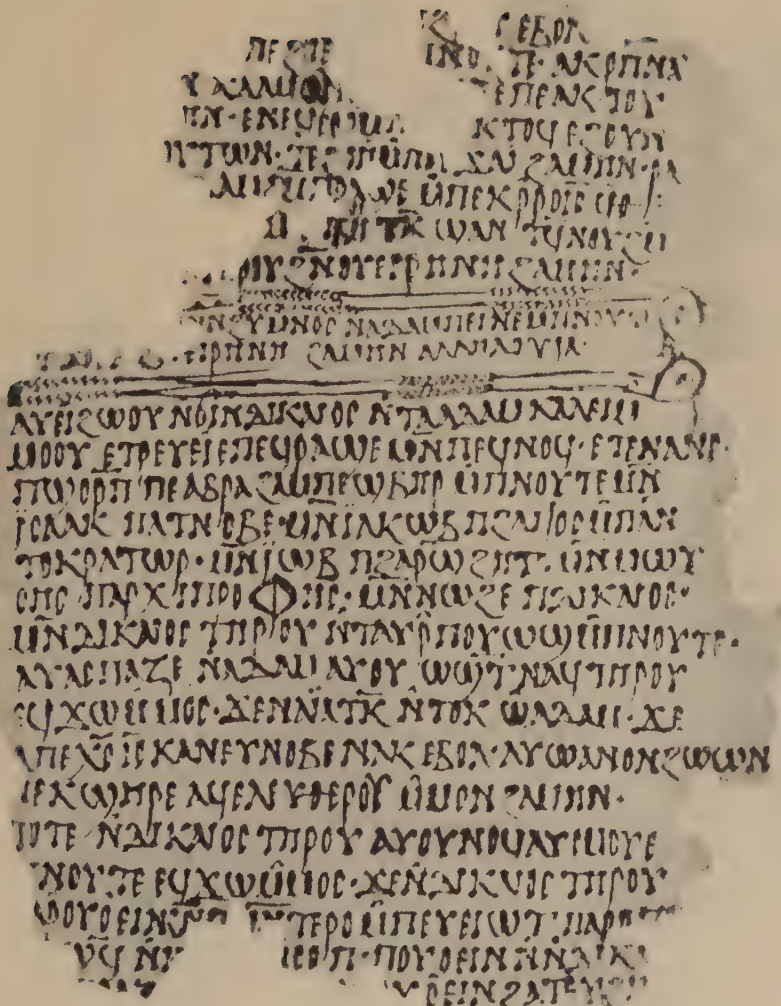

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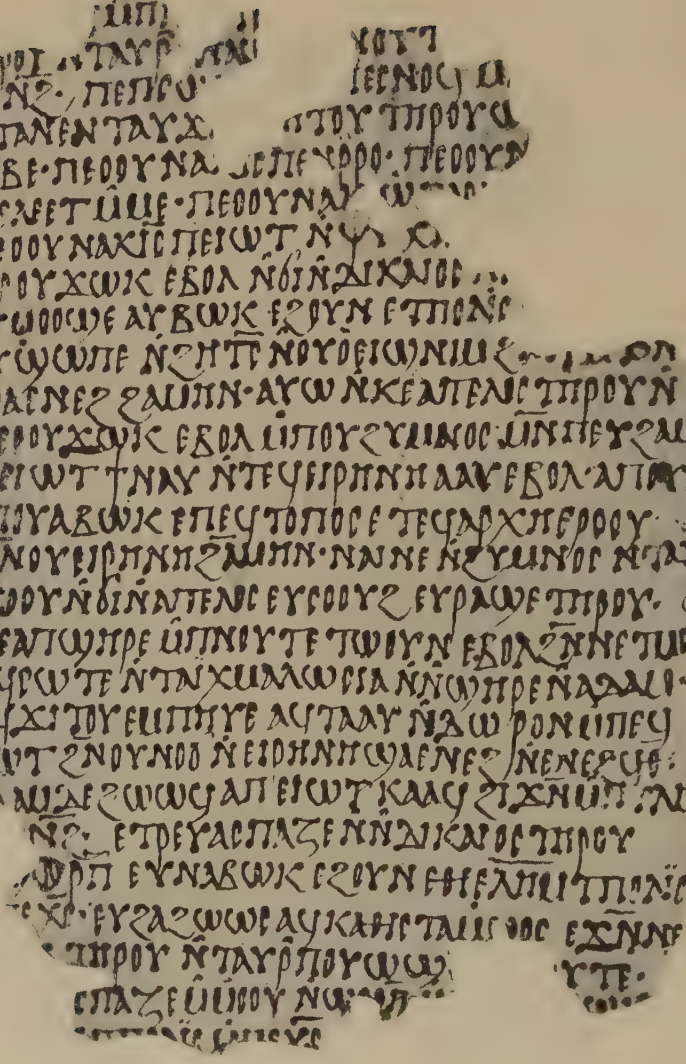

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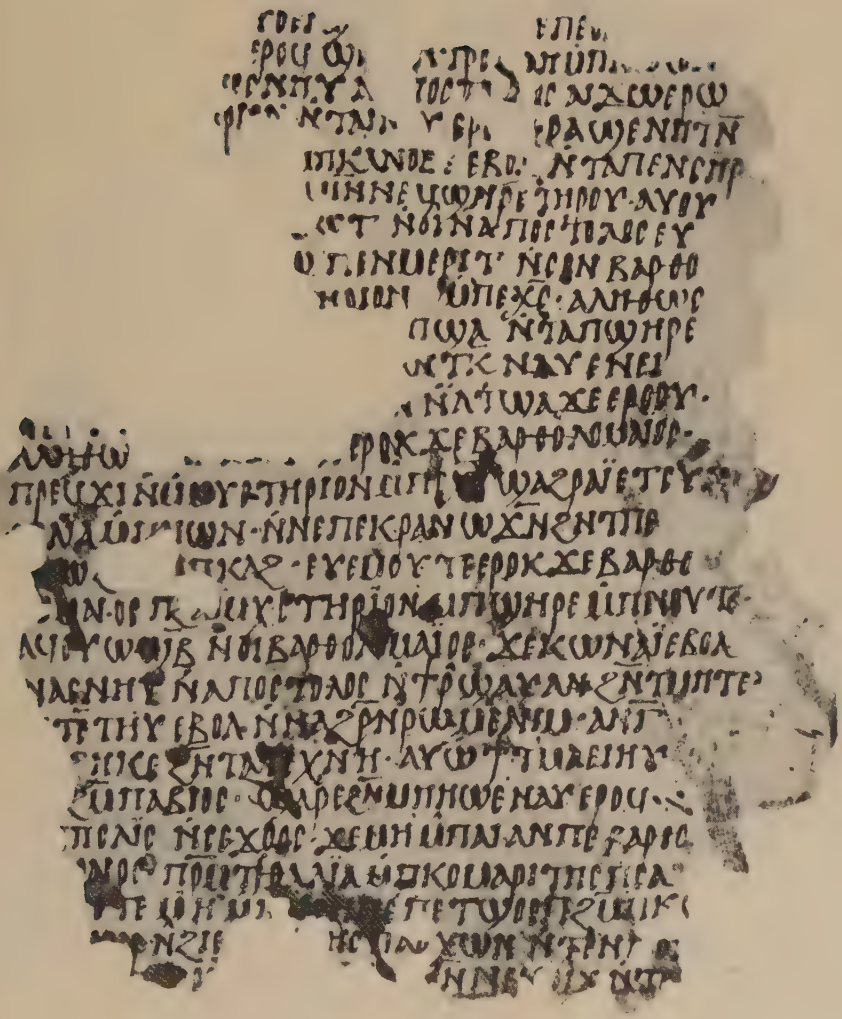

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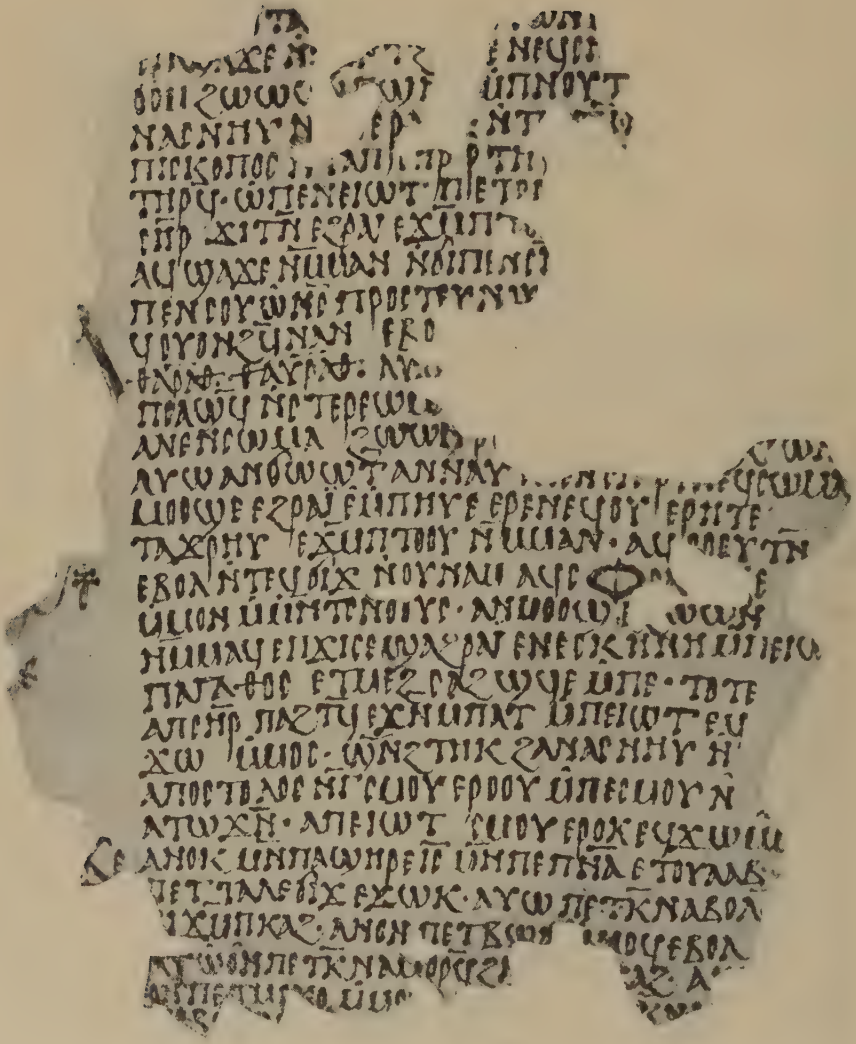

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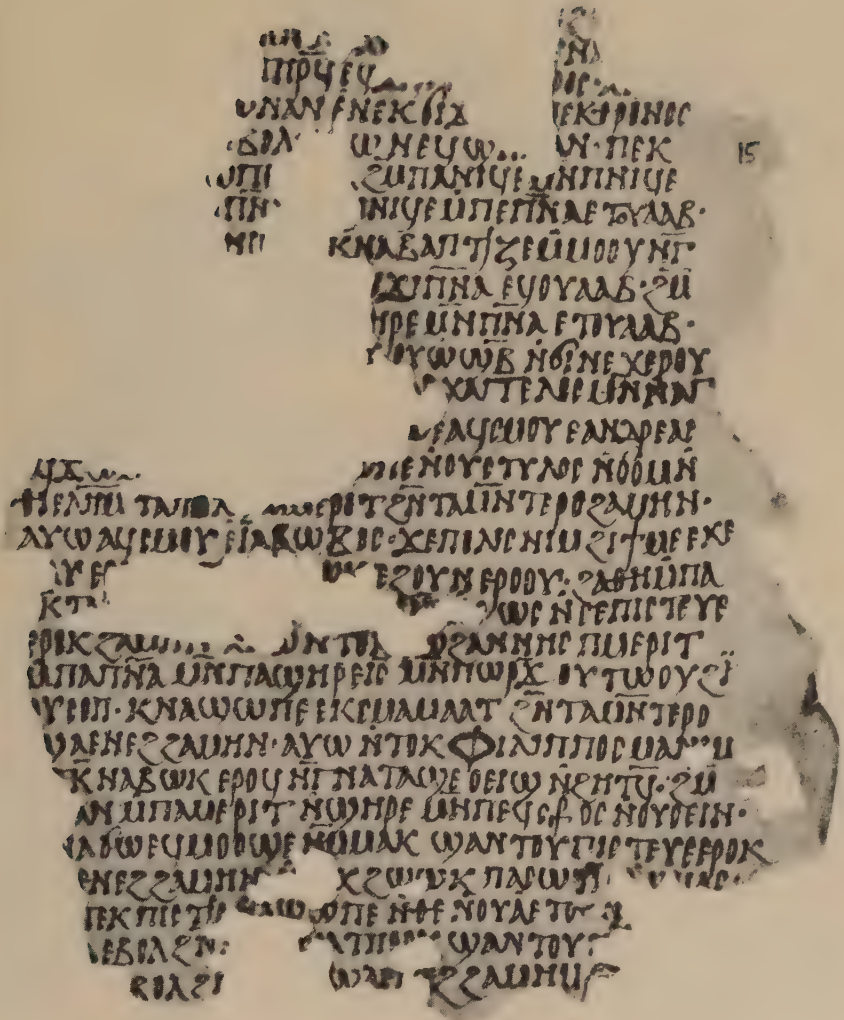

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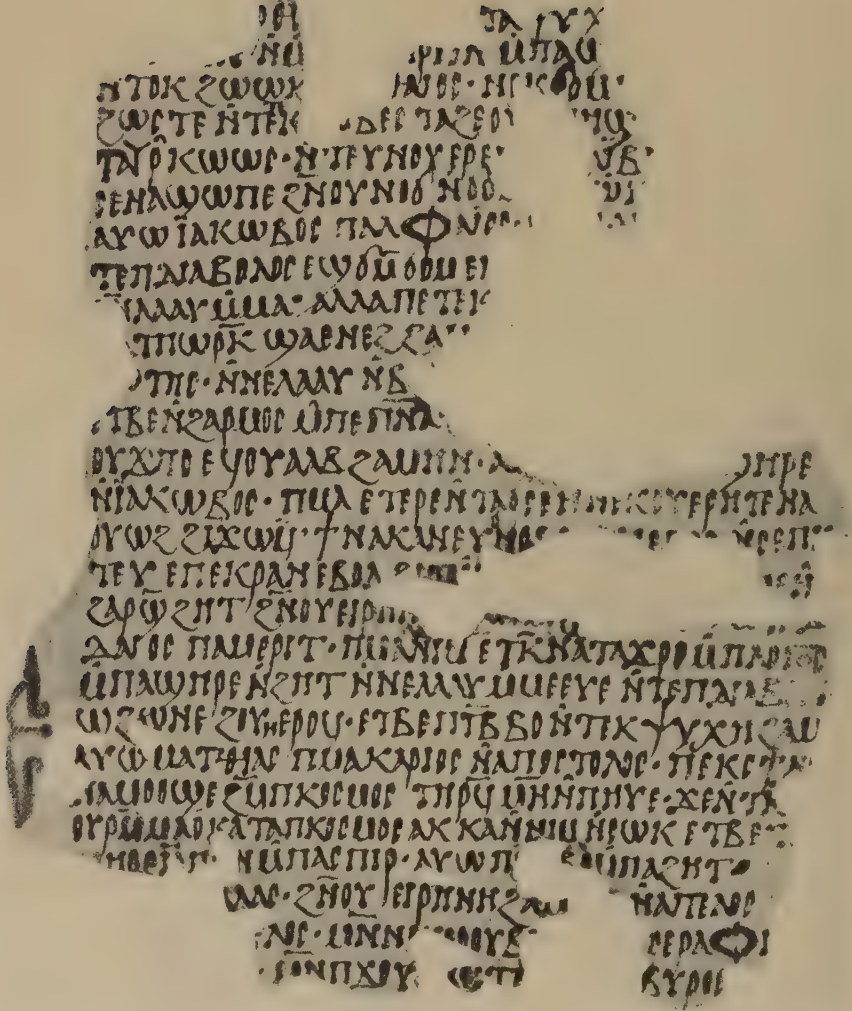

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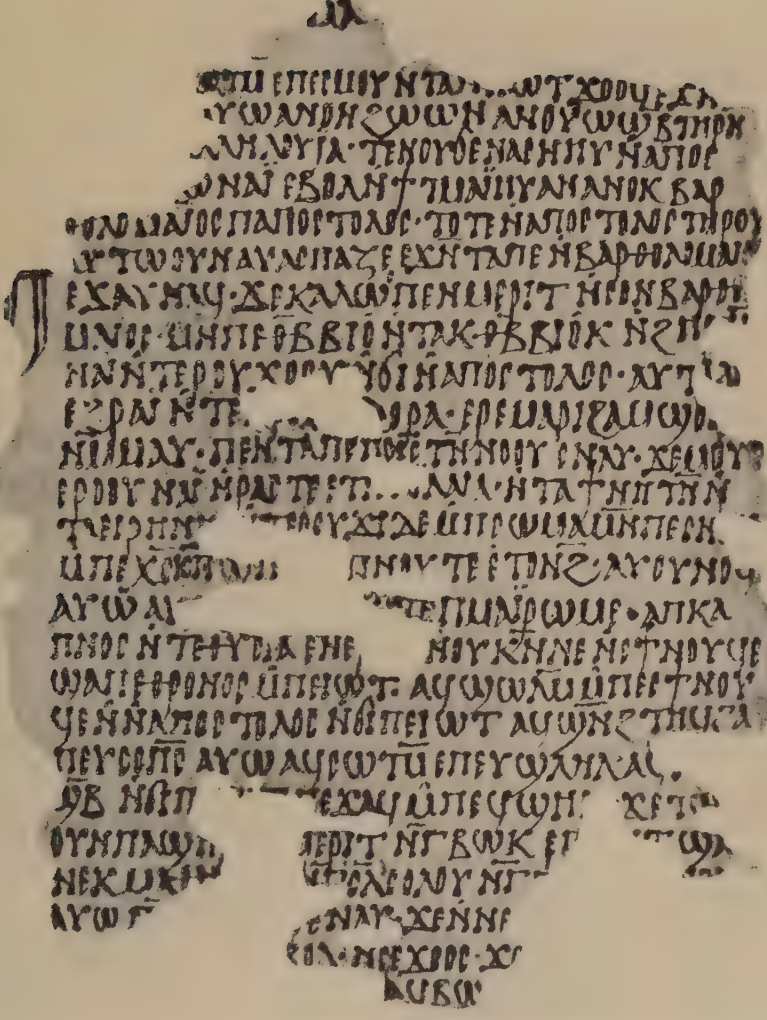

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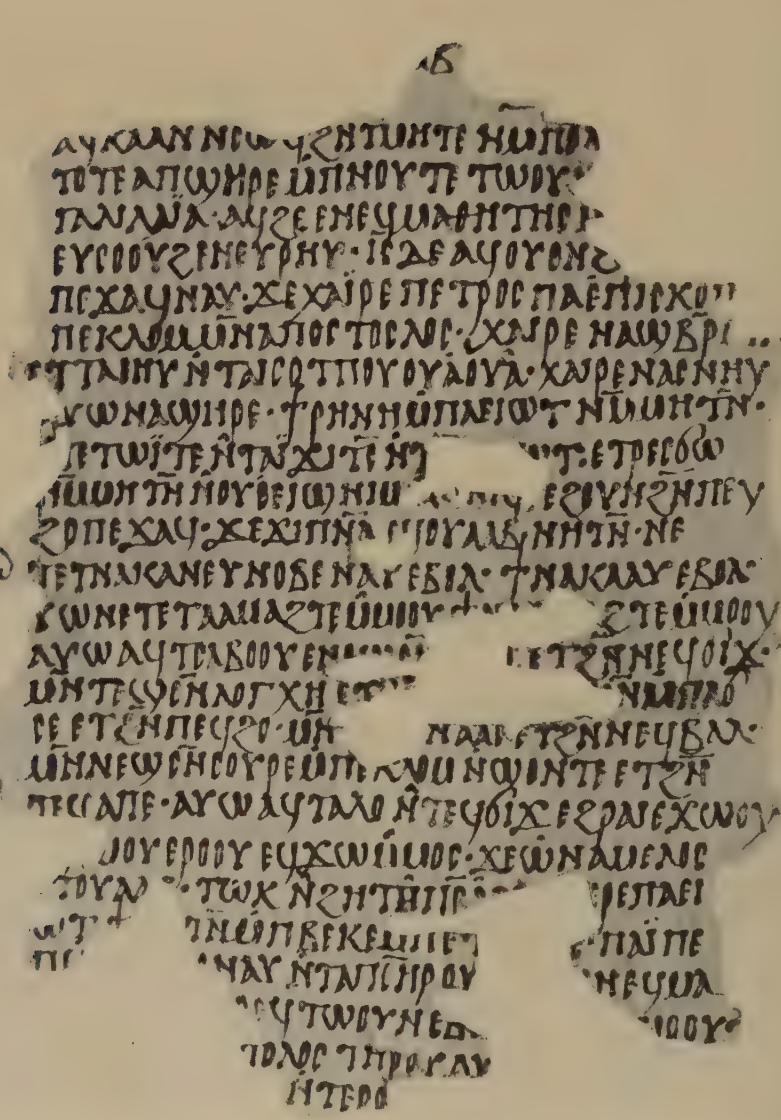

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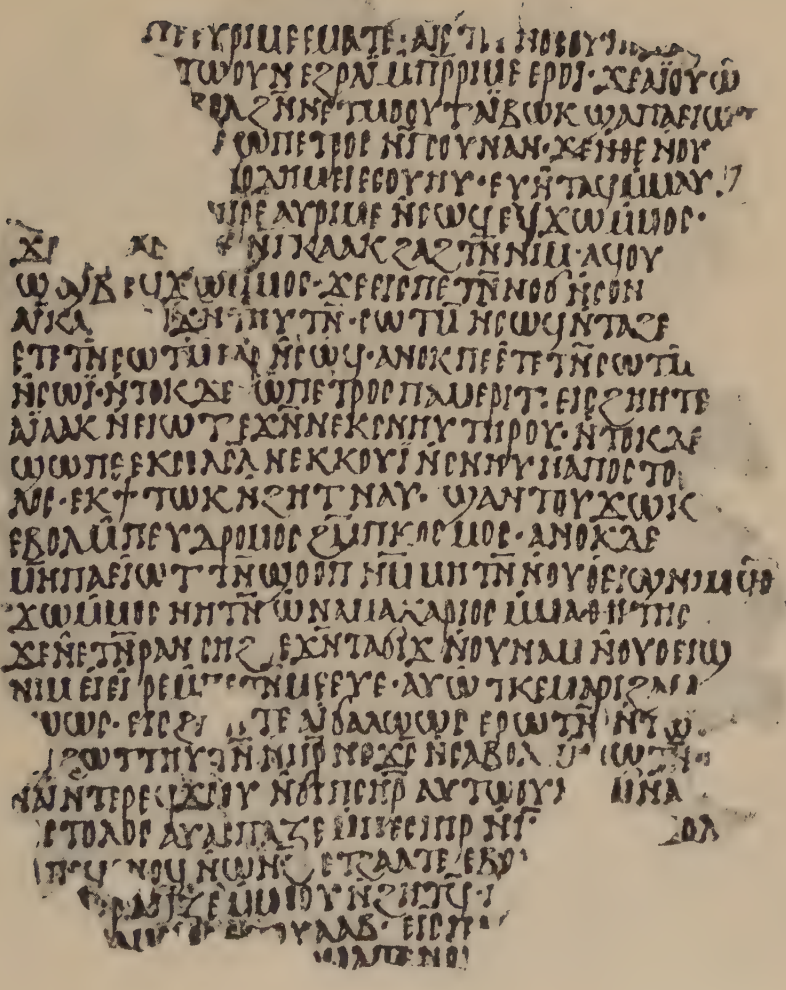

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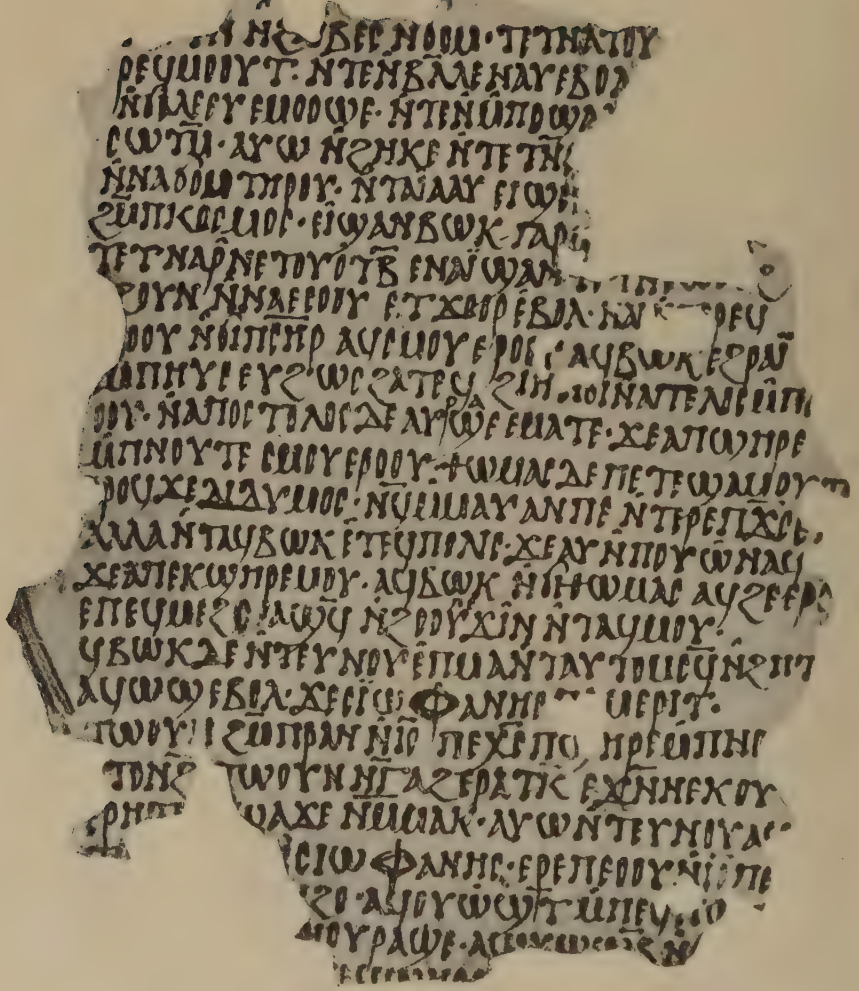

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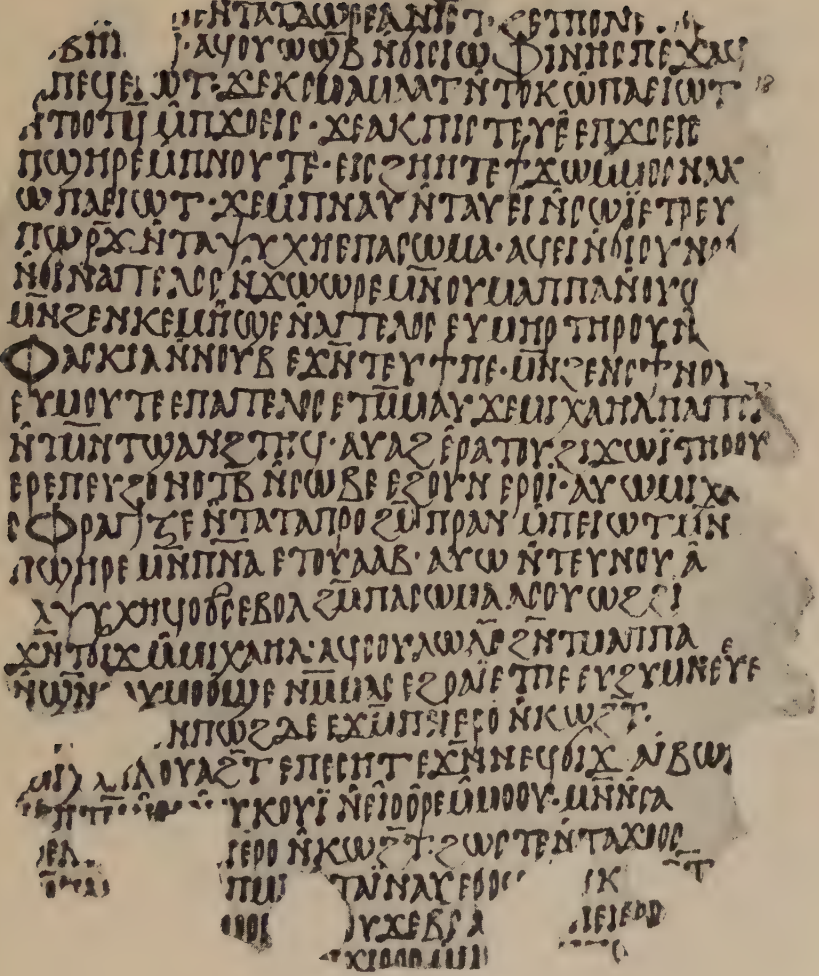

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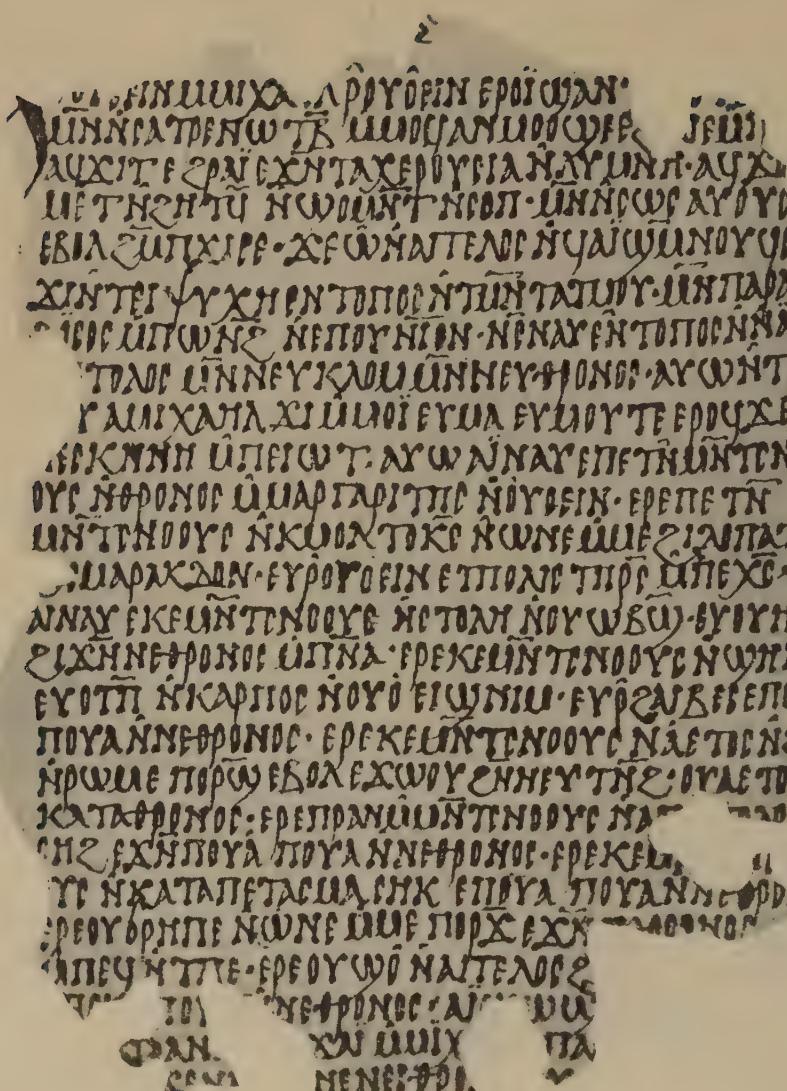

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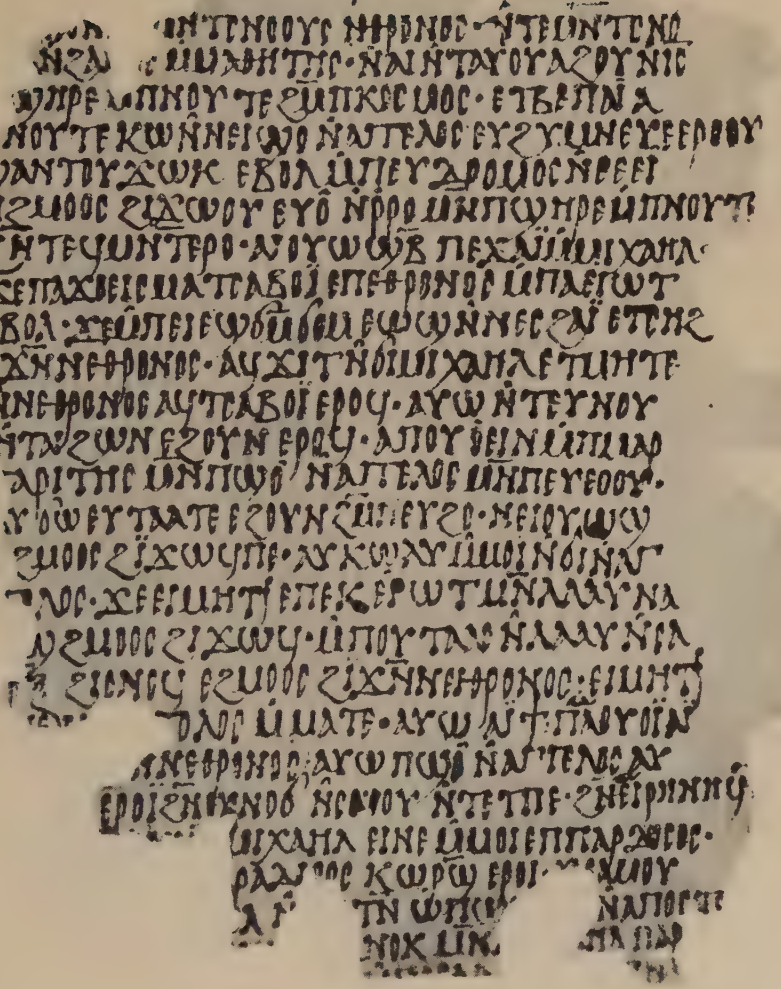

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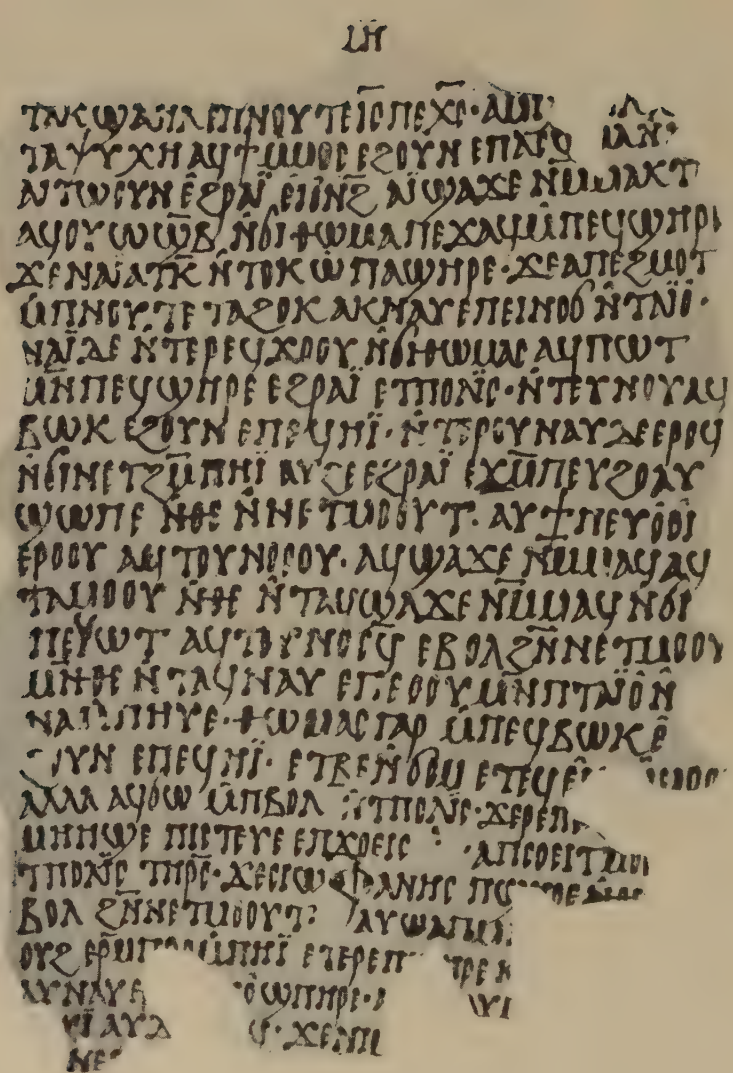

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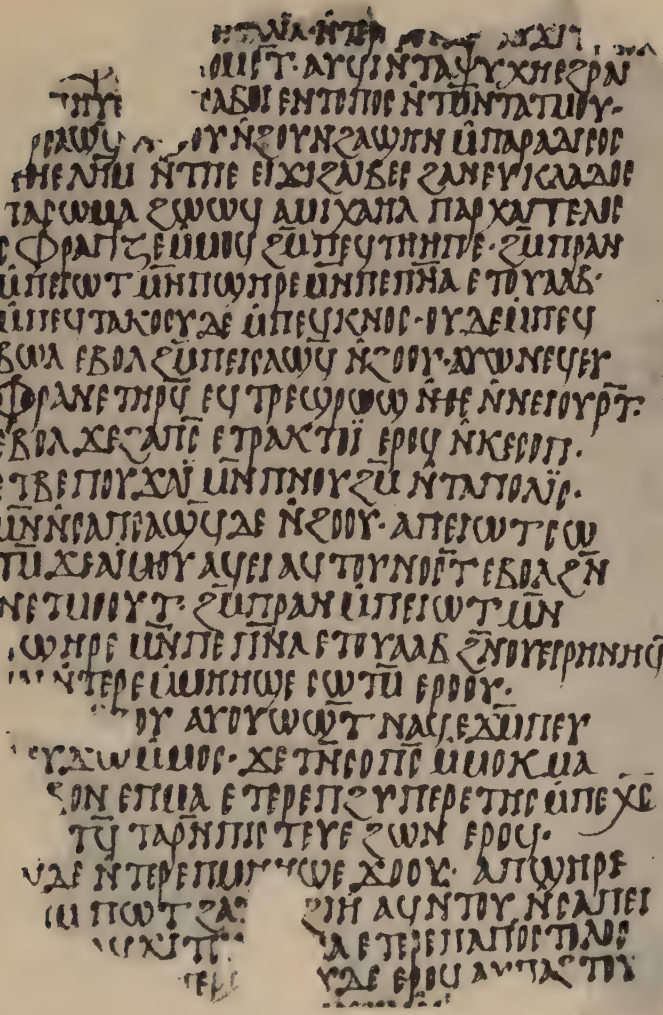

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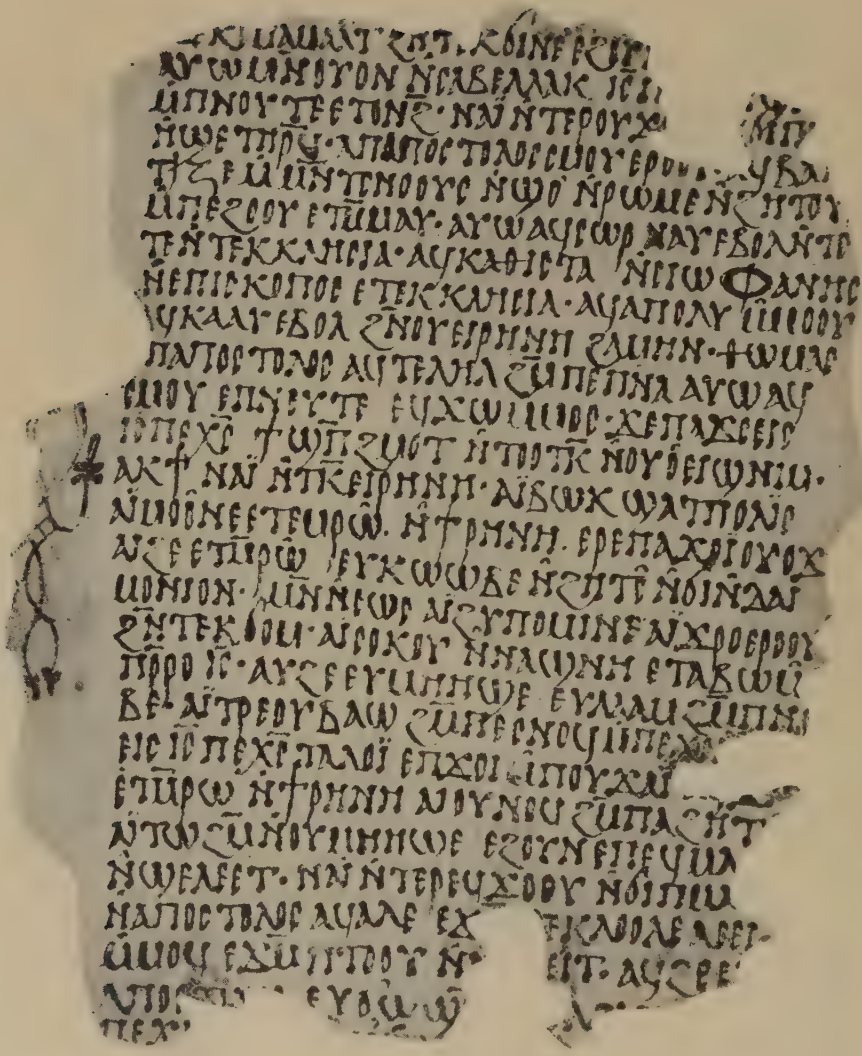

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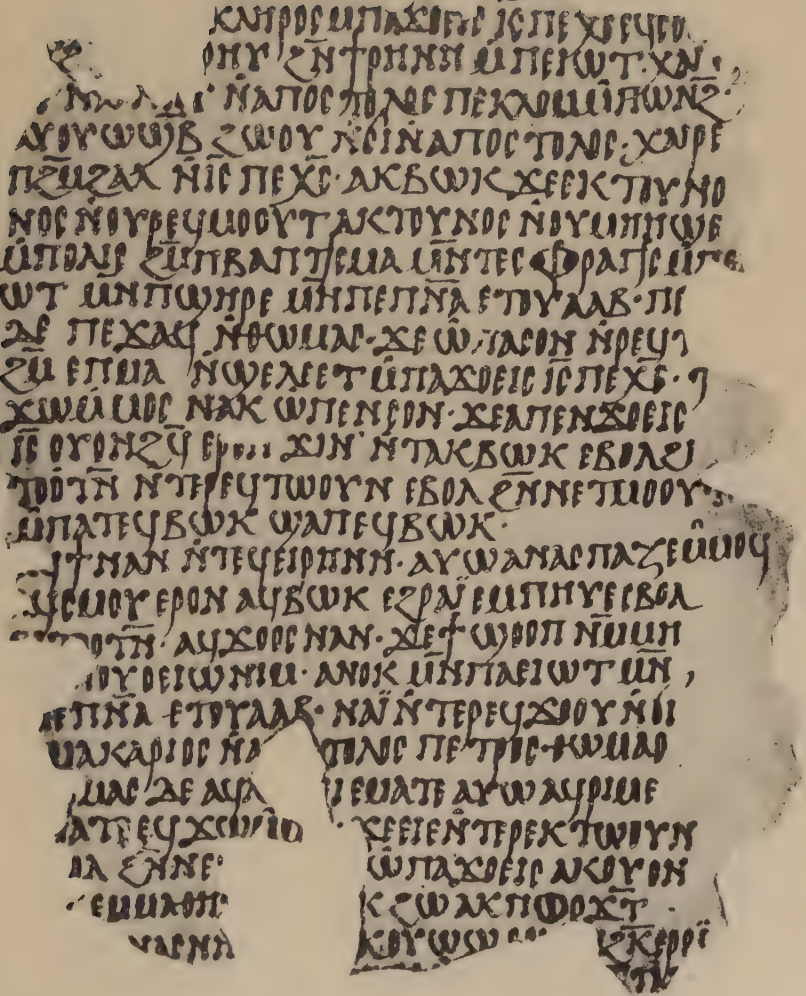

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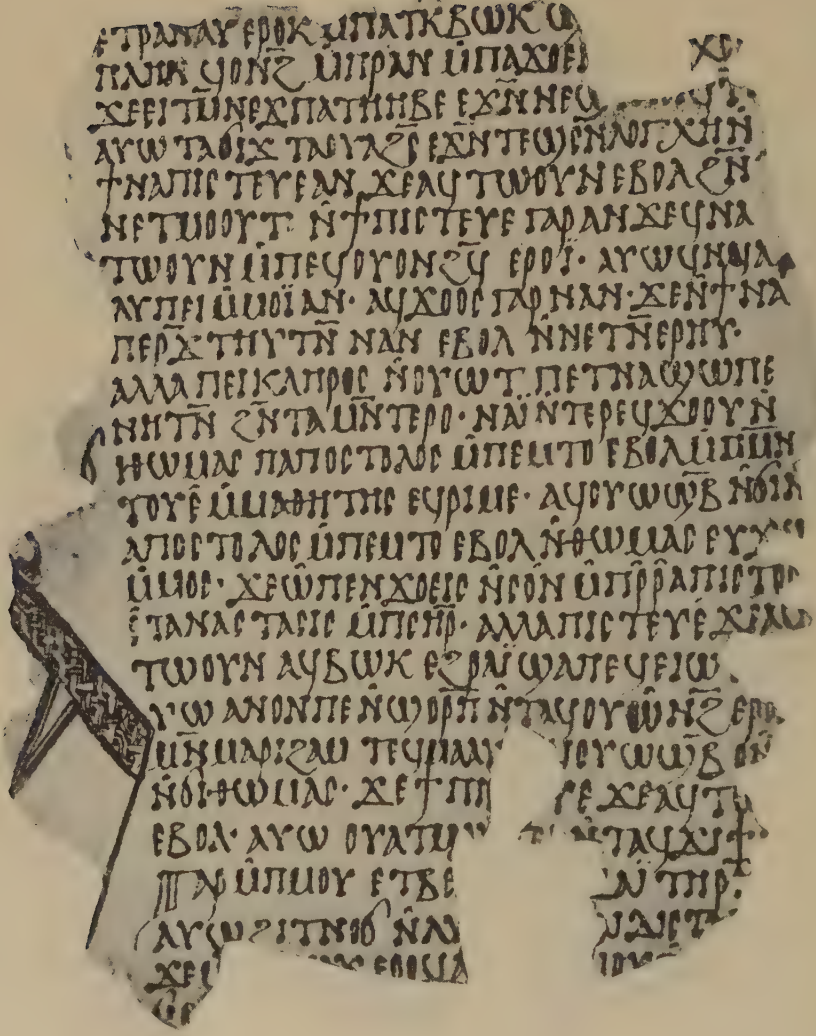

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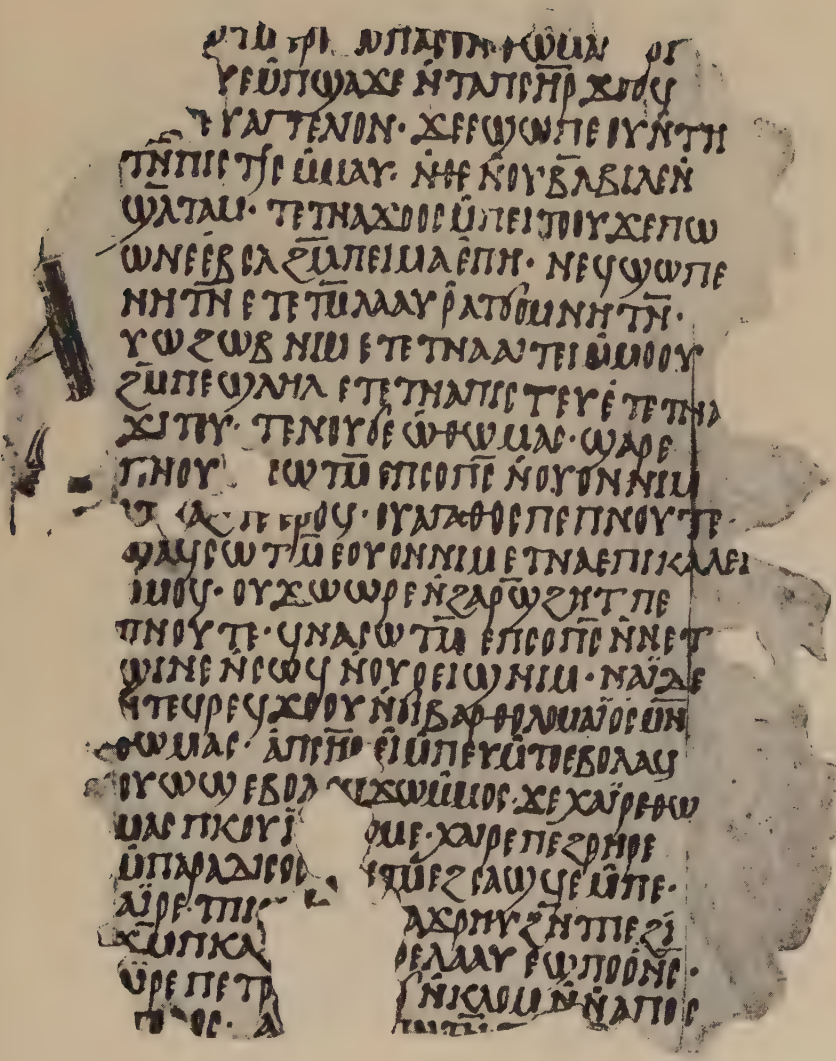
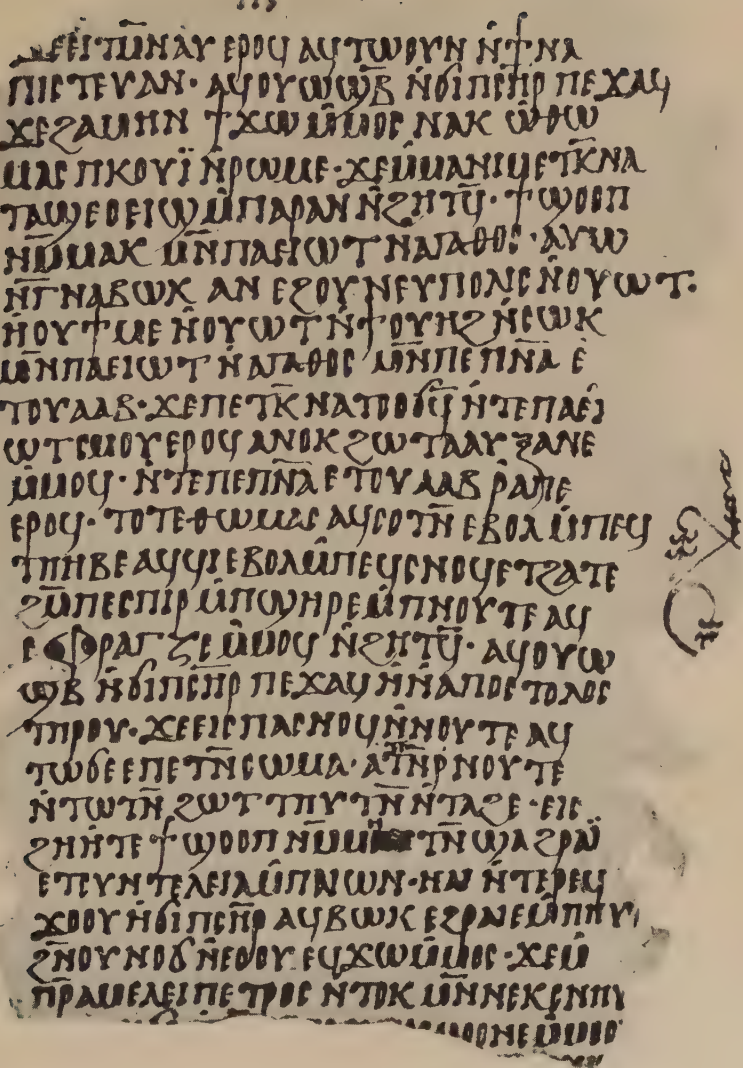


MS. Oriental No. 6804. Fol. 22*a*.

MS. Oriental No. 6804. Fol. 22*b*.



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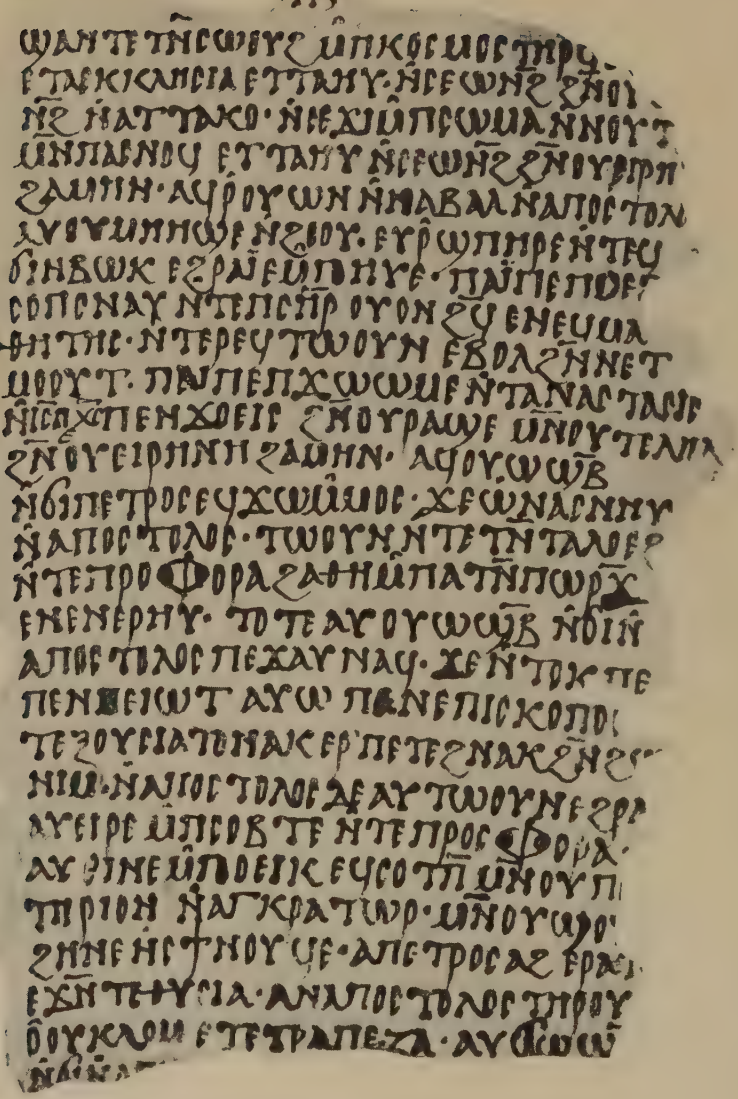

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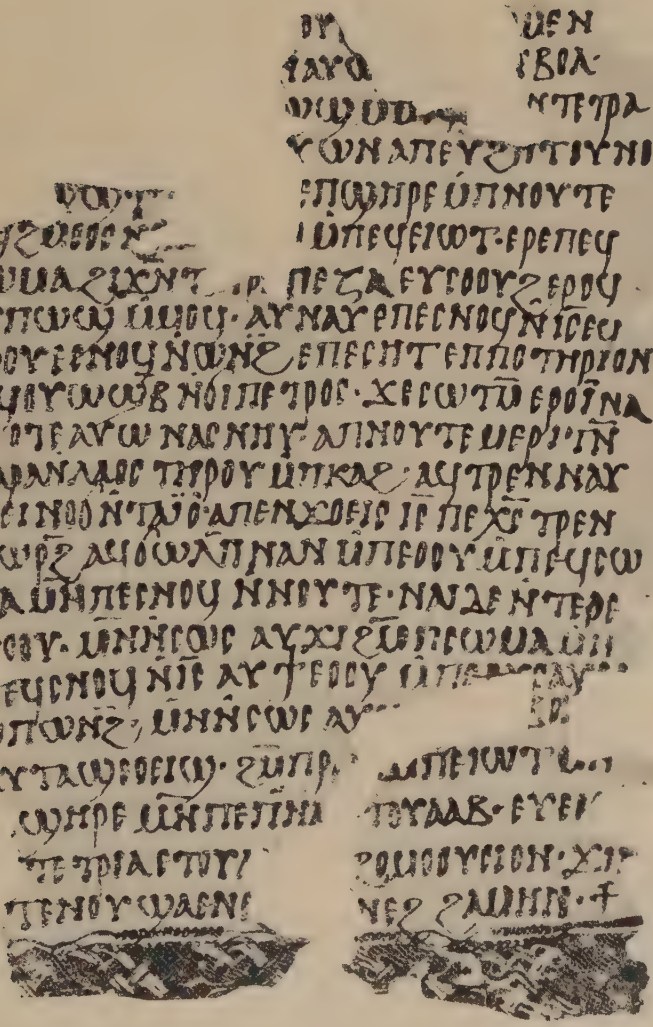
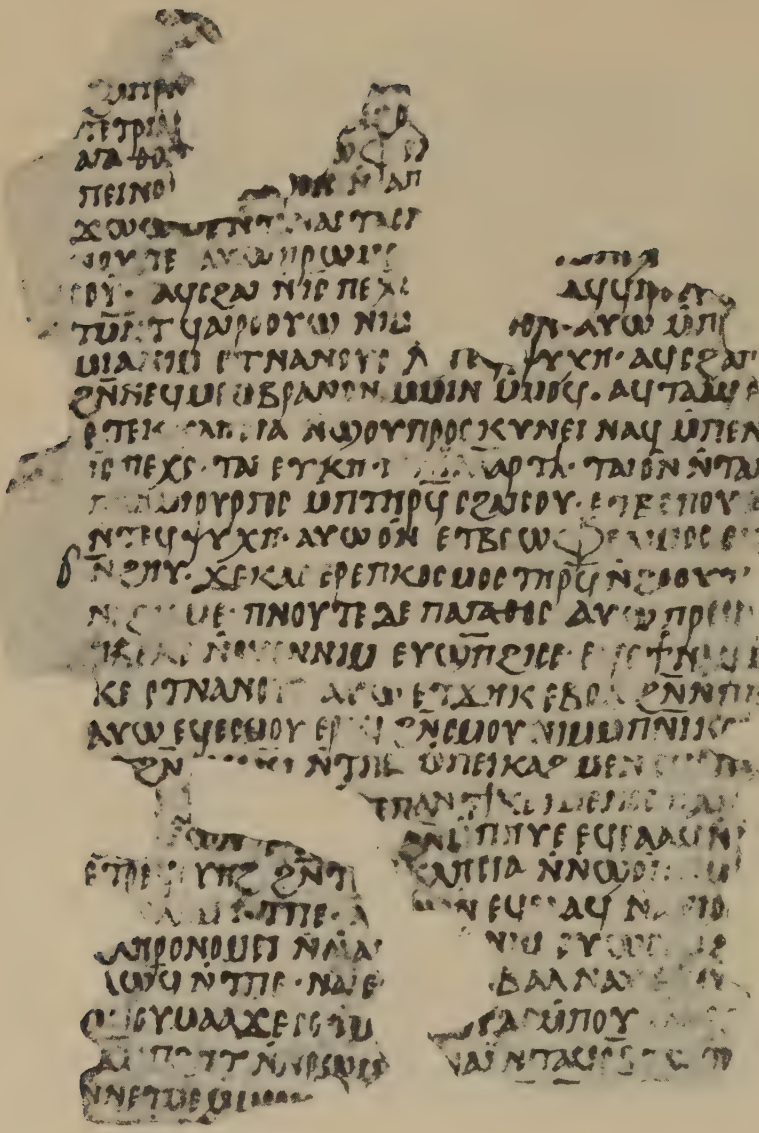


MS. Oriental No. 6804. Fol. 24*a*.



MS. Oriental No. 6804. Fol. 24*b*.

THE LIFE OF SAINT BARTHOLOMEW THE APOSTLE

(From the Ethiopic *Synaxarium*, Brit. Mus. MS. Oriental, No. 660, fol. 4*a*)

ወበዛቲ: ዕለት: አዕረፈ: ቅዱስ: ሐዋራዊ: በርተሎሚወስ: Fol. 4 *a* col. 2
ዘወእቱ: እምነ: ፲ወ፪: ሐዋርያት: እስመ: ለዝንቱ:
ሐዋርያ: ወፅአ: ክፋሉ: ከመ: ይሑር: ሀገረ: አልዋሕ::
ወሖሩ: ኀቡራ: ውእቱ: ወጴጥሮስ: | ኀቤሆሙ: ወሰበኩ: Fol. 4 *a* col. 3
ሎሙ:: ወጸውዕዎሙ: ውስተ: አእምሮ: እግዚአብሔር::
ወእመድኀረሆሙ : ገብሩ : ቅድሚሆሙ : ተአምራተ :
ወመንክራት : ዐቢይተ : ዘያደንግፅ : አልባቢሆሙ ::
ወእመድኀረዝ: ተመክነየ: ከመ: ይበእ: ውስተ: ሀገር:
ወሄጠ: አሚሃ: ጴጥሮስ: ለበርተሎሚወስ: ከመ: ገብር:
ወኮነ: ይትጌበር: ውስተ: ዓፀደ: ወይን: ምስለ: እግዚኡ:
ወሶበ: ያስተዳሉ: አዕፅቃተ: ለዓፀደ: ወይን: ወፈረዩ:
በጊዜሃ:: ወሶበ: ሞተ: ወልደ: መኾንን: ዘይእቲ: ሀገር:
አንሠአ: ሐዋርያ: በርተሎሚወስ: እማእከለ: ምውታን::
ወአመኑ: ኵሎሙ: ወአጽንዖሙ: ውስተ: አእምሮ:
እግዚአብሔር:: ወእመድንረዝ: አዘዞ: እግዚእነ: ሊያሱስ:
ክርስቶስ: ከመ: ይሑር: ኀበ: ሀገረ: በርበር: ወፈነወ:
ሎቱ: ለእንድርያስ: ሐዋርያ: ምስለ: ረድኡ: ከመ:
ይትራድኦ:: ወኮኑ: ሱብአ: ይእቲ: ሀገር: እኩያን: ፈድፋደ:
ወሊተወክፍዎሙ: ለሐዋርያት: እንዘ: ይገብሩ: ቅድሚሆሙ:
ተአምራተ: ወመንክራተ:: ወአዘዞ: እግዚአብሔር: ለአሐዱ:
እምነ: ገጾተ: ክልብ: በላዕተ: ሱብእ: ከመ: ይትአዘዝ:
ለሐዋርያት : ወሊይትዓደወሙ: በኵሉ : ዘይኤዝዝዎ:

ወነሠአወ: ምስሌሆሙ: ኅበ: ይእቲ: ሀገር:: ወኮኑ: ሰብአ: ይእቲ: ሀገር: አመጽኡ: አራዊተ: ለሐዋርያት: ከመ: ይብልዕዎሙ:: ወሶቤሃ: ተንሠአ: ወአቱ: ገጸ: ከልብ: ላዕለ: እሙንቱ: አራዊት: ወመሰጠሙ:: ወካዕበ: ቀተሎሙ: ለብዙኃን: እምስብአ: ይእቲ: ሀገር:: ወበእንተዝ: ግብር:
4 b col. 1 ፈርሁ: ሠሎሙ: ወተመ|ይጡ: ወሰገዱ: ታሐተ: እገሪሆሙ: ለሐዋርያት: ወተአዘዙ: ሎሙ: ወቦኡ: ወስተ: ሃይማኖተ: እግዚእነ: ሊያሱስ: ክርስቶስ: ሎቱ: ስብሐት:: ወሄሙ: ሎሙ: ካህናተ: ወሐነጹ: ሎሙ: አብያተ: ክርስቲያንት:: ወሐሩ: እመሓቤሆሙ: በዘይሴብሕዎ: ለእግዚአብሔር:: ወበርትሎሚወስ: ሐዋርያ: ሐረ: ኅበ: አህጉር: እለ: ሀለዉ: ኅበ: ጽንፈ: ባሕር: እለ: ሊየአምርዎ: ለእገዚአብሔር: ወሰበክ: ሎሙ: ወሚጠሙ: ወስተ: አእምሮ: እግዚአብሔር:: ወአምኑ: በእግዚእነ: ሊያሱስ: ክርስቶስ: ወገብሩ: ምግባራተ: ዘይደሉ: ለክርስቶስ:: ወኮነ: በርተሎሚወስ: ሐዋርያ: ይሌዝዞሙ: ለሰብእ: ከመ: ይኩኑ: ንጹሐነ: ወይርኅቁ: እመዝሙት:: ወሰመዓ: በእንቲአሁ: አግረጸ: ንጉሠ: ወተመዓ: ላዕሌሁ: ፈድፋደ: ወአዘዘ: ከመ: ይረስይወ: ለሐዋርያ: በርተሎሚወስ: ወስተ: ሰቀ: ጸጕር: ወይመልእወ: ኖፃ: ወይግደፍወ: ወስተ: ባሕር: ወገብሩ: ቦቱ: ዘንተ:: ወፈጸመ: እመያ: ወተጋድሎቶ: በከመ: ዛቲ: ዕለት::

ሰላመ: ለበርተሎሚወስ: ዘጠብለልወ: በሰቅ::
አመ: ይወግርወ: ሎቱ: ወስተ: ባሕር: ዕሙቅ::
ቅድመ: ጉቡአን: ሕዝብ: ትእመርተ: ዝንቱ: ጸድቅ::
አስተርአየ: ወስተ: እዴሁ: ዘመስለ: ፋሬ: ጽፈቅ::
እመሓረገ: ወይን: ብሉይ: ዘተመትረ: ዓፅቅ::

THE REPOSE OF SAINT JOHN THE EVANGELIST AND APOSTLE

(Brit. Mus. MS. Oriental, No. 6782)

ⲦⲀⲚⲀⲠⲀⲨⲤⲒⲤ ⲠⲒ ⲠⲄⲀⲨⲞⲤ· ⲒⲰⲀⲚ- Fol. 2*a* col. 1
ⲚⲎⲤ· ⲠⲈⲦⲀⲨⲄⲈⲖⲒⲤⲦⲎⲤ· ⲀⲨⲰ ⲠⲀⲠⲞ- ⲁ
ⲤⲦⲞⲖⲞⲤ ⲠⲒ ⲠⲈⲬⲀⲤ· ⲤⲎ ⲞⲨⲈⲒⲢⲎⲚⲎ· ⲎⲦⲈ
ⲠⲚⲞⲨⲦⲈ ⲤⲀⲒⲚⲎ.

ⲎⲈⲢⲉ ⲡⲓⲁⲕⲁⲣⲓⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ ⲫⲏ ⲉⲫⲉⲥⲟⲥ ⲙⲛ̄ ⲡⲉⲥ-
ⲛⲏⲩ· ⲉⲩⲧⲉⲗⲛⲗ ⲫⲙ̄ ⲡⲁⲟⲉⲓⲥ· ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲁⲉ ⲏ
ⲧⲕⲩⲣⲓⲁⲕⲏ· ⲛⲉⲣⲉ ⲡⲉⲥⲏⲛⲩ ⲧⲏⲣⲟⲩ ⲥⲟⲟⲩⲥ ⲉⲡⲉⲧ-
ⲉⲣⲛⲩ· | ⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲁⲣⲭⲉⲓ ⲏ ⲱⲁⲁⲉ ⲛⲓⲙⲁⲩ ⲉⲩⲁⲱ Fol. 2*a* col. 2
ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲡⲁⲥⲏⲛⲩ· ⲁⲧⲱ ⲡⲱⲱⲃⲣ̄ ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ·
ⲁⲧⲱ ⲛ̄ⲥⲧⲙⲙⲉⲧⲟⲭⲟⲥ ⲙ̄ ⲡⲉⲭⲥ̄ ⲓⲥ̄ ⲡⲉⲛⲁⲟⲉⲓⲥ·

Ⲉⲓⲙⲉ ⲥⲉ ⲛⲏⲧⲛ̄ ⲁⲉ ⲁ ⲡⲁⲟⲉⲓⲥ ✝ ⲛⲏⲧⲛ̄ ⲏ ⲟⲩⲥⲟⲙ ⲉ
ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧⲕ̄ Ⲟⲩⲏⲣ̄ ⲛ̄ⲥⲟⲙ ⲫⲓ ⲱⲡⲏⲣⲉ· ⲫⲓ ⲭⲁⲣⲓⲥ-
ⲙⲁ· ⲁⲫⲁⲁⲩ ⲛⲏⲧⲛ̄· ⲁⲧⲱ ⲧⲉⲧⲛ̄ⲥⲟⲟⲩⲛ ⲁⲉ ⲁⲱ ⲛⲉ
ⲛⲉⲥⲃⲱⲟⲩⲉ ⲙ̄ ⲡⲉⲣⲭⲙ̄ⲙⲉ· Ⲁⲧⲱ ⲛ̄ⲁⲧⲟⲛ ⲙ̄ ⲧⲁⲓⲁ-
ⲕⲟⲛⲓⲁ· ⲙ̄ ⲡⲉⲙⲟⲩⲧ ⲙ̄ ⲡⲁⲱⲣⲉⲁ· Ⲓⲛ̄ ⲛ̄ⲕⲱⲟⲩⲉ
ⲧⲏⲣⲟⲩ· ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲫⲙ̄ | ⲛⲉⲧⲛ̄ⲃⲁⲗ· ⲉⲧ✝ Fol. 2*b* col. 1
ⲙ̄ⲙⲟⲟⲩ ⲛⲏⲧⲛ̄ ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧⲕ̄ ⲙ̄ ⲡⲉⲛⲥⲁⲣ· Ⲛⲉⲩ- ⲃ
ⲟⲩⲱⲛⲍ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ ⲫⲙ̄ ⲛ̄ⲃⲁⲗ ⲙ̄ ⲡⲥⲱⲙⲁ· Ⲟⲩⲁⲉ
ⲛⲉⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ⲁⲛ ⲫⲙ̄ ⲙ̄ ⲙⲁⲁⲉ ⲙ̄ ⲡⲥⲱⲙⲁ·
ⲁⲗⲗⲁ ⲉϥⲟⲩⲱⲛⲍ ⲙ̄ⲙⲟϥ ⲉ ⲣⲱⲧⲛ̄ ⲫⲙ̄ ⲡⲥⲟⲟⲩⲧⲛ̄ ⲙ̄
ⲡⲉⲧⲛ̄ⲣⲏⲧ· ⲫⲛ̄ ⲟⲩⲣⲟⲣⲟⲙⲁ· ⲫⲛ̄ ⲣⲃⲏⲧⲉ· ⲉⲧⲟⲩⲁⲁⲃ·
ⲧⲁϫⲣⲉ ⲧⲏⲧⲛ̄ ⲥⲉ ⲣⲁⲓ ⲛ̄ ⲣⲏⲧⲕ̄· ⲉⲧⲉⲧⲛ̄ⲉⲓⲣⲉ ⲙ̄ ⲡⲉⲩ-

ⲙⲉⲉⲧⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· ⲉⲧⲉⲧⲛ̄ⲧⲉⲓⲣⲉ ⲟⲛ̀ ⲙ̄ ⲡⲙⲉⲉⲧⲉ̀
ⲙ̄ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲙⲛ̄ ⲧⲕⲟⲓⲛⲱⲛⲓⲁ̀ ⲛ̄ⲧ ⲁⲥⲱⲱⲡⲉ̀ ⲉ
Fol. 2 *b* col. 2 ⲣⲟⲩⲛ | ⲉ ⲣⲱⲧⲛ̄· ⲁ ⲡⲉⲛϩⲟⲉⲓⲥ ϫⲟⲕⲟⲩ ⲉ ⲃⲟⲗ·

Ⲧⲉⲛⲟⲩ ⲥⲉ̀ ⲱ̄ ⲛⲉⲥⲛⲏⲩ· ⲩⲥⲟⲡⲥ̄ ⲙⲙⲱⲧⲛ̄ ⲉ ⲃⲟⲗ ⲣⲓ
ⲧⲟⲟⲧⲕ̄· ⲁⲩⲱ̄ ⲩⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙⲙⲱⲧⲛ̄· ⲉⲩⲟⲩⲱϣ· ⲉ
ⲧⲣⲉ ⲧⲉⲧⲛ̄ⲥⲱ̀ ⲛ̄ ⲟⲩⲉϣ ⲛ̄ ⲗⲁⲡⲉⲓ ⲙⲙⲟⲩ· ⲙ̄ ⲉ ⲥⲟϣⲕ̄·
ⲙ̄ ⲉ ⲉⲡⲓⲃⲟⲩⲗⲉⲩⲉ̀ ⲉ ⲣⲟⲩ· ⲩⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲙ̄ ⲡⲥⲱϣ ⲉⲧ
ϣⲟⲟⲡ̀ ⲉ ⲃⲟⲗ ⲣⲓⲧⲛ̄ ⲧⲛⲧⲛ̄·

Ⲭⲉⲙⲙⲉ ⲁⲉ̀ ⲟⲛ̀ ⲉ ⲡⲧⲁⲁⲓⲟ̀ ⲁⲧⲱ ⲩⲥⲟⲟⲩⲛ̀ ⲉ ⲧⲉⲡⲓ-
ⲃⲟⲩⲗⲏ̀ ⲙⲛ̄ ⲧⲕⲟⲗⲁⲥⲓⲥ̀ ⲉⲧⲉⲧⲛ̄ⲕⲟⲗⲁⲍⲉ ⲙⲙⲟⲩ ⲛ̄
Fol. 3 *a* col. 1 ⲣⲛ̄ⲧⲥ̄· Ⲍⲟⲧⲁⲛ ⲉⲧⲉⲧⲛ̄ | ϣⲁⲛⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲛⲉⲩⲉⲛⲧⲟⲗⲏ·
ⲉⲧ ⲟⲩⲁⲁⲃ ⲩⲛⲁⲛⲁ̀ ⲙⲛⲧⲣ ⲣⲱⲧ ⲧⲛⲧⲛ̄· Ⲡⲣ̄ ⲧⲣⲉ ⲡⲁⲥⲁ-
ⲃⲟⲥ̀ ⲛ̄ ⲛⲟⲩⲧⲉ ⲗⲁⲡⲉⲓ̀ ⲉ ⲧⲃⲉ ⲧⲛⲧⲛ̄· ⲡⲛⲁⲛⲧ̀ ⲛ̄
ϣⲁⲣⲣⲧⲛϥ· ⲡ ⲁⲧ ⲧⲱⲗⲙ̄· ⲡ ⲁⲧ ϫⲃⲓⲙ· ⲡ ⲁⲧ ⲧⲁϩⲟϥ·
ⲡⲟⲩⲁ̀ ⲙⲁⲣⲁⲁϥ· ⲡ ⲁⲧ ⲡⲱⲱⲡⲉ· ⲡ ⲁⲧ ⲕⲣⲟϥ· ⲡ ⲁⲧ
ⲥⲱⲙⲧ· Ⲡⲣⲁⲙ̀ ⲉⲧ ⲣⲓϫⲛ̄ ⲣⲁⲛ̀ ⲙⲙⲁ· ⲉϣⲁⲩⲛⲟⲩ̀
ⲙⲙⲟⲩ· Ⲡⲁⲣⲉϥⲉⲧϥⲣⲁⲛⲉ̄ ⲙⲙ̄ ⲙⲛⲧⲛ̄· ⲉⲧⲉⲧⲛ̄ⲡⲟⲗⲓ-
ⲧⲉⲩⲉ ⲛⲁϥ̀ ⲕⲁⲗⲱⲥ· Ⲡⲁⲣⲉϥϣⲁⲱⲉ ⲙⲙ̄ ⲙⲛⲧⲛ̄· ⲉⲧⲉⲧⲛ̄-
Fol. 3 *a* col. 2 ⲟⲛϥ· ⲣⲛ̄ ⲟⲩⲟⲩⲣⲟⲧ· ⲙⲛ̄ ⲟⲩⲟⲡ |· Ⲡⲁⲣⲉϥⲙⲧⲟⲛ ⲙ̄ⲙⲟⲩ
ⲛ̄ ⲣⲛⲧ ⲧⲛⲧⲛ̄· ⲉⲧⲉⲧⲛ̄ⲁⲛⲁⲥⲧⲣⲉⲫⲉ ⲣⲛ̄ ⲟⲩⲙⲛⲧⲥⲉⲙⲛⲟⲥ· ⲙⲁⲣⲉϥⲣ̄ ⲁⲧ ⲣⲟⲟⲩϣ· ⲉⲧⲉⲧⲛ̄ⲟⲛϥ̄· ⲣⲛ̄
ⲟⲩⲉⲥⲕⲣⲁⲧⲓⲁ· Ⲡⲁⲣⲉϥⲟⲩⲛⲟϥ ⲉⲧⲉⲧⲛ̄ⲕⲟⲓⲛⲱⲛⲉⲓ· ⲉⲛⲁⲥⲁ-
ⲃⲟⲛ ⲙⲛ̄ ⲛⲉⲣⲛⲧ· Ⲡⲁⲣⲉϥⲧⲣⲫⲁ̄ ⲉⲧⲉⲧⲛ̄ⲙⲉ̀ ⲙⲙⲟⲩ·
ⲙⲁⲣⲉϥⲥⲱⲃⲉ̀ ⲉⲧⲉⲧⲛ̄ⲟ̄ ⲛ̄ ⲣⲁⲕ·

Ⲛⲁⲓ̈ ⲥⲉ ⲛⲁ ⲥⲛⲏⲩ ⲉⲓϫⲱ ⲙⲙⲟⲟⲩ ⲙⲛⲧⲛ̄· ⲉ ⲃⲟⲗ ϫⲉ·
ⲉⲓⲥⲉⲡⲛ̀ ⲉ† ⲛ̄ ⲡⲁⲟⲩⲟⲓ̈ ⲉ ⲣⲟⲩⲛ ⲉ ⲡϣⲱⲃ ⲉⲧ ⲉⲩⲕⲏⲛ̀ ⲛⲁⲓ̈
ⲉ ⲣⲣⲁⲓ̈ ⲛⲁⲓ̈ ⲉⲧ ⲉⲣⲉ ⲡⲉⲩϫⲱⲕ ⲉ ⲃⲟⲗ ⲛⲁϣⲱⲡⲉ ⲛⲁⲓ̈ ⲉ
Fol. 3 *b* col. 1 ⲃⲟⲗ | ⲣⲓⲧⲙ̄ ⲡϩⲟⲉⲓⲥ· Ⲗⲁϣ̀ ⲥⲁⲣ ⲡⲉ ⲡ ⲕⲉ ϣⲁϩⲉ· ⲉ
†ⲛⲁϩⲟⲟⲩ ⲉ ⲣⲱⲧⲛ̄ ⲉⲧⲉⲛ ⲧⲛⲧⲛ̄ ⲙⲙⲁⲩ ⲙ̄ⲡⲉⲛⲧϫⲉⲣⲟⲛ
ⲙ̄ ⲡⲉⲧⲛ̄ⲛⲟⲩⲧⲉ· Ⲟⲧⲉⲛ ⲧⲛⲧⲛ̄ ⲙⲙⲁⲩ ⲙ̄ ⲡⲁⲣⲏⲃ ⲛ̄
ⲧⲉϥⲙⲛ̄ⲧⲉⲣⲟ· Ⲟⲧⲉⲛ ⲧⲛⲧⲛ̄ ⲙⲙⲁⲩ̀ ⲛ̄ ⲧⲉϥⲡⲁⲣⲟⲩⲥⲓⲁ̀
ⲛ̄ ⲁⲧ ⲡⲁⲣⲁⲓⲧⲉⲓ̀ ⲙⲙⲟⲥ· ⲉⲩⲱⲡⲉ̀ ⲉⲧⲉⲧⲛ̄ ϣⲁⲛⲧⲙ̄ ⲣ̄
ⲛⲟⲃⲉ· ϫⲓⲛ ⲧⲉⲛⲟⲩ· Ⲥⲓⲉ̀ ⲛⲉ ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲁⲁⲩ̀ ⲣⲛ̄ ⲟⲩ-
ⲙⲛⲧ ⲁⲧ ⲥⲟⲟⲩⲛ· ⲩⲛⲁⲕⲁⲁⲩ ⲙⲛⲧⲛ̄ ⲉ ⲃⲟⲗ· Ⲥⲱⲱⲡⲉ

ST. JOHN AND THE VIRGIN MARY

(BRIT. MUS. MS. ORIENTAL No. 6782. Fol. 1*b*).

ⲁⲉ ⲟⲛ ⲙⲛⲛⲥⲁ ⲧⲣⲉ ⲧⲉⲧⲛⲥⲟⲩⲱⲛⲍ ⲛⲧⲉⲧⲛⲥⲱ ⲉⲧⲉⲧⲛ
ⲙⲛⲛ ⲉ ⲃⲟⲗ | ⲉⲛ ⲛⲉⲓ ⲉⲃⲛⲧⲉ ⲛ ⲟⲩⲱⲧ· ⲥⲉⲛⲁⲉⲡ ⲛ Fol. 3 *b* col. 2
ⲯⲟⲣⲡ ⲉ ⲣⲱⲧⲛ· ⲛⲥⲉⲡⲁⲣⲁⲓⲁⲟⲩ ⲙⲙⲱⲧⲛ ⲉ ⲡⲕⲱⲣ·
Ⲁⲩⲱ ⲛ ⲧⲉⲣⲉ ⲥⲭⲉ ⲛⲁⲓ· ⲁⲥⲯⲗⲏⲗ ⲉⲩⲭⲱ ⲙⲙⲟⲥ·
ⲭⲉ·

ⲒⲤ ⲡⲉ ⲛⲧ ⲁⲥⲯⲱⲛⲧ ⲛ ⲡⲉⲕⲗⲟⲓ ⲡⲁⲓ ⲉⲧ ⲣⲛ ⲡⲉⲕ-
ⲯⲱⲛⲧ ⲡⲱⲕ· Ⲱ ⲡⲉ ⲛⲧ ⲁⲥⲥⲱⲛⲧ ⲛ ⲡⲉⲕⲗⲟⲓ ⲛ ⲛⲉⲧ
ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ· ⲙⲛ ⲛⲉⲓ ⲟⲩⲟⲧⲟⲩⲉⲧ ⲉⲧ ⲟⲩ· ⲉ ⲁⲥ-
ⲯⲟⲃⲟⲩ ⲣⲛ ⲛⲉⲣⲱⲙⲉ· ⲡⲉⲕⲣⲣⲏⲣⲉ· ⲉⲧⲉ ⲙⲉⲣⲣⲱⲥⲃ
ⲯⲁ ⲃⲟⲗ· Ⲱ ⲡⲉ ⲛⲧ ⲁⲩⲭⲟ ⲣⲣⲁⲓ ⲛ ⲣⲏⲧⲛ ⲛ ⲛⲉⲯ-
ⲯⲁⲭⲉ· Ⲱ ⲡⲉⲁⲓⲣⲟⲟⲩⲯ | ⲙⲁⲧⲁⲁⲩ ⲣⲁ ⲛⲉⲩⲣⲁⲣⲁⲗ· Fol. 4 *a* col. 1
Ⲱ ⲡⲥⲁⲉⲓⲙ ⲛ ⲡⲉⲛⲥⲱⲙⲁ· ⲉⲩⲧⲁⲗⲥⲟ ⲙⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ ϵ̄
ⲛ ⲭⲓⲛⲁⲛ· Ⲱ ⲡⲉⲛ ⲣⲉⲩⲣ̄ ⲡⲉⲧ ⲛⲁⲛⲟⲩⲥ ⲛⲁⲓ ⲙⲁⲧⲁⲁⲩ·
Ⲱ ⲡⲉⲧⲉ ⲙⲛ ⲗⲁⲁⲩ ⲛ ⲙⲡⲧⲭⲁⲥⲓⲣⲏⲧ ⲣⲙⲡ ⲛ ⲣⲏⲧⲩ̄·
Ⲱ ⲡⲛⲁⲏⲧ ⲙⲁⲧⲁⲁⲩ· ⲁⲧⲱ ⲡⲓⲁⲓ ⲣⲱⲙⲉ ⲙⲓⲙ· Ⲱ
ⲡⲥⲱⲧⲏⲣ ⲙⲁⲧⲁⲁⲩ· ⲁⲧⲱ ⲡⲁⲓⲕⲁⲓⲟⲥ· ⲡⲉⲧ ⲯⲟⲟⲡ ⲣⲙ
ⲙⲁ ⲙⲓⲙ· ⲡⲉⲧ ⲯⲟⲟⲡ ⲭⲓⲛ ⲉⲛⲉⲩ· ⲡⲛⲟⲩⲧⲉ ⲡⲉⲭ̄ⲥ ⲓ̄ⲥ·
ⲛⲧⲟⲕ ⲡⲉⲧ ⲥⲕⲱⲡⲁⲍⲉ ⲛ ⲟⲩⲟⲛ ⲙⲓⲙ ⲉⲧ ⲣⲉⲗⲡⲓⲍⲉ ⲉ
ⲣⲟⲕ· ⲣⲙ ⲛⲉⲕⲁⲱⲣⲉⲁ | ⲙⲛ ⲛⲉⲕⲙⲛⲧⲛⲁ· ⲉⲕⲥⲟⲟⲩⲛ Fol. 4 *a* col. 2
ⲛ ⲧⲉⲭⲛⲏ ⲙⲓⲙ ⲙⲛ ⲉⲡⲉⲣⲓⲁ ⲙⲓⲙ ⲛⲧⲉ ⲡⲭⲁⲭⲉ ⲉⲧ
ϯ ⲟⲩⲃⲏⲛ ⲛ ⲟⲩⲇⲉⲓⲩ ⲙⲓⲙ·

ⲁⲧⲱ Ⲡⲙⲛⲥⲁ ⲧⲣⲉ ⲥⲭⲉ ⲛⲁⲓ ⲛⲥⲓ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲓⲱ-
ⲁⲛⲛⲏⲥ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ· ⲁⲩⲭⲓ ⲛ ⲟⲩⲇⲉⲓⲕ· ⲁⲩⲱⲡ
ⲣⲙⲟⲩ ⲛ ⲧⲉⲓ ⲉ ⲉⲩⲭⲱ ⲙⲙⲟⲥ· ⲭⲉ ⲁⲩ Ⲡⲉ ⲡ ⲕⲉ
ⲥⲙⲟⲩ· ⲛ ⲁⲩ ⲡⲉ ⲡ ⲕⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲙ ⲡⲯⲁⲭⲉ· ⲛ ⲁⲩ
ⲧⲉ ⲧⲕⲉ ⲉⲧⲭⲁⲣⲓⲥⲧⲓⲁ ⲉⲛⲛⲁⲑⲟⲙⲁⲍⲉ ⲙⲙⲟⲟⲩ ⲉⲭⲛ
ⲛⲉⲓ ⲇⲉⲓⲕ ⲉⲛⲛⲱⲩ ⲙⲙⲟⲩ· ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲛⲧⲟⲕ ⲙⲁⲧⲁⲁⲕ·
ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ ⲡⲉⲭ̄ⲥ·

Ⲧⲛ̄ϯ ⲉⲟⲟⲩ ⲛⲁⲕ ⲡⲭⲟⲉⲓⲥ ⲓ̄ⲥ ⲡⲉⲭ̄ⲥ | ⲡⲁⲓ ⲛⲧⲁⲩ- Fol. 4 *b* col. 1
ⲟⲩⲉⲛⲉⲩ ⲡⲉⲕⲣⲁⲛ ⲉ ⲃⲟⲗ ⲉⲓⲧⲙ̄ ⲡⲉⲓⲱⲧ· ϵ̄

Ⲧⲛ̄ϯ ⲉⲟⲟⲩ ⲛⲧⲉⲕⲥⲓⲙⲉⲓ ⲉ ⲣⲟⲩⲛ ⲉⲓⲧⲙ̄ ⲡⲣⲟ· ⲧⲛ̄ϯ
ⲉⲟⲟⲩ ⲛⲧⲉⲕⲁⲛⲁⲥⲧⲁⲥⲓⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲉ ⲃⲟⲗ ⲉⲛ ⲛⲉⲧ
ⲙⲟⲟⲩⲧ· ⲧⲁⲓ ⲛⲧⲁⲩⲧⲥⲁⲃⲱⲛ ⲉ ⲣⲟⲥ· ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧⲕ·
Ⲧⲛ̄ϯ ⲉⲟⲟⲩ ⲛⲁⲕ ⲧⲉ ⲣⲓⲛ· ⲧⲛ̄ϯ ⲉⲟⲟⲩ ⲛⲁⲕ ⲡⲉⲥ-

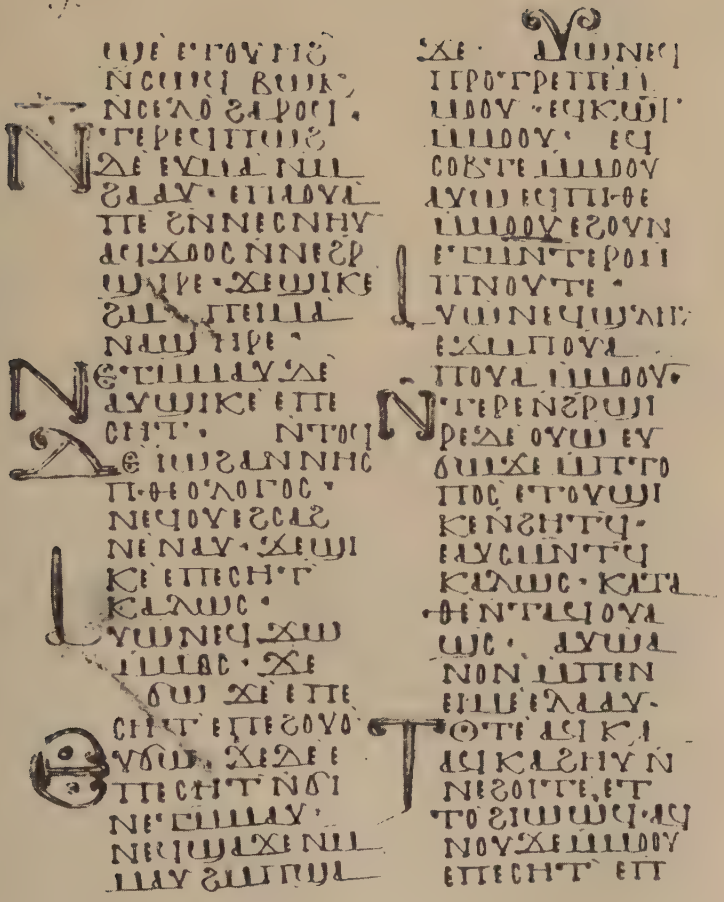
ροος· πλοτος· πεμιοτ· πωπε ⲙ̅ ⲙⲉ· παρὸ ετ
οτααϩ· ρⲃ̅ⲃⲉ· ταϣω· ⲧⲙⲛ̅ⲧⲛⲟⲥ· πε ⲛⲧⲁⲧⲭοος̀
ε ρος· ⲁⲉ ϣⲛⲣⲉ ⲛ̅ ρⲱⲙⲉ̀ ⲉⲧⲃⲏⲏⲧⲛ̅· ⲁⲉ ⲕⲁⲥ ⲉⲩⲉ-
Fol. 4 *b* col. 2 τοτⲭο ⲙ̅ ⲛ̅|ⲥⲉⲛⲟⲥ ⲛ̅ ⲡⲣⲱⲙⲉ·

ⲧⲛ̅ϯ Ⲥοοτ ⲛⲁⲕ ⲧⲙⲉ· ⲡⲙ̅ⲧⲟⲛ· ⲡⲉοοτ· ⲧⲥⲟⲙ
ⲧⲉⲛⲧⲟⲗⲏ· ⲧⲡⲁⲣⲣⲏⲥⲓⲁ̅· ⲧⲙⲛ̅ⲧⲣⲙ̅ⲣⲉ· ⲡⲉⲛ ⲙⲁ ⲙ̅
ⲡⲱⲧ·

Ⲛ̅τοκ̀ ϲⲁⲣ ⲡⲉ ⲡⲭⲟⲉⲓⲥ· ⲧⲛⲟⲩⲛⲉ̀ ⲛ̅ ⲧⲙⲛ̅ⲧ ⲁⲧ ⲙⲟⲩ·
ⲁⲧⲱ̅ ⲧⲡⲛⲟⲩ̀ ⲛ̅ ⲧⲙⲛ̅ⲧ ⲁⲧ ⲧⲁⲕⲟ· ⲁⲧⲱ̅ ⲡⲧⲁϩⲣⲟ ⲛ̅
ⲛⲁⲓⲱⲛ· Ⲉ ⲁⲧⲧⲁⲩ ⲉ ⲡⲉⲕⲣⲁⲛ̀ ⲉϩⲛ̅ ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲁⲉ
ⲕⲁⲥ̀ ⲁⲛⲟⲛ ⲣⲱⲱⲛ̅ ⲉⲡⲛⲁⲉⲧⲓⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲕ ⲣⲓⲧⲛ̅ ⲛⲁⲓ·

Ⲧⲛ̅ⲥⲟⲟⲩⲛ ϲⲁⲣ ⲛ̅ⲧⲉⲕⲙ̅ⲛ̅ⲧⲛⲟⲥ ⲛ ⲁⲧ ⲛⲁⲩ ⲉ ⲣⲟⲥ·
Fol. 5 *a* col. 1 ⲧⲁⲓ ⲉ | ⲧⲉ ⲛⲥ̅ⲟⲩ̅ⲟⲛ̅ⲍ̅ ⲉ ⲣⲟⲛ ⲁⲛ ⲧⲉⲛⲟⲩ· Ⲍⲟⲧⲁⲛ̀
ⲍ̅ ⲉⲕϣⲁⲛⲧⲃ̅ⲃⲟⲛ· ⲧⲟⲧⲉ̅ ⲧⲡⲛⲁⲛⲁⲩ̀ ⲉ ⲣⲟⲕ ⲣⲙ̅ ⲡⲥⲱⲙⲁ
ⲙⲁⲧⲁⲁϥ· ⲡⲁⲓ ⲛ̅ⲧⲁⲕⲁⲁϥ̀ ⲛ̅ ⲃ̅ⲣ̅ⲣⲉ̀ ⲣⲙ̅ ⲟⲩⲙⲛ̅ⲧⲁⲥ·
ⲁⲧⲱ̅ Ⲏ̅ ⲧⲉⲣⲉ ⲭⲡⲉϥ ⲡⲟⲉⲓⲕ· ⲁϥϣⲗⲏⲗ ⲉⲭⲙ̅ ⲡⲟⲩⲁ̅
ⲡⲟⲩⲁ̅ ⲛ̅ ⲛⲉⲥⲛⲏⲧ· ⲁⲉ ⲕⲁⲥ̀ ⲉⲧⲉⲙ̅ⲡϣⲁ̀ ⲛ̅ ⲧⲉⲭⲁⲣⲓⲥ
ⲙ̅ ⲡⲭⲟⲉⲓⲥ· Ⲍⲟⲗⲟⲓⲱⲥ ⲛ̅ⲧⲟϥ ⲣⲱⲱϥ· ⲡⲡⲉⲧⲟⲩⲁⲁⲃ·
ⲓⲱⲁⲛⲛⲏⲥ· ⲛ̅ ⲧⲉⲣⲉ ⲭⲭⲓⲫⲡⲉ ⲙ̅ ⲡⲟⲉⲓⲕ· Ⲉ ⲁϥⲭοος
ⲛ̅ ⲧⲉⲓ ⲣⲉ ⲛ̅ⲥⲓ ⲡⲑⲉⲟⲗⲟⲅⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ· ⲉϥⲭⲱ ⲙ̅ⲙⲟⲥ·
Fol. 5 *a* col. 2 ⲁⲉ ⲙⲁⲣⲉ ⲟⲩⲙⲉⲣⲓⲥ̀ ϣⲱⲡⲉ̀ ⲛⲁⲓ ⲣⲱ̅ | ⲛⲙ̅ ⲙⲛⲧⲛ̅ ⲣⲙ̅
ⲟⲩⲉⲓⲣⲏⲛⲏ· ⲱ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲧⲟⲦⲉ̀ ⲡⲉϩⲁϥ ⲛ̅ ⲃⲓⲣⲣⲟⲥ
ⲁⲉ ⲁⲓ̀ ⲙ̅ⲙⲁⲁⲕ ⲛ̅ ⲥⲟⲛ̀ ⲥⲛⲁⲩ· ⲉⲧⲉⲛ ⲣⲉⲛⲃⲓⲣ ⲛ̅ ⲧⲟⲟ-
ⲧⲟⲩ· ⲙ̅ⲛ̅ ⲣⲉⲛⲧⲱⲣⲉ· ⲛ̅ⲧⲉⲧⲛⲟⲩⲉⲣ̀ ⲧⲛⲧⲛ̅ ⲛ̅ⲥⲱⲓ·

ⲃⲓⲃⲢⲟⲥ (*sic*) ⲁⲉ̀ ⲙ̅ⲡ ⲉϥⲁⲙⲉⲗⲉⲓ̀ ⲉ ⲡⲧⲏⲣ̅ϥ̅· ⲁⲗⲗⲁ̀
ⲁϥⲉⲓⲣⲉ ⲛ̅ ⲛⲉ ⲛⲧⲁⲩⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ̅ⲙⲟϥ ⲛⲁϥ ⲉ ⲃⲟⲗ
ⲣⲓⲧⲟⲟⲧϥ̅ ⲛ̅ ⲡⲡⲉⲧⲟⲩⲁⲁⲃ ⲡⲑⲉⲟⲗⲟⲅⲟⲥ̀ ⲓⲱⲁⲛⲛⲏⲥ·
ⲡⲣⲙ̅ⲣⲁⲗ ⲛ̅ ⲡⲛⲟⲩⲧⲉ· Ⲏ̅ ⲧⲉⲣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲉ̀ ⲓⲱ-
ⲁⲛⲛⲏⲥ ⲉⲓ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲡⲉϥⲏ̀· ⲁϥⲙⲟⲃ̅ϣⲉ ⲛⲃⲱⲗ ⲛ̅
ⲧⲡⲩⲗⲏ ⲛ̅ ⲧⲡⲟⲗⲓⲥ· Ⲉ ⲁϥⲭοος̀ ⲉ ⲧⲣⲉ ⲡⲉⲣⲟⲩⲟ̅ ⲛ̅
Fol. 5 *b* col. 1 ⲡⲗⲏⲛ|ϣⲉ̀ ⲉⲧ ⲟⲧⲛ̀ⲍ̅ ⲛ̅ⲥⲱϥ· ⲃⲱⲕ ⲛ̅ⲥⲉⲗⲟ̅ ⲣⲁ ⲣⲟϥ·
ⲛ̅ Ⲏ̅ ⲧⲉⲣⲉ ⲭⲡⲱϥ ⲁⲉ̀ ⲉⲧⲙⲁ̀ ⲕⲁⲣⲁⲁⲧ· ⲉ ⲡⲁⲟⲩⲁ̀ ⲡⲉ̀
ⲣⲙ̅ ⲛⲉⲥⲛⲏⲧ ⲁϥⲭοος ⲛ̅ ⲛⲉⲣⲣ̅ϣⲓⲣⲉ· ⲁⲉ ϣⲓⲕⲉ ⲣⲙ̅ ⲡⲉⲓ
ⲙⲁ̀ ⲛⲁϣⲛⲣⲉ· Ⲛⲉⲧ ⲙ̅ⲙⲁⲩ ⲁⲉ̀ ⲁⲧϣⲓⲕⲉ̀ ⲉ ⲡⲉⲥⲛⲧ̅·



THE DEATH OF ST. JOHN THE EVANGELIST

(BRIT. MUS. MS. ORIENTAL No. 6782. Fol. 5*b*).

ⲡⲧⲟⲩ ⲁⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲑⲉⲟⲗⲟⲅⲟⲥ· ⲛⲉⲩⲟⲧⲉⲣⲥⲁⲣⲝⲉ
ⲛⲁⲩ· ⲭⲉ ⲱⲓⲕⲉ ⲉ ⲡⲉⲥⲏⲧ ⲕⲁⲗⲱⲥ· ⲁⲩⲱ ⲛⲉⲩⲭⲱ
ⲙ̅ⲙⲟⲥ· ⲭⲉ ⲥⲱⲭⲉ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲉⲣⲟⲩⲟ· Ⲉⲧⲥⲱⲭⲉ
ⲁⲉ ⲉ ⲡⲉⲥⲏⲧ ⲛ̅ⲥⲓ ⲛⲉⲧ ⲙ̅ⲙⲁⲩ· ⲛⲉⲩⲱⲁⲭⲉ ⲛ̅ⲙ̅ⲙⲁⲩ
ⲭⲙ̅ ⲡⲱⲁ|ⲭⲉ· ⲁⲩⲱ̅ ⲛⲉⲩⲡⲣⲟⲧⲣⲉⲡⲉ ⲙ̅ⲙⲟⲟⲩ· ⲉⲩⲕⲱⲧ Fol. 5 *b* col. 2
ⲙ̅ⲙⲟⲟⲩ· ⲉⲩⲥⲟⲃⲧⲉ ⲙ̅ⲙⲟⲟⲩ ⲁⲧⲱ̅ ⲉⲩⲡⲓⲟⲉ ⲙ̅ⲙⲟⲟⲩ ⲉ
ⲭⲟⲩⲛ ⲉ ⲧⲙ̅ⲡⲧⲉⲣⲟ ⲛ̅ ⲡⲛⲟⲩⲧⲉ·

Ⲁⲩⲱ̅ ⲛⲉⲩⲱⲗⲛⲗ ⲉⲭⲙ̅ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙ̅ⲙⲟⲟⲩ· Ⲏ
ⲧⲉⲣⲉ ⲛ̅ⲣⲣ̅ⲱⲓⲣⲉ ⲁⲉ ⲟⲩⲱ ⲉⲩⲥⲱⲭⲉ· ⲛ̅ ⲡⲧⲟⲡⲟⲥ ⲉⲧⲟⲩ-
ⲱⲓⲕⲉ ⲛ̅ ⲭⲛⲧⲟ· ⲉ ⲁⲩⲥⲙⲛ̅ⲧⲟ ⲕⲁⲗⲱⲥ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁⲩ-
ⲟⲧⲁⲱⲥ̅· ⲁⲩⲱ̅ ⲁⲙⲟⲛ ⲙ̅ⲡ ⲉⲡⲉⲓⲙⲉ ⲉ ⲗⲁⲁⲩ· Ⲧⲟⲧⲉ
ⲁⲩⲕⲁⲁⲩ ⲕⲁ ⲭⲛⲧ ⲛ̅ ⲛⲉⲣⲟⲓⲧⲉ ⲉⲧⲧⲟ ⲭⲓⲱⲟⲩ· ⲁⲩⲛⲟⲩⲱⲉ
ⲙ̅ⲙⲟⲟⲩ ⲉ ⲡⲉⲥⲏⲧ ⲉⲡ | ⲧⲟⲡⲟⲥ ⲛ̅ⲧⲁⲩⲥⲱⲭⲉ ⲙ̅ⲙⲟⲩ Fol. 6 *a* col. 1
ⲉ ⲡⲉⲥⲏⲧ ⲙ̅ ⲡⲉⲥⲙⲟⲧ· ⲛ̅ ⲟⲩⲙⲁ̅ ⲉⲩⲡⲟⲣⲡ̅ⲥ̅· Ⲏⲧⲟⲩ ⲁⲉ
ⲉⲡⲉⲩⲁⲣⲉ ⲣⲁⲧⲩ̅· ⲉⲣⲉ ⲟⲩⲥⲧⲙⲏ ⲛ̅ⲣⲃⲟⲟⲥ ⲭⲓⲱⲟⲩ·
ⲙⲁⲣⲁⲁⲥ· ⲉⲥⲭⲓ ⲧⲟⲧⲉ ⲉ ⲡⲥⲁ ⲥⲛⲁⲩ· Ⲁⲩⲱ̅ ⲁⲩⲡⲱⲣⲡ̅ⲥ̅
ⲛ̅ ⲛⲉⲩⲥⲓⲝ ⲉ ⲃⲟⲗ ⲁⲩⲱⲗⲛⲗ ⲛ̅ ⲧⲉⲓ ⲉ· ⲉⲩⲭⲱ ⲙ̅ⲙⲟⲥ· ⲭⲉ

Ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲛⲧⲁⲩⲥⲱⲧⲙ̅ ⲙ̅ⲙⲟⲓ ⲛⲁⲩ· ⲉⲧⲙ̅ⲡⲁⲡⲟ-
ⲥⲧⲟⲗⲟⲥ ⲛ̅ ⲛ̅ⲣⲉⲑⲛⲟⲥ· ⲉ ⲁⲛⲧⲛ̅ⲛⲟⲟⲩⲧ ⲉ ⲃⲟⲗ ⲉ ⲧⲟⲓⲕⲟⲩ-
ⲙⲉⲛⲏ· Ⲡⲉ ⲛⲧⲁⲩⲟⲩⲱ̅ⲛⲥ̅ ⲉ ⲃⲟⲗ ⲛ̅ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙ̅ⲡ
ⲛⲉⲩⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲡⲉ|ⲧⲉ ⲙ̅ ⲡⲉⲩⲥⲱ ⲉⲡⲉⲣ· ⲉⲩⲣ̅ ⲡⲉⲧ Fol. 6 *a* col. 2
ⲛⲁⲛⲟⲩⲩ· ⲭⲙ̅ ⲧⲕⲁⲧⲁⲃⲟⲗⲏ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· ⲉⲩⲧⲟⲩⲭⲟ
ⲛ̅ ⲟⲩⲟⲛ ⲙⲓⲙ· ⲉⲧⲉ ⲙⲡ̅ ⲥⲟⲙ ⲙ̅ⲙⲟⲟⲩ· Ⲡⲉ ⲛⲧⲁⲩ
ⲧⲣⲉ ⲧⲥⲟⲩⲱⲛⲩ̅· ⲉ ⲃⲟⲗ ⲣⲓⲧⲛ̅ ⲣⲱⲙⲉ ⲙⲓⲙ ⲛ̅ ⲗⲟⲩⲓⲕⲟⲛ ⲙⲡ̅
ⲍⲱⲟⲛ ⲙⲓⲙ· ⲉⲧⲁⲓⲁⲕⲟⲛⲉⲓ ⲙ̅ⲙⲟⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓⲧⲛ̅ ⲧⲉⲩ-
ⲡⲣⲟⲛⲟⲓⲁ· Ⲡⲉ ⲛⲧⲁⲩ ⲧⲣⲉ ⲧⲉⲛⲯⲩⲭⲏ ⲣ̅ ⲣⲙⲉⲣⲟⲥ· ⲉ
ⲁⲩⲧⲣⲉ ⲥⲣⲟⲕ· ⲉⲥⲟ̅ ⲛ̅ ⲭⲁⲉⲓⲉ· ⲁⲩⲱ̅ ⲛⲁⲥⲣⲓⲟⲥ· Ⲡⲉ
ⲛⲧⲁⲩⲧⲁⲁⲥ ⲛⲁⲩ ⲙ̅ⲙⲁⲓⲛ ⲙ̅ⲙⲟⲩ ⲉ ⲥⲱⲃⲉ ⲛ̅ ⲛⲉⲩⲭⲁⲭⲉ·
ⲡⲉ ⲛⲦⲁⲩⲥⲟⲗⲡ̅ⲥ̅ ⲛⲁⲩ ⲉⲥⲙⲟⲟⲩⲧ· ⲉ ⲁⲩⲣ̅|ⲙⲟⲙⲟⲥ ⲛⲁⲥ Fol. 6 *b* col. 1
ⲉⲥⲟ̅ⲙⲥ̅ ⲣⲙ̅ ⲡⲱⲓⲕ ⲛ̅ ⲧⲁⲙⲟⲙⲓⲁ· Ⲡⲉ ⲛⲧⲁⲩ ⲧⲣⲉ ⲥⲭⲣⲟ
ⲉ ⲛⲉⲥⲭⲁⲭⲉ ⲣⲙ̅ ⲡⲧⲣⲉ ⲥⲡⲱⲧ ⲉ ⲣⲁⲧⲩ̅· Ⲡⲉ ⲛⲧⲁⲩ ☩ ⲛⲁⲥ
ⲛ̅ ⲧⲉⲩⲥⲓⲝ· ⲁⲧⲱ̅ ⲁⲩⲧⲟⲧⲭⲟⲥ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲁⲙⲛ̅ⲧⲉ· Ⲛⲉⲧ
ⲙ̅ⲡ ⲉⲕⲁⲁⲥ ⲉ ⲡⲟⲗⲓⲧⲉⲩⲉ ⲣⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ· Ⲡⲉ ⲛⲧⲁⲩⲧ-
ⲥⲁⲃⲉ ⲉⲓⲁⲁⲧⲥ̅ ⲉ ⲃⲟⲗ ⲉ ⲛⲉⲥⲭⲁⲭⲉ· Ⲡⲉ ⲛⲧⲁⲩ ⲧⲣⲉ

пеҷсоотн̀ р̄ отоеим ҷн̄ мд̄ ниі· Пшнре н̄
пноутє· псштнр· пхоеіс· ттаҳіс̀ н̄ нет ҷн̄
Fol. 6b col. 2 панр· Прєҷрарєҷ̀ є нет ҷіхн̄ пкаҷ· | тє харіс·
атш̄ прашѐ н̄ нете ноуҷ пе· Шоп є рок н̄
теҷтухн н̄ їшаннис· пете пюк пе· таї н̄та-
каас̀ нн̄пша̀ є тре ксотш̄нс̄· Н̄ток car̀ пе
нтакарєҷ̀ є рої ша тенот м̄п ептолн̄ ҷолюс
м̄н̄ сріме·

Акотонрк̄ наї є вол· н̄ тере іотшш є хі срімѐ
ҷн̄ талнтвр̄ре· Атш̄ акхоос наї· же їшаннис·
фер хріа̀ м̄нок· Акр̄ шорп̄· акоікономеі н̄
Fol. 7a col. 1 па сшма̀ н̄ отеш̄ п̄шонѐ | н̄сшматікон· Н̄ток
ıa пе нтакфроп наї н̄ ҷар н̄ сор· н̄ тере іотшш̀
є хі сріме· Ппісшс акшахе Нн̄наї н̄хп̄ шоите
н̄ пероот ҷіхн̄ θалласса· же Шраннис̀ ене н̄ток
пете пшї ан пе· ненало̀ ҷарок пе· нт̄ хі сріме·
атш̄ нт̄ р̄ вл̄лѐ є пекваλ снат· нт̄ сш̄ екр̄ ҷнве·
ектшвҷ̄ м̄нοі· Пе нтаҷотшн н̄ па ҷнт̀ ҷн̄ талеҷ
шоите н̄ роппе· акхариҳе наї н̄ ҷен ке вал·
Fol. 7a col. 2 н̄сеотонҷ̄ є вол ан· Пе нтаҷ тре | псшшт̄· н̄
пеіш̄рҷ̄ н̄ нерюмѐ шопе̄ наї н̄вотє· Пе нтаҷ
наҷнт̄ є вол ҷн̄ нефантасіа̀ н̄ прос отоеим· є
ачрарєҷ є рої є пюпҷ̄ ет нни є вол· Пе нтаҷ-
аат̀ н̄ шнно̀ є тнаміа̀ евоот· таї ет шооп
ҷн̄ тсарҳ̄ є ачтраотє̀ є вол н̄ пнот̀ ет саше·
пе нТаҷ наҷнет̀ є пнот м̄неҷ снат· ете тєє-
ренна̀ н̄ сате те· є антаҷої є рат̀ еіотаав· Пе
нтаҷтшн є рωҷ н̄ пшонѐ евнп н та ψтχн·
Fol. 7b col. 1 атш̄ | акшошт̀ є вол н̄ тепраҳіс̀ евнп· н̄ прωв
ıв ет отонҷ̄ є вол· наї ешатааҷ ҷн̄ псшма· Пе
нт ачнаҷнет· атш̄ ачпотхѐ є вол н̄ ҷнт· н̄
пет штортр̄ м̄нοї· Пе нтаҷсовтѐ н̄ та синвюк
ша роҷ есотаав· Пе нтаҷка̄ на нєєтѐ етшооп
є ҷотн є роҷ н ат тωлн̄· Пе нтаҷхариҳе наї н̄

тєqпістіс̀ єи с̄пиѡ аи · Пє итач тре на ммєтє · мп̄ на ѡоѯпѐ ѡѡпѐ єтр̄ ро тō | є роуѝ є роч · Fol. 7 *b* col.

Пет ✝ ӣ пота̀ пота̀ · ката пєqрвнтє · Пє итачкѡ̄ ѯраї рӣ та ѱухн̄ · є тн̄ ка лаат наї · нсавл̄лак маѳаак̀ пхоєіс · От̀ сар пе ✝пар̀ є роч єуѯѡтп̄ · єутв̄внт єроро̀ є рок · Тєпот ѧє̀ аіѯє̀ є рок · атѡ̄ аїхѡк є вол н̄ тоікономіа̀ н̄т актанроут̀ є рос · Лат̀ отн̀ нн̄пща̀ є тре к✝ єѡтоп наї рӣ тєкапапатєсіс̀ єт отааѣ · нт̄ Харіѕе наї н̄ тмн̄ттєліос̀ єт н̄ рнтк̄ · єте тмн̄т | ат ноѣ̀ те · мп̄ поухаї и ат ѡаѯѐ є роч · атѡ̄ Fol. 8 *a* col. 1 и ат ретрѡтч̄ · атѡ̄ и ат тароч · ειπητ̀ ѡа рок па хоєіс̀ їс пеχс̄ · маречрок̀ н̄ѕі пкѡр̄т̄ · н̄тє пкаѥ̀ анахѡрєі нач · н̄тє пєхаѡс̀ р̄ сѡѣ · н̄тє тєрро̀ н̄ сатє̀ ѡѡпѐ и ат сом · н̄тє тєрєппа̀ ѡѡпе · атѡ̄ н̄сеотарот н̄сѡї н̄ѕі пассєлос єт отааѣ · н̄тє н̄ даїмоніон̀ р̄ рот̀е ·

Н̄сеотѡѡч̄ н̄ѕі пархѡн · н̄тє н̄атнаіс и пкаѥ̀ анахѡрєі нат̀ | н̄сєрє̀ є пєснт Н̄тє Fol. 8 *a* col. 2 н̄топос̀ єт рі отнам аре ратот · Паре пагаѣолос ѯі ѡіпѐ · н̄сєсѡѣ̀ н̄са псатанас · маРе пєqсѡнт̄ ѡѡпе · н̄тє тєqманіа̀ рок н̄нос · Паре пєqтаїо ѯі ѡіпе · н̄тє тєqорсн̀ отѡѡч̄ · маротсєк̀ нєqѡнре є пєснт н̄сєпєрк̄ тєтноупе тнрс̄ ·

Ша̀ наї н̄тєzоусіа̀ є тра моощє · атѡ̄ и тахєк̀ та рн̄ є вол ахӣ рісе рі ѡторт̄р̄ · ειπητ ѡа рок па хоєіс хе кас̀ єіехі н̄ нагаѳоп̀ н̄ не и|тагѡнz̄ · рн̄ отоп · Fol. 8 *b* col. 1

Наї ѧє̀ и тере ухоот · н̄ѕі їѡаннис пѳєолоуос · єуѕѡщт̄ єппа̀ н̄ ща̀ єч✝ єоот и пноутє · Є ауперѡ̄ нєqѕіх он̀ є вол ауѡлнл · єухѡ н̄нос · хе Нток̀ кѡоп нн̄наї · па хоєіс їс пеχс̄ · Лтѡ̄ н̄тєунот ауроѕч̄ є песнт̀ є пѡік н̄т ауѡактч̄ · пна̀ єте нєqроіте порѡ̄ и рнтч̄ ·

ⲁⲧⲱ ⲛ̄ ⲧⲉⲣⲉ ⲫⲭⲟⲟⲥ ⲛⲁⲩ ⲉ ⲫⲣⲏⲛⲏ ⲁⲧⲱ ⲧⲉϫⲁⲣⲓⲥ·
Fol. 8b col. 2 ⲁⲩⲕⲁ ⲛⲉⲥⲛⲏⲧ ⲉ ⲃⲟⲗ· ⲁⲧⲃⲱⲕ | Ⲁⲧⲉⲓ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲉⲩⲣⲁⲥⲧⲉ ·ⲛ̄ⲧⲟⲩ ⲙⲉⲛ ⲙ̄ⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟⲩ· ⲁⲗⲗⲁ
ⲁⲩⲣⲉ ⲉ ⲡⲉⲩⲥⲁⲛⲁⲗⲓⲟⲛ· ⲙ̄ⲙ̄ ⲟⲩⲕⲁⲣ ⲛ̄ ⲃ̄ⲣ̄ⲣⲉ ⲣⲁⲓ
ⲣⲙ̄ ⲡⲙⲁ ⲛ̄ⲧⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲣⲟⲩ· Ⲁⲧⲣ̄ ⲡⲓⲉⲉⲧⲉ
ⲗⲟⲓⲡⲟⲛ ⲙ̄ ⲡⲱⲁϩⲉ· ⲛ̄ⲧⲁ ⲡϫⲟⲉⲓⲥ ϫⲟⲟⲩ ⲙ̄ ⲡⲉⲧⲣⲟⲥ
ϫⲉ ⲉⲓⲱⲁⲛⲟⲧⲱⲱⲩ ⲉ ⲧⲣⲉ ⲫⲥ̄ⲱ̄ ⲱⲁⲛ ⲫⲉⲓ· ⲛ̄ⲧⲕ̄ ⲙⲙⲁ
ⲛ̄ⲧⲟⲕ ⲟⲩⲁⲣⲕ̄ ⲛ̄ⲥⲱⲓ· Ⲁⲧⲱ ⲁⲧⲫ ⲉⲟⲟⲩ ⲙ̄ ⲡϫⲟⲉⲓⲥ
ⲓ̄ⲥ̄ ⲡⲉϫ̄ⲥ̄· ⲉϫⲙ̄ ⲧⲉⲱⲡⲛⲣⲉ ⲛ̄ⲧⲁⲥⲱⲱⲡⲉ ⲙ̄ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
Fol. 9a col. 1 ⲓⲉ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲧⲱ ⲛ ⲉⲩⲁⲅⲅⲉⲗⲓⲥⲧⲏⲥ· ⲁⲧⲱ̄ | ⲑⲉⲟ-
ⲗⲟⲅⲟⲥ· ⲁⲧⲱ̄ ⲡⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲣⲁⲥⲓⲟⲥ
ⲓⲱⲁⲛⲛⲏⲥ· ⲡⲙⲉⲣⲓⲧ ⲙ̄ ⲡⲉϫ̄ⲥ̄ ⲓ̄ⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ· ⲁⲧⲱ
ⲡⲉⲛⲛⲟⲩⲧⲉ· ⲁⲧⲱ ⲡⲉⲛⲥⲱⲧⲏⲣ· Ⲡⲁⲓ ⲉⲣⲉ ⲉⲟⲟⲩ ⲙⲙⲁ
ⲡⲣⲉⲡⲉⲓ ⲙ̄ ⲡⲉⲓⲱⲧ ⲛ̄ⲙⲙⲁⲩ· ⲙ̄ⲙ̄ ⲡⲉⲡⲛ̄ⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄
ⲣⲉⲭⲧⲁⲣⲭⲟ ⲙ̄ ⲡⲧⲏⲣⲟ̄· ⲁⲧⲱ̄ ⲛ̄ ⲣⲟⲙⲟⲟⲩⲥⲓⲟⲛ· ⲧⲉⲛⲟⲩ·
ⲁⲧⲱ̄ ⲛ̄ ⲟⲩⲃⲉⲓⲱ ⲙⲙⲁ· ⲱⲁ ⲛⲁⲓⲱⲛ ⲧⲏⲣⲟⲩ ⲛ̄ ⲛⲁⲓⲱⲛ
ⲁⲁⲙⲏⲛ :—

EPIPHANIUS, BISHOP OF CYPRUS

(BRIT. MUS. MS. ORIENTAL No. 6782. Fol. 28*a*).

THE MYSTERIES OF SAINT JOHN AND THE HOLY VIRGIN

(Brit. Mus. MS. Oriental, No. 7026)

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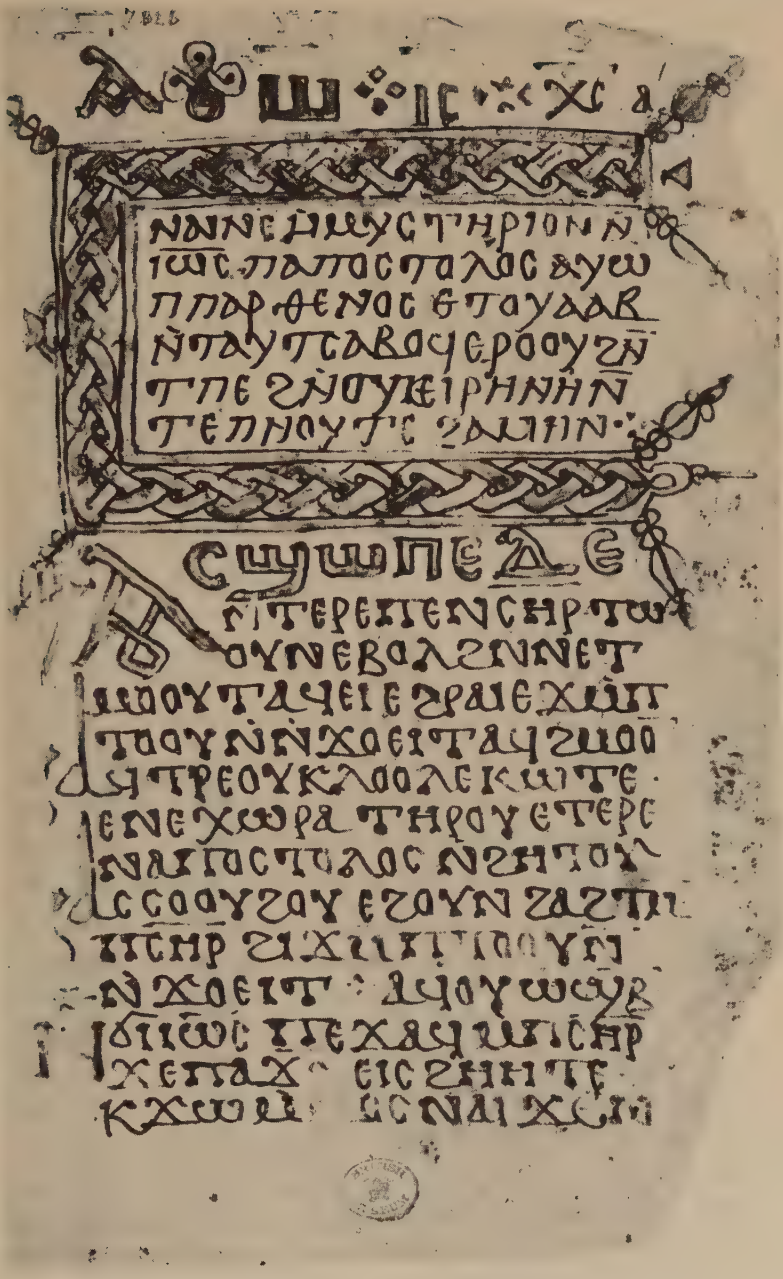
ⲛⲁⲓ ⲛⲉ ⲡ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ ⲓ̅ⲥ̅ ⲡⲁⲡⲟ- Fol. 1 *a*
ⲥⲧⲟⲗⲟⲥ ⲁⲩⲱ ⲙⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲟⲩⲗⲁⲃ Ⲁ
ⲛⲧⲁⲩⲥⲁⲃⲟϥ ⲉ ⲣⲟⲟⲩ ⲉⲛ̅ ⲧⲙⲉ ⲉⲛ̅
ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲙⲛⲟⲩⲧⲉ ⲉⲗⲗⲏⲛ ⁘

ⲁⲥⲱⲙⲡⲉ ⲇⲉ ⲛ ⲧⲉⲣⲉ ⲡⲉⲛⲥ̅ⲏ̅ ⲧⲱⲟⲩⲛ ⲉ ϩⲟⲗ
ⲉⲛ ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲁⲩⲉⲓ ⲉ ⲣⲁⲓ ⲉϫⲙ̅ ⲡⲧⲟⲟⲩ ⲛ̅ ⲛ̅ϫⲟⲉⲓⲧ
ⲁⲩⲣⲙⲟⲟⲩ ⲁⲩⲧⲣⲉ ⲟⲩⲕⲗⲟⲟⲗⲉ ⲕⲱⲧⲉ ⲉ ⲛⲉϫⲱⲣⲁ ⲧⲛ-
ⲣⲟⲩ ⲉⲧ ⲉⲣⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲛ̅ ⲉⲛⲧⲟⲩ · ⲁⲥⲥⲟⲟⲩⲣⲟⲩ ⲉ
ⲣⲟⲩⲛ ⲉⲁⲣⲧⲙ̅ ⲡⲥⲛⲏ̅ ⲉⲓϫⲙ̅ ⲡⲧⲟⲟⲩ ⲛ̅ ⲛ̅ϫⲟⲉⲓⲧ ⁘ ⲁⲩ-
ⲟⲩⲱϣⲃ̅ ⲛ̅ⲥⲓ ⲓ̅ⲱ̅ⲥ̅ ⲡⲉϫⲁⲩ ⲙ̅ ⲡⲥⲛⲏ̅ ϫⲉ ⲡⲁ ϫⲥ̅ · ⲉⲓⲥ
ⲉⲛⲏⲛⲧⲉ ⲕⲁⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲓ ϫⲉ ⲛ̅ⲧⲛ̅ⲏ̅ ⲟⲩⲙ̅ⲉⲣⲓⲧ ⲛⲁⲓ ⲁⲧⲱ Fol. 1 *b*
ⲁⲕⲥⲛ̅ ϫⲁⲣⲓⲥ ⲛ̅ ⲛⲁⲣⲣⲁⲓ ⁘ ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ϫⲥ̅ ⲉⲓⲟⲩⲱϣⲃ̅ · Ⲃ
ⲉ ⲧⲣⲉ ⲕⲁⲓⲧ ⲉ ⲙ̅ ⲡⲛⲧⲉ ⲛⲓ̅ⲙ̅ ⲧⲁⲗⲗⲟⲓ ⲉ ⲣⲱⲃ̅ ⲙⲙⲁ ⲛ̅ⲧⲁ-
ⲉⲓⲙⲉ ⲉ ⲣⲟⲟⲩ · ⲁⲩⲟⲩⲱϣⲃ̅ ⲛ̅ⲥⲓ ⲡⲥⲛⲏ̅ · ⲡⲉϫⲁⲩ ⲛⲁⲩ
ϫⲉ ⲓⲱⲥ ⲁⲕⲁⲛⲟⲩⲓ ⲫ̅ⲙ̅ ⲟⲩⲥⲟⲟⲩⲧⲙ̅ · ⲁⲛⲟⲕ ⲣⲱ ⲛ̅ ϯⲛⲁⲣⲙ̅
ⲗⲁⲁⲩ ⲉ ⲣⲟⲕ ⲁⲛ · ⲧⲱⲟⲩⲛ ⲛⲧⲙ̅ⲡⲛⲩⲗⲏⲗ ⲉ ⲣⲁⲓ ⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲩ ⲩⲛⲁⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲛ ⁘—ⲧⲟⲧⲉ ⲁⲩ-
ⲧⲱⲟⲩⲛ ⲛ̅ⲥⲓ ⲡⲥⲛⲏ̅ ⲙ̅ⲙ̅ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲩϫⲱ ⲛ̅ ϯⲛⲟⲩ
ⲙ̅ ⲡⲣⲟⲥⲉⲩⲭⲏ ⲉⲧ ⲥⲙⲁⲙⲁⲁⲩ · ⲛ̅ ⲧⲉⲣⲉ ⲩϯ ⲁⲉ ⲙ̅ ⲡⲣⲁ-
ⲙⲏⲛⲓ ⲁ ⲙⲙⲛⲧⲉ ⲕⲓⲙ ⲉ ⲡⲉⲓ ⲥⲁ ⲙⲙ̅ ⲡⲁⲓ · ⲁⲧⲟⲧⲱⲛ
ⲛⲥⲁ ⲛⲉⲧⲉⲣⲛⲧ ⲱⲁ ⲧⲙⲉⲩ ⲥⲁⲱϥⲉ ⲙ̅ ⲡⲉ · ⲉⲓⲥ ⲟⲩⲛⲟⲩ
ⲛϫⲉⲓⲣⲟⲧⲟⲛⲓⲁ ⲁⲩⲉⲓ ⲉ ϩⲟⲗ ⲉⲛ̅ ⲧⲡⲉ ⲁ ⲡⲙⲁ ⲧⲏⲣϥ̅ ⲣ

ⲟⲩⲟⲉⲓⲙ· ⲁⲩⲱ ⲛⲉⲣⲉ ⲡⲉⲭⲥⲱⲙⲁ ⲧⲏⲣⲟ ⲙⲉϩ ⲛ ⲃⲁⲗ |
Fol. 2a ⲉϥⲛⲏⲧ ⲉ ⲃⲣⲏⲉ ⲛ ⲟⲩⲟⲉⲓⲙ ⲉ ⲃⲟⲗ·
ⲡ

Ⲧⲟⲧⲉ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲁⲧⲣ̄ ⲑⲉ ⲛ ⲛⲉⲧ ⲙⲟⲟⲩⲧ· ⲁⲩⲣⲉ
ⲉ ⲣⲣⲁⲓ ⲉϫⲙ̄ ⲡⲕⲁϩ· ⲣⲁ ⲑⲟⲧⲉ· ⲁ ⲡⲥⲏⲣ ⲁⲙⲁⲣⲧⲉ
ⲛ ⲧⲉⲧⲥⲓϫ ⲁϥⲧⲟⲩⲛⲟⲥⲟⲩ ⲁϥϥⲓ ⲛ ⲑⲟⲧⲉ ⲛ ⲥⲁ ⲃⲟⲗ
ⲙⲙⲟⲟⲩ ⲁ ⲡⲉⲧⲣⲏⲧ ⲥⲙⲛ̄ⲧϥ̄ ⲉ ⲣⲟⲟⲩ·⁝—ⲁϥⲟⲩⲱϣϧ̄ ⲛⲥⲓ
ⲓⲱⲥ ϫⲉ ⲡⲁ ⲭⲥ̄ ⲙⲁⲧⲁⲗⲗⲟⲓ ⲉ ⲡⲧⲱϣ ⲙ̄ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ
ⲉⲧⲟ ⲛⲣ̄ⲟⲧⲉ ⲉⲙⲁⲧⲉ· ⲁϥⲟⲩⲱϣϧ̄ ⲛⲥⲓ ⲡⲥⲏⲣ ⲡⲉϫⲁϥ ⲛ
ⲓⲱⲥ· ϫⲉ ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲓ ⲛⲧⲁⲧⲁⲗⲗⲟⲕ ⲉ ⲣⲱⲃ ⲙⲙⲁ·
ⲕⲛⲁⲩ ⲉ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ· ⲉⲣⲉ ⲛⲱⲁϫⲉ ⲙ̄ ⲡⲉⲓⲱⲧ ⲣⲏⲡ
ⲛ ⲣⲏⲧⲥ̄ ϫⲓⲙ ⲧⲉⲧⲁⲣⲭⲏ ⲱⲁ ⲡⲉⲧϫⲱⲕ ⲉ ⲃⲟⲗ· ⲉⲓⲥ
ⲣⲏⲛⲧⲉ ⲁⲓ ⲧⲣⲉ ⲭⲉⲓ ⲱⲁ ⲣⲟⲕ ϫⲉ ⲕⲁⲥ ⲉⲩⲉⲧⲁⲗⲗⲟⲕ ⲉ ⲣⲱⲃ
ⲙⲙⲁ ⲱ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲓⲱⲥ· ⲁⲧⲱ ⲁ ⲡⲥⲏⲣ ⲕⲟⲧⲥ̄ ⲉ ⲡⲉϫⲉⲓ-
ⲣⲟⲧⲃⲉⲓⲙ ⲡⲉϫⲁϥ ⲛⲁϥ ϫⲉ ⲉⲓϫⲉ ⲣⲟⲕ ϫⲓ ⲙ̄ ⲡⲁ ⲙⲉⲣⲓⲧ
Fol. 2b ⲓⲱⲥ ⲉ ⲙ̄ ⲡⲛⲧⲉ· ⲛⲧ̄ ⲧⲁⲗⲟϥ ⲉ ⲣⲱⲃ | ⲙⲙⲁ ⲉⲧ ⲥ̄ⲙⲟⲩⲛⲉ
ⲛ ⲥⲱⲟⲩ· ⲛ ⲧⲉⲧⲛⲟⲩ ϫⲉ ⲁ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲧⲁⲗⲟ ⲛ ⲓⲱⲥ
ⲉϫⲛ̄ ⲡⲥ̄ⲧⲛ̄ⲥ̄ ⲛ ⲟⲩⲟⲉⲓⲙ ⲁϥϫⲓⲧⲥ̄ ⲉⲙ̄ ⲡⲛⲧⲉ· ⲁϥⲡⲱⲣ
ⲉ ⲧⲙⲟⲣⲡ̄ ⲙ̄ ⲡⲧⲗⲏ· ⲁ ⲛⲉⲙⲛⲟⲩⲧ ⲁⲛⲟⲩⲱⲛ ⲛⲁϥ ⲉⲣ̄
ⲟⲩⲥⲟⲟⲩⲧⲛ̄ ⲙ̄ⲙ̄ ⲣⲟⲧⲉ· ⲁⲛⲟⲕ ϫⲉ ⲓⲱⲥ ⲁⲓⲛⲁⲩ ⲉ ⲣⲉⲛⲛⲟⲥ
ⲙ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲣ̄ ⲧⲙⲟⲣⲡ̄ ⲙ̄ ⲡⲉ· ⲁⲓⲛⲁⲩ ⲉ ⲙⲛ̄ⲧ-
ⲥⲛⲟⲟⲩⲥ ⲛⲣⲱⲙⲉ ⲉⲧⲣⲙⲛⲟⲟⲩⲥ ⲉⲣⲓ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ̄ⲑⲟⲣⲟⲛⲟⲥ
ⲙ̄ ⲡⲣⲟⲩⲛ ⲛ ⲧⲛⲟⲩ ⲙ̄ ⲡⲧⲗⲏ ⲉⲣ̄ ⲟⲩⲛⲟⲩ ⲛ ⲉⲟⲟⲩ ⲙⲛ̄
ⲟⲩⲥⲧⲱⲧ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ϫⲉ π[ⲁ] ⲭⲥ̄ ⲙⲙⲁ ⲙⲉ
ⲛⲁⲓ ⲉⲧ ⲣⲙⲟⲟⲩ ⲉⲣ̄ ⲟⲩⲛⲟⲩ ⲛ ⲉⲡⲓⲧⲏⲙⲓⲉⲓ· ⲡⲉϫⲉ ⲡⲉ-
ϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲛⲁⲓ ϫⲉ ⲕⲛⲁⲩ ⲉ ⲡⲉⲓ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ
ⲣⲱⲙⲉ ⲛⲁⲓ ⲙⲉ ⲙⲛ̄ⲧⲥⲛⲟⲟⲩⲥ ⲛ ⲁⲣⲭⲱⲛ ⲛ ⲛⲓⲁⲓⲱⲛ
ⲙ̄ ⲡⲟⲩⲟⲉⲓⲙ ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲁⲣⲭⲉⲓ ⲉϫⲛ̄ ⲧⲉϥⲣⲟⲙⲡⲉ
Fol. 3a ⲉ ⲡⲥⲟⲩ ⲁⲗⲗⲁ | ⲙⲓϫⲁⲏⲗ ⲡⲉⲧ ⲧⲱⲩ ⲙ̄ⲙⲟⲟⲩ ϫⲉ ⲕⲁⲥ
ⲉ ⲣⲉ ⲡⲕⲁϩ ϯⲟⲩⲱ ⲙ̄ ⲡⲉϥⲕⲁⲣⲡⲟⲥ· Ⲉⲡⲉⲓ ⲁⲛ ⲟⲩⲛ̄ ⲟⲩ-
ⲣⲟⲙⲡⲉ ⲉ ⲱⲁⲣⲉ ⲡⲣⲉϣⲱⲟⲩⲛ ⲱⲟⲩⲡⲉ ⲡⲁⲣⲁ ⲟⲩⲟⲛ· ⲁⲩⲟ-
ⲱⲟⲩϧ̄ ⲛⲥⲓ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲉⲓⲥ ⲣⲏⲛⲧⲉ
ⲁⲓⲧⲁⲗⲗⲟⲕ ⲉ ⲡⲉ ⲛⲧⲁⲕⲧⲁⲗⲗⲟⲓ (*sic*) ⲉ ⲣⲟϥ· Ⲗⲓⲟⲩⲱϣϧ̄
ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ϫⲉ ⲡⲁ ⲭⲥ̄ ⲟⲩⲛ̄ ⲟⲩⲣⲟⲙⲡⲉ
ⲛⲧⲉ ⲡⲙⲟⲟⲩ ⲥⲃⲟⲕ ⲛ̄ⲧⲉ ⲡⲉⲛⲟⲩϫⲉ ⲱⲟⲩⲡⲉ·⁝—ⲟⲩⲛ̄



THE MYSTERIES OF JOHN THE APOSTLE AND VIRGIN
(BRIT. MUS. MS. ORIENTAL No. 7026. Fol. 1*a*).

ρωμπε ον ⲛ̄τε ⲡⲓⲱⲟⲩ ⲣ̄ ⲛⲟⲩ ⲛ̄τε ⲡⲣⲉϥϣⲟⲛ ϣⲱⲡⲉ· ⲁⲩⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉ ⲁⲕⲛⲁⲩ ⲉ ⲡⲓⲱⲟⲩ ⲛ̄ϥϣⲟⲟⲡ ⲭⲁ ⲛⲟⲩⲣⲛⲏⲧⲉ ⲓⲓ̄ ⲡⲉⲓⲱⲧ· ⲣ̄ϣⲁⲛ ⲡⲉⲓⲱⲧ ϩⲓ ⲛ̄ϥⲟⲩⲣⲛⲏⲧⲉ ⲉ ⲭⲣⲁⲓ ϣⲁⲣⲉ ⲡⲓⲱⲟⲩ ϫⲓⲥⲉ ⲉ ⲭⲣⲁⲓ· ⲉ ϣⲱⲡⲉ ϫⲉ ⲓⲓ̄ ⲡⲛⲁⲩ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲉⲓⲙⲉ ⲓⲓ̄ ⲡⲓⲱⲟⲩ ⲉ ⲭⲣⲁⲓ ⲛ̄ⲧⲉ ⲛ̄ ⲣⲱⲙⲉ ⲣ̄ ⲛⲟⲃⲉ ϣⲁϥ ⲧⲣⲉ ⲡⲉϥϰⲁⲣⲡⲟⲥ ⲥⲃⲟⲕ ⲉⲧⲃⲉ ⲛ̄ⲛⲟⲃⲉ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ· ⲓⲓ̄ ⲡⲛⲁⲩ ϫⲉ ⲭⲱϥ | ⲉⲧⲉ ϣⲁϥⲙⲟⲩϩ ⲛ̄ ⲟⲩⲕⲟⲓ· Ⲁⲩⲱ ⲛ̄ⲧⲉ ⲛ̄ Fol. 3 b ⲣⲱⲙⲉ ϩⲁⲣⲉϥ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲓⲏ ⲣ̄ ⲛⲟⲃⲉ ϣⲁⲣⲉ ⲡⲉⲓⲱⲧ ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲛ̄ⲧⲉ ⲛ̄ϥϰⲁⲣⲡⲟⲥ· ⲁϣⲁⲓ ⲫⲓⲧⲏ ⲛ̄ ⲥⲟⲡⲥⲏ· ⲓⲓ̄ ⲙⲓⲭⲁⲏⲗ·

Ⲉⲛ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲥⲟⲟⲩⲛ ⲛ ⲛ̄ⲥⲟⲡⲥⲏ ⲓⲓ̄ ⲙⲓⲭⲁⲏⲗ ⲓⲓ̄ ⲡⲛⲁⲩ ⲉⲧ ⲉⲣⲉ ⲡⲓⲱⲟⲩ ⲛⲁⲓ ⲉϫⲓⲓ̄ ⲡⲕⲁϩ· ⲛⲉⲧⲛⲁⲣ ⲛⲟⲃⲉ ⲁⲛ ⲉ ⲡⲧⲛⲣ̄ϥ· ⲉⲡⲉⲓ ⲁⲛ ϣⲁⲣⲉ ⲙⲓⲭⲁⲏⲗ ⲭⲓ ⲛⲁϥ ⲓⲓ̄ ⲙⲛⲧⲥⲛⲟⲟⲩϫ ⲛ̄ ⲧⲃⲁ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̄ⲥⲉⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ϣⲁ ⲡⲉⲓⲱⲧ· ⲛ̄ⲥⲉⲡⲁⲣⲧⲟⲩ ⲓⲓ̄ ⲡⲛ̄ ⲓⲓ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲉⲙⲉⲧⲧⲱⲟⲩⲛ· ⲉ ⲭⲣⲁⲓ ⲉ ⲡⲧⲛⲣ̄ϥ ϣⲁⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲛ̄ⲟⲟⲩ ⲓⲓ̄ ⲡⲓⲱⲟⲩ ⲉ ⲭⲣⲁⲓ ⲉϫⲓⲓ̄ ⲡⲕⲟⲥⲙⲟⲥ· Ⲁⲓⲟⲩⲱϣⲃ̄ ⲡⲉϫⲁⲓ ⲓⲓ̄ ⲡⲉϫⲉⲓⲣⲟⲑⲉⲓⲁ ϫⲉ ⲁⲓⲥⲱⲧⲓⲓ̄ ⲉ ⲣⲟϥ ⲉⲥϧⲱ ⲙ̄ⲙⲟⲥ· ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲓⲓ ⲉ ⲧⲡⲉ ⲙ̄ⲙ̄ ⲡⲕⲁϥ· ⲁⲩⲱ ⲟⲛ ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲓⲓ ⲉ ⲡⲓⲱⲟⲩ ϫⲓⲙ ⲧⲁⲣϫⲏ· ⲡⲉϫⲉ | ⲡⲉϫⲉⲓⲣⲟⲑⲉⲓⲁ ⲛⲁⲓ ϫⲉ ⲥⲱⲧⲓⲓ̄ ⲛ̄ⲧⲁⲧⲁⲗⲟⲕ ⲉ ⲣⲱϧ Fol. 4 a ⲙⲙⲟ· ⲭⲁⲑⲛ ⲙ̄ⲡⲁⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲓⲓ ⲉⲧⲡⲉ ⲙ̄ⲙ̄ ⲡⲕⲁϥ ⲙ̄ⲙⲟⲟⲩ ⲛⲉⲧⲙⲟⲟⲩ ⲁⲩⲱ ⲙ̄ⲙ̄ ⲗⲁⲁⲩ ⲥⲟⲟⲩⲛ ⲛ̄ ⲧⲥⲓⲛ-ⲧⲁⲗⲟ ⲓⲓ̄ ⲡⲓⲱⲟⲩ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲁⲧⲁⲁϥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲡⲉⲧ ⲛⲁⲱⲣϧ ⲓⲓ̄ ⲡⲣⲁⲛ ⲓⲓ̄ ⲡⲓⲱⲟⲩ ⲛ̄ ⲛⲟⲩϫ ⲙ̄ⲙ̄ ⲕⲱ ⲉ ⲃⲟⲗ ⲛⲁⲱⲱⲡⲉ ⲛⲁϥ· Ⲁⲩⲱ ⲡⲉⲧ ⲛⲁⲱⲣϧ ⲓⲓ̄ ⲡⲉϩⲣⲟⲟⲩ ⲓⲓ̄ ⲡⲉⲥⲟⲩⲟ· ⲡⲉⲓ ⲧⲱⲱⲩ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ ⲱⲟⲟⲡ ⲓⲓ̄ ⲙⲟⲟⲩ ⲓⲓ̄ ⲡⲉⲥⲛⲁⲩ· ⲡⲉϫⲁⲓ ⲓⲓ̄ ⲡⲉϫⲉⲓⲣⲟⲑⲉⲓⲁ ϫⲉ ⲡⲁ ϫⲥ̄ ⲉⲓⲟⲩⲱϣ ⲉ ⲧⲣⲉ ⲕⲧⲁⲗⲟⲓ̈ ⲉ ⲡⲧⲱϣ ⲓⲓ̄ ⲡⲉⲥⲟⲩⲟ ϫⲉ ⲛ̄ⲧ ⲁⲣϩⲉ ⲉ ⲣⲟϥ ⲧⲱⲛ ϫⲓⲙ ⲛ̄ ⲱⲟⲣⲡ ϣⲁⲛⲧⲟⲩϫⲟϥ ⲉ ⲡⲛⲁϩ· ⲛⲧⲉ ⲡⲣⲱⲙⲉ ⲱⲛϩ̄ ⲉ ⲣⲟϥ· ⲡⲉϫⲉ ⲡⲉϫⲉⲓⲣⲟⲑⲉⲓⲁ ⲛⲁⲓ ϫⲉ ⲥⲱⲧⲓⲓ̄ ⲛ̄ⲧⲁⲧⲁⲗⲟⲕ ⲉ ⲣⲱϧ ⲙⲙⲟ ⁘

Ⲁⲥϣⲱⲡⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲓⲟ ⲛ̄ ⲁⲗⲗⲁ ⲁⲩ-
ⲕⲁⲁⲩ ⲉⲣⲁ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲃ̄ ⲡⲟⲩⲛⲟⲩ ⲁⲩⲣⲱⲙ ⲉ ⲧⲟⲟⲧⲟⲩ
Fol. 4 b ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲛ̄ⲧⲣⲉ ⲡⲉ ⲉ ⲡⲟⲩ ⲉⲣⲁ ⲡⲓⲏ̄ ⲙⲙⲁ ⲙⲙⲓⲛ ⲉⲧ ⲉⲣⲁ
H ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲉⲕⲉⲟⲧⲱⲙ ⲉ ⲡⲟⲩ ⲛ̄ ⲟⲛⲧⲟⲩ ϣⲁⲧ ⲃ̄
ⲡⲙⲁⲛ ⲛ̄ ⲥⲟⲩⲛ̄ ⲡⲛⲉⲧⲛⲁⲛⲟⲩⲥ ⲙⲙⲛ̄ ⲡⲛⲉⲑⲟⲟⲩ ⲛ̄ⲛⲉ ⲕ-
ⲟⲧⲱⲙ ⲉ ⲡⲟⲩ ⲛ̄ ⲟⲛⲧⲕ̄ ⲉⲣⲁ ⲡⲉⲣⲟⲟⲩ ⲁⲉ ⲉⲧ ⲛ̄ⲁⲟⲧⲱⲙ
ⲉ ⲡⲟⲩ ⲛ̄ ⲟⲛⲧⲕ̄ ⲉⲣⲁ ⲟⲩⲟⲉⲟⲩ ⲕⲛⲁⲟⲩⲟ· ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲁⲉ
ⲁⲩⲕⲱⲣ ⲉ ⲣⲟⲩ ⲁⲉ ⲁⲩⲛⲁⲩ ⲉ ⲡⲛⲟⲥ ⲛ̄ ⲉⲟⲟⲩ ⲉⲧ ⲕⲱⲧⲉ ⲉ
ⲣⲟⲩ· ⲙⲉⲣⲉ ⲡⲣⲏ ⲙⲙ̄ ⲡⲟⲟⲩ ⲡⲛⲟⲥ ⲥⲛⲁⲩ ⲛ̄ ⲣⲉϥⲣ̄-
ⲟⲧⲟⲉⲓⲙ ⲙⲛⲧ ⲃ̄ ⲙⲛⲛⲉ ⲉⲧⲟⲧⲱϣⲧ̄ ⲛ̄ ⲁⲗⲗⲁ ⲙ̄ⲡⲁⲧ
ⲟⲧϣⲁ ⲉⲭⲏ̄ ⲡⲕⲁϥ· ⲁⲩⲱⲙ ⲙ̄ⲡⲓ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲁⲩ-
ⲡⲗⲁⲛⲁ ⲛ̄ ⲁⲗⲗⲁ ⲙⲙ̄ ⲧⲫ̄ⲥⲣⲏⲙⲉ ϣⲁⲛⲧ ⲟⲩⲟϩⲟⲟⲩ ⲉ
ⲣⲟⲩ ⲉⲣⲁ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲛ̄ⲥⲉⲉⲓⲉⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲉ ⲡⲕⲁϥ ⲛ̄
ⲉⲧⲉⲓⲗⲁⲧ· ⲁⲩϣⲱⲡⲉ ⲇⲉ ⲇⲉⲡⲣⲟⲟⲩϣ·⁘ ⲙⲛ̄ⲥⲁ ⲡⲁⲓ
ⲁⲉ ⲧⲏⲣⲟⲩ ⲁⲩⲣⲕⲟ ⲙⲙ̄ ⲫ̄ⲥ̄ⲛ̄ ⲧⲣⲟⲫⲏ ⲉ ⲟⲩⲱⲙ ⲛ̄ ⲑⲉ
Fol. 5 a ⲛ̄ⲛⲉⲧⲉ ϣⲁⲧⲟⲩⲟⲙⲟⲩ ⲙ̄ ⲙⲛⲛⲉ ⲉⲣⲁ ⲡⲡⲁⲣⲁ⸗ⲗⲩⲥⲟⲥ:
S ⲁⲩⲱϣ ⲉ ⲣⲁⲓ ⲉ ⲡϫ̄ⲥ ⲇⲉ ⲟⲩⲁⲗⲩⲡⲏ ⲙⲙⲁⲩ ⲟⲩⲙⲁⲣ ⲛ̄
ⲟⲛⲧ· ⲁⲩⲱⲛ̄ⲧⲛⲏⲧ ⲇⲁ ⲣⲟⲩ ⲛ̄ⲥⲓ ⲡⲱⲣⲉ ⲛ̄ ⲧⲓⲙⲓⲧⲁⲥⲁⲑⲱⲥ
ⲁⲉ ⲛ̄ⲧⲟⲩ ⲡⲉ ⲛⲧⲁⲩⲱⲛ̄ ⲧⲱⲱⲣⲉ ⲙⲙⲟⲩ· ⲁⲩⲱϣⲁⲉ
ⲙⲙ̄ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲅⲁⲑⲟⲥ ⲡϫ̄ⲥ ⲛ̄ ⲡⲁⲅⲅⲉⲗⲟⲥ ⲙⲙ̄ ⲡⲉ
ⲡⲛⲁ̄ ⲁⲉ ⲉⲓⲥ ⲡⲣⲱⲙⲉ ⲛⲧ ⲁⲛⲧⲁⲗⲗⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲛ ⲉⲓⲛⲉ
ⲙⲙ̄ ⲧⲫ̄ⲣⲓⲕⲱⲛ ⲛⲁⲩⲣⲕⲟ· ⲁⲓⲱⲛⲛⲏⲧⲏ ⲇⲁ ⲣⲟⲩ ⲱ ⲛⲁ ⲉⲓⲱⲧ
ⲉⲙⲱⲡⲉ ⲁⲉ ⲡⲉⲧ ⲉⲣⲛⲁⲩ ⲡⲉ ⲡⲛ̄ⲣ̄ ⲕⲁⲁⲩ ⲉ ⲗⲟⲩ ⲇⲁ
ⲡⲉⲕⲣⲟ· Ⲏ̄ⲧⲣⲉ ⲁⲉ ⲁⲩⲱⲟⲩⲙⲱϣⲧ̄ ⲛ̄ⲥⲓ ⲡⲉⲓⲱⲧ ⲛ̄ ⲧⲓⲙⲓⲧ-
ⲧⲁⲥⲁⲑⲱⲥ· ⲡⲉϩⲁⲩ ⲙ̄ ⲡⲫ̄ⲛⲣⲉ ⲙ̄ ⲙⲉⲣⲓⲧ ⲁⲉ ⲉⲙⲉ
ⲁⲕⲱⲛⲧⲏⲧⲛⲕ ⲇⲁ ⲡⲱⲣⲉ ⲛ̄ ⲁⲛⲧⲁⲗⲗⲟⲩ ⲉ ⲁⲩⲕⲱ ⲛ̄
ⲥⲱⲙ ⲛ̄ ⲧⲙ̄ⲧⲟⲗⲏ· ⲙⲁⲣ ⲛⲛⲟⲩ ⲡⲁⲩ ⲛ̄ ⲧⲫ̄ⲥⲁⲣⲝ ⲛⲓⲙⲟⲗⲟⲅⲓⲁ
ⲁⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲛⲧⲁⲕⲱⲛ̄ ⲧⲱⲱⲣⲉ ⲙⲙⲟⲩ·⁘—

Ⲁⲩⲟⲩⲱⲙⲧ̄ ⲛ̄ⲥⲓ ⲡⲱⲣⲉ ⲛ̄ ⲧⲓⲙⲓⲧⲁⲥⲁⲑⲱⲥ ⲡⲉϩⲁⲩ ⲙ̄
Fol. 5 b ⲡⲉⲓⲱⲧ ⲁⲉ ⲡⲉⲕⲱⲛⲁⲉ ⲥⲙⲁⲗⲁⲁⲧ· ⲡⲉ ⲛⲧ ⲁⲛⲟⲟⲩ
I ⲛⲁⲓ ⲫ̄ⲛⲁⲁⲩ· ⲁⲩⲉⲓ ⲉ ⲡⲟⲩ ⲛ̄ⲥⲓ ⲡⲱⲣⲉ ⲙ̄ ⲙⲉⲣⲓⲧ ⲛ̄
ⲛⲁⲣⲣⲏ̄ ⲡⲉⲓⲱⲧ ⲛ̄ ⲁⲅⲁⲑⲟⲥ· ⲁⲩⲭⲓ ⲛ̄ ⲟⲩⲛⲟ ⲛⲁⲟ ⲇⲉ
ⲡⲉⲩⲥⲡⲓⲣ ⲛ̄ ⲟⲩⲁⲁⲓ ⲇⲉ ⲧⲫ̄ⲥⲁⲣⲝ ⲛ̄ ⲛⲟⲩⲧⲉ· ⲁⲩ-
ⲥⲉⲣⲥⲱⲍⲉ ⲁⲩⲉⲓⲛⲉ ⲙⲙⲟⲥ ϣⲁ ⲡⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲩ·

пехе пϥеіωт наϥ хе ог те таі· пехаϥ хе таі
те та сарⲝ ката θе ⲛ̄таκхоос наі· аϥотωшⲃ
ⲛ̄сі пеϥеіωт хе ере па ⲱнре σω ⲛ̄тач нак є βол
ϩⲓⲓ па сωма ⲛ̄ аоратос·

Ⲗ пеϥеіωт ϩωωϥ хі наϥ є βол ϩⲓⲓ пеϥсωма
аϥаас ⲛ̄ отβⲗⲃⲓле ⲛ̄ сото аϥеіне є βол ⲛ̄ те-
сфраγіс ⲛ̄ отоеіи ⲛ̄таϥтωωβе и ниаιωи ⲛⲓ потоеіи
ⲛ̄ ϩнтⲥ аϥтωωβе ⲛ̄ тβⲗⲃⲓле ⲛ̄ сото є тесмнте·
Пехаϥ ⲛⲓ пеⲱⲱнре ⲛⲓ мерι хе хі таі ⲛⲛ̄ | таас Fol. 6 a
ⲛⲓ мιханⲗ парχаггелос ⲛ̄ⲧаас ⲛ̄ ⲗⲗⲁ ⲛ̄ϥ- ιⲁ
хоос тареϥωⲛⲍ̄ є рос ⲙⲛ̄ пеⲱⲱнре· аτω
ⲛ̄ϥтсаβоϥ етσιнхоос ⲙⲛ̄ тσιполⲥ̄· ιⲥ̄ хе аϥ-
моτте є мιханⲗ пехаϥ наϥ хе хі таі ⲛⲛ̄ таас
ⲛ̄ ⲗⲗⲁ тарϥωⲛⲍ̄ є рос ⲙⲛ̄ ⲛ̄ϥⲱнре тнрот·
аϥеі ⲱа ⲗⲗⲁ ⲛ̄сі мιханⲗ ецϩϊⲓⲓⲓ пιораннс
є пеⲱⲱшοτи пе ⲙⲛ̄ϥ отωⲙ ецωⲱ є ϩраі є пχⲥ̄·
пехаϥ наϥ ⲛ̄сі мιханⲗ хе ϯрнни нак· а пχⲥ̄
сωтⲙ̄ є пⲏⲱⲗнⲗ аϥхоот ⲱа рок ⲙ̄ пεσροσ
ⲛ̄ хо·:—ⲛ̄ тере ⲗⲗⲁ хе сωтⲙ̄ є наї ⲛ̄ тоотϥ̄ ⲙ̄
мιханⲗ а пϥсωма σⲙ̄σоⲙ аϥеі є ϩраі ϩⲓⲓ
пιоот аϥноⲭϥ̄ ϩа ноτрнте и мιханⲗ аτω
аϥϯ наϥ ⲙ̄ пεσροσ ецтооβе· аϥтсаβоϥ ет|σιн- Fol. 6 b
хоοϥ ⲙⲛ̄ тσιполϥ̄ аϥβωк є ϩраі є ⲙ̄ пнте ϩⲓ ιⲃ
отεοοт·

Пιоот σε ⲙⲛ̄ песото ⲙⲛ̄ пεσροσ аτω пе-
θронос ⲙ̄ пеιωт пеі тωⲱ ⲛ̄ отωт пет ⲱоοп ⲙ̄
моот аτω ϩенσιсон не ⲙⲛ̄ пⲱнре ⲙ̄ пноτте·
анок хе ⲓ̅ⲥ̅ аιнаτ аτω аιраⲱе ⲛ̄ тер ⲉⲓⲥωтⲙ̄
є наї· асⲱопе хе ⲙⲛ̄ⲛⲥа наї аϥталοι ехⲛ̄ ⲛ̄ϥ-
тнⲍ̄ ⲛ̄ отоеіи ⲛ̄сі пехеιроτβеιи аϥхιт є тнеϩ
сашϥ̄ ⲙ̄ пе· аιнаτ є ϩеннос ⲛ̄ⲱнре ϩⲓⲓ пиа
ет ⲙⲙаτ· аιнаτ ⲛ̄таⲍⲓс тнрот ⲛ̄ ⲛаггелос·
тшорⲡ̄ ⲛ̄ таⲍⲓс ⲛ̄серафеιм нетрωβ̄ є пеιωт ере
ϩенⲱотрн ⲛ̄ ноγβ ⲛ̄ тоотот ετхω ⲙⲙос хе

ⲁⲗⲗⲏⲗⲟⲩⲓⲁ· ⲧⲙⲉⲣ ⲥⲏⲧⲉ ⲛ̄ ⲧⲁⲍⲓⲥ ⲉⲣⲉ ⲣⲉⲛⲫⲧⲁⲗⲏ |
Fol. 7 a ⲛ̄ ⲛⲟⲩⲃ ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲉⲧⲙⲙⲉⲣ ⲛ̄ ⲉⲓⲱⲧⲉ ⲉⲧⲡⲱⲣϩ̄ ⲙ̄ⲙⲟⲟⲩ
ⲓⲉ ⲉϧⲙ̄ ⲛ̄ ⲥⲱⲙⲉ· ⲙⲓⲭⲁⲏⲗ ⲡⲉ ⲡⲛⲟⲥ ⲉⲧ ⲣⲓ ϫⲱⲟⲩ ⲉⲕ-
ⲧⲱⲱⲩ ⲙ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉ ⲡⲉⲕⲣⲱⲃ·

Ⲕⲉ ⲛⲟⲥ ⲛ̄ ⲱⲡⲛⲣⲉ ⲁⲓⲙⲁⲧ ⲉ ⲣⲟⲥ· ⲁⲛⲟⲕ ⲓ̄ⲥ̄ ⲛ̄
ⲧⲉⲣⲉ ⲓⲙⲁⲧ ⲉ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲉⲧⲧⲛⲏ ⲉ ⲛⲉⲧⲧⲁⲍⲓⲥ ⲧⲏⲣⲟⲩ
ⲁⲓϣⲉ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ⲉⲩⲥⲛϩ̄ ⲉϧⲙ̄ ⲛⲉⲧⲣϧ̄ⲥⲟⲟⲩⲉ
ⲧⲏⲣⲟⲩ ⲉⲧⲱⲱⲩ ⲙ̄ⲙⲟⲩ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ·⁝—ⲗⲓⲟⲩⲱⲱⲩ̄ ⲡⲉϫⲁⲓ
ⲙ̄ ⲡⲉϫⲉⲓⲣⲟⲩϩⲉⲓⲙ ϫⲉ ⲡⲱⲥ ⲉⲣⲉ ⲡⲣⲁⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ
ⲥϩϩ̄ ⲉϧⲙ̄ ⲛⲉⲧⲣϧ̄ⲥⲟⲟⲩⲉ ⲉⲧⲱⲱⲩ ⲙ̄ⲙⲟⲩ· ⲁⲩⲟⲩⲱⲱⲩ̄ ⲛ̄ⲥⲓ
ⲡⲉϫⲉⲓⲣⲟⲩϩⲉⲓⲙ ⲡⲉϫⲁⲩ ⲛⲁⲓ ϫⲉ ⲙⲉⲣⲉ ⲁⲥⲥⲉⲗⲟⲥ ⲉⲓ
ⲉϧⲙ̄ ⲡⲕⲁϩ ⲉⲓ ⲙⲛ ⲧⲉⲓ ⲉⲣⲉ ⲡⲣⲁⲛ ⲙ̄ ⲙⲓⲭⲁⲏⲗ ϩϩ̄
ⲉϧⲙ̄ ⲛⲉⲧⲣϧ̄ⲥⲟⲟⲩⲉ· ⲉ ⲧϧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ϫⲉ ⲛ̄ ⲛⲏ̄ⲡⲗⲁⲛⲁ
ⲙ̄ⲙⲟⲟⲩ·

Fol. 7 b ⲓ̄ⲁ̄ Ⲱⲡⲥⲁ ⲛⲁⲓ ϫⲉ ⲁⲓⲙⲁⲧ ⲉⲧ ⲡⲧⲛⲏ ⲙ̄ ⲙⲟⲟⲩ | ⲛⲟⲥ
ⲉⲥⲟⲧⲟⲃⲱⲩ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲟⲧϫⲓⲱⲛ ϩⲱⲥ ⲛ̄ⲧⲁϫⲟⲟⲥ ϫⲉ ⲟⲧⲉ-
ⲣⲱⲧⲉ ⲡⲉ ⲡⲉⲥⲙⲟⲟⲩ ⲉⲣⲉ ⲟⲩⲁⲥⲥⲉⲗⲟⲥ ⲁϥ ⲉ ⲣⲁⲧⲏ
ⲣⲓ ϫⲱⲥ· ⲉⲣⲉ ⲛⲏⲧⲛⲏ ⲟⲙⲉ ⲛⲓⲙ ⲙ̄ⲙⲟⲟⲩ· ⲁⲧⲱ ⲛⲉⲣⲉ
ⲡⲕⲱⲧⲉ ⲛ̄ ⲧⲡⲧⲛⲏ ⲣⲏⲧ ⲛ̄ ⲱⲛⲓ ⲉⲧⲟⲧⲛ̄ ⲛ̄ ϧⲁⲣⲡⲟⲥ ⲉⲧ
ⲛ̄ ⲟⲩⲙⲛⲛⲧⲉ ⲛ̄ ⲙⲓⲙⲉ ⲣⲓⲱⲟⲩ· ⲉⲣⲉ ⲧⲉⲓ ⲡⲧⲛⲏ ⲧⲛ̄ⲧⲱⲛ
ⲉ ⲑⲁⲗⲁⲥⲥⲁ ⲁⲧⲱ ⲱⲛⲓ ⲙⲛⲁ ⲉⲧ ⲣⲓ ϫⲱⲥ ⲉⲧⲟ ⲛ̄ ⲟⲩ-
ⲕⲗⲁⲍⲟⲥ ⲛ̄ ⲟⲧⲱⲧ ⲱⲁ ⲡⲉⲧϫⲱⲕ· ⲕⲉ ⲛⲟⲥ ⲛ ⲱⲡⲛⲣⲉ
ⲁⲓⲙⲁⲧ ⲉ ⲣⲟⲥ ⲁⲛⲟⲕ ⲓ̄ⲥ̄· ⲁⲓⲙⲁⲧ ⲉ ⲧⲛⲟⲩⲛⲉ ⲛ̄ ⲛⲱⲛⲓ·
ⲛⲧⲟⲥ ⲉⲧ ⲧⲁⲧⲉ ⲙⲟⲟⲩ ⲉ ϧⲟⲗ ⲉ ⲧⲡⲧⲛⲏ· Ⲡⲉϫⲁⲓ ⲙ̄
ⲡⲉϫⲉⲓⲣⲟⲩϩⲉⲓⲙ ϫⲉ ⲡⲭ̄ⲥ̄ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲧⲱⲩ ⲛ̄ ☩ⲧⲡⲧⲛⲏ
ⲙ̄ⲙⲟⲟⲩ ⲉⲧ ⲟⲧⲟⲃⲱⲩ ⲛ̄☩ⲣⲉ· ⲉⲣⲉ ⲡⲉⲓ ⲁⲥⲥⲉⲗⲟⲥ ⲣⲓ
ϫⲱⲥ· ⲡⲉϫⲉ ⲡⲉϫⲉⲓⲣⲟⲩϩⲉⲓⲙ ⲛⲁⲓ ϫⲉ ⲧⲁⲓ ⲉⲧ ⲧⲁⲧⲉ
Fol. 8 a ⲓⲉ ⲉⲓⲱⲧ ⲉϧⲙ̄ | ⲡⲕⲁϩ· ⲡⲉϫⲁⲓ ⲛⲁϥ ϫⲉ ⲡⲱⲥ ⲡⲉⲓ ⲁⲥⲥⲉⲗⲟⲥ
ⲉⲧ ⲣⲓ ϫⲱⲥ· ⲉⲣⲉ ⲛⲏⲧⲛⲏ ⲟⲙⲉ ⲉ ⲣⲟⲥ ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ·
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲕⲛⲁⲩ ⲉ ⲡⲉⲓ ⲁⲥⲥⲉⲗⲟⲥ ⲡⲉⲣⲣⲱⲃ ⲡⲉ ⲡⲁⲓ
ⲛ̄ ⲛⲁⲩ ⲛⲓⲙ ⲉⲣⲉ ⲧⲥⲁⲗⲡⲓⲍⲏ ⲛⲁⲥⲧⲙⲁⲛⲉ ⲱⲁⲧⲱⲟⲩⲛ
ⲉ ⲣⲁⲓ ⲛⲏⲕⲓⲙ ⲛ̄ ⲛⲉⲩⲧⲛⲏ ⲉⲧ ⲙⲉⲣ ⲛ̄ ⲉⲓⲱⲧⲉ ⲛⲏⲛⲟϩⲟⲩ
ⲉ ⲙ̄ ⲡⲛⲧⲉ· ⲛⲧⲉ ⲙ̄ ⲡⲛⲧⲉ ⲟⲧⲱⲛ ⲛⲥⲁ ⲛⲉⲧⲉⲣⲉⲧ ⲛⲧⲉ-
☩ⲱⲧⲉ ⲱⲟⲩⲟ ⲉϧⲙ̄ ⲡⲕⲁϩ·⁝—ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲉϫⲉⲓⲣⲟⲩϩⲉⲓⲙ

же ⲛ̄ ⲁⲩ ⲛ̄ ⲣⲉ ⲉⲣⲉ ⲧⲉⲓ ⲥⲁⲱⲧ̄ ⲙ̄ ⲡⲉ ⲛⲁⲟⲩⲱⲛ ⲛ̄ⲥⲁ
ⲛⲉⲧⲉⲣⲛⲟ ⲛ̄ⲧⲉ ⲫⲱⲧⲉ ⲙⲟⲩⲟ ⲉϫⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ·:—ⲁⲩ-
ⲟⲧⲱⲱⲃ̄ ⲛ̄ⲥⲓ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲉ ⲥⲱⲧⲙ̄ ⲛ̄ⲧⲁⲧⲁⲙⲟⲕ ⲉ
ⲣⲱⲃ ⲙⲙⲁ· ⲟⲩⲛ̄ ⲥⲁⲱⲩⲉ ⲛ̄ ⲥⲁⲗⲡⲓⲍ̄ ⲧⲏⲩ ⲉϫⲙ̄ ⲫⲱⲧⲉ
ⲉⲩⲁⲩⲥⲛⲁⲁⲛⲉ ⲧⲏⲣⲟⲩ ⲙ̄ⲡⲁⲧ ⲉⲥⲉⲓ ⲉϫⲙ̄ ⲡⲕⲁⲣ· |ⲣⲱⲁⲛ Fol. 8 b
ⲧⲱⲟⲣⲡ̄ ⲛ̄ ⲥⲁⲗⲡⲓⲍ̄ ⲥⲛⲁⲁⲛⲉ ⲙ̄ⲡ ⲧⲙⲉⲣ ⲥⲡⲧⲉ· ⲱⲁ ⲛ
ⲣⲟⲩⲛ ⲉ ⲧⲙⲉⲣ ⲥⲁⲱⲩⲉ· ⲉⲣⲉ ⲫⲱⲧⲉ ⲡⲛⲧ ⲛ̄ⲥⲁ ⲡⲉⲣⲟⲟⲩ
ⲣⲡ̄ ⲟⲩⲡⲉ ⲉⲩⲡⲉ· ⲧⲙⲉⲣ ⲥⲁⲱⲩⲉ ⲛ̄ ⲥⲁⲗⲡⲓⲍ̄ ⲧⲁ ⲙⲓⲭⲁⲏⲗ
ⲧⲉ ⲉⲩⲱⲁⲛⲥⲁⲗⲡⲓⲍⲉ ⲛ̄ⲥⲓ ⲙⲓⲭⲁⲏⲗ· ⲱⲁⲣⲉ ⲧⲉⲓⲱⲧⲉ
ⲡⲱⲧ ⲛ̄ⲧⲉ ⲛ̄ⲁⲣⲭⲱⲛ ⲧⲏⲣⲟⲩ ⲥⲁⲣⲱⲟⲩ ⲉ ⲃⲟⲗ ⲱⲁⲛⲧ
ⲉⲥⲉⲓ ⲉϫⲙ̄ ⲡⲕⲁⲣ ⲛ̄ⲧⲉ ⲛ̄ⲕⲁⲣⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲁⲱⲁⲓ· ⲉⲛ
ⲣⲟⲥⲟⲛ ⲁⲉ ⲉⲓⲣ̄ ⲱⲛⲏⲣⲉ ⲁⲓⲛⲁⲩ ⲉ ⲕⲉ ⲁⲩⲥⲉⲗⲟⲥ ⲉⲫⲛⲏⲧ
ⲙ̄ ⲡⲟⲩⲉ ⲣⲡ̄ ⲟⲩⲟⲣⲥⲛ ⲁⲫⲁⲣ ⲉ ⲣⲁⲧⲩ̄ ⲣⲓϫⲙ̄ ⲧⲡⲥⲛ ⲉⲧ
ⲙⲛⲣ̄ ⲛ̄ ⲉⲓⲱⲧⲉ· ⲁⲣⲣⲓⲙⲉ ⲁ ⲛⲧⲫⲁⲗ ⲱⲟⲩⲟ ⲥⲛⲟⲩ ⲉ
ⲡⲉⲥⲛⲧ ⲉ ⲧⲡⲥⲛ ⲉⲧ ⲙⲉⲣ ⲛ̄ ⲉⲓⲱⲧⲉ· ⲛⲧⲫⲙⲉⲣ ⲥⲁⲣ ⲛ̄
ⲟⲣⲥⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲧⲙⲛⲧⲣⲱⲙⲉ ⲧⲛⲣⲥ· ⲁ ⲡⲙⲁ ⲧⲛⲣⲩ̄
ⲱⲧⲟⲣ |ⲧⲣ̄ ⲣⲡ̄ ⲧⲫⲥⲓⲙ ⲁⲣ ⲉ ⲣⲁⲧⲩ̄· Fol. 9 a

Ⲗ ⲙⲡⲛⲧⲉ ⲟⲩⲱⲛ ⲛ̄ⲥⲁ ⲡⲉⲓ ⲥⲁ· ⲙ̄ⲡ ⲡⲁⲓ· ⲁⲓⲛⲁⲩ ⲓⲍ
ⲉⲩⲛⲟⲥ ⲛ̄ ⲁⲥⲥⲉⲗⲟⲥ ⲛ̄ ϫⲱⲱⲣⲉ ⲁⲫⲉⲓ ⲉ ⲃⲟⲗ ⲣⲡ̄ ⲙ̄
ⲡⲛⲧⲉ ⲉⲧⲙⲟⲩⲧⲉ ⲉ ⲡⲫⲁⲛ ⲉⲃⲟⲗ ⲙ̄ⲡⲉⲭⲁⲏⲗ· ⲉⲫⲙⲛⲣ̄ ⲛ̄
ⲟⲩⲙⲟⲩϫⲕⲩ̄ ⲛ̄ ⲛⲟⲩⲃ ⲉϫⲙ̄ ⲧⲫⲫⲉ· Ⲉⲣⲉ ⲟⲩⲥⲫⲟⲛⲟⲥ
ⲣⲡ̄ ⲧⲉⲫⲥⲓϫ ⲁⲫⲱⲗ ⲛ̄ ⲛⲣⲙⲙⲉⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ ⲙ̄ ⲡⲁⲥⲥⲉ-
ⲗⲟⲥ ⲛ̄ ⲧⲟⲣⲥⲛ· ⲁⲩⲧⲟⲥⲙⲩ̄ ⲉ ⲡⲟⲩⲉ ⲉⲫϫⲱ ⲙⲙⲟⲥ ⲉⲃⲉ
ⲥⲁⲣⲱⲕ ⲉ ⲃⲟⲗ ⲣⲡ̄ ⲧⲫⲥⲛ· ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̄ ⲧⲟⲣⲥⲛ
ⲉⲕⲟⲧⲱⲩ ⲉ ⲉⲓⲙⲉ ⲙ̄ ⲡⲣⲉϥⲱⲟⲙ ⲉϫⲙ̄ ⲡⲕⲁⲣ· ⲡⲉϫⲁⲓ ⲙ̄
ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲉⲡⲁ ϫⲉ ⲙⲁⲧⲁⲙⲟⲓ ⲉ ⲡⲧⲱⲩ ⲙ̄ ⲡⲁⲥ-
ⲥⲉⲗⲟⲥ ⲛ̄ ⲧⲟⲣⲥⲛ ⲡⲁⲓ ⲛ̄ⲧⲁ ⲛⲫⲁⲗ ⲧⲁⲩⲉ ⲥⲛⲟⲩ ⲉ ⲃⲟⲗ
ⲉ ⲧⲡⲥⲛ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲉⲃⲉ ⲕⲛⲁⲩ ⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲛ̄
ⲧⲟⲣⲥⲛ ⲛ̄ⲧⲟϥ ⲡⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲣⲉϥⲱⲟⲙ· ⲉⲛⲉ ⲛ |
ⲧⲁ ⲙⲓⲭⲁⲏⲗ· Ⲗⲛⲉϫⲉ ⲉⲩⲱⲧⲉ ⲛ̄ ⲛⲫⲣⲙⲙⲉⲓⲟⲟⲩⲉ· Fol. 9 b
ⲙⲙ
ⲉ ⲛⲉ ⲛⲧⲁϥⲕⲁⲁⲩ ⲛ̄ⲥⲉⲃⲱⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉ ⲧⲡⲥⲛ ⲛ̄ⲥⲉⲧⲱⲙ
ⲙⲙ ⲫⲱⲧⲉ ⲉⲧⲃⲏⲕ ⲉ ⲡⲉⲥⲛⲧ ⲉϫⲙ̄ ⲡⲕⲁⲣ ⲛ̄ⲧⲉ ⲡⲱⲟⲉⲓⲱ
ⲙⲙ ⲡⲛⲣⲱ ⲱⲟⲡⲉ ⲛ̄ⲧⲉ ⲡⲕⲁⲣ ⲣ̄ ⲃⲉⲃⲱⲟⲙ·

Ⲡⲉϫⲁϥ ⲛⲁⲓ ⲟⲛ ⲁⲉ ⲟⲩⲛ̄ ⲫⲙⲉ ⲛ̄ ⲗⲉⲩⲉⲱⲛ ⲉⲧⲉⲓⲣⲉ

ⲛ ⲟⲩⲧⲃⲁ ⲉ ⲧⲗⲉⲥⲉⲱⲙ ⲛⲉⲧⲣⲩⲙⲛⲉⲧⲉ ⲣⲁ ϫⲱⲥ ⲛ ⲧⲉⲓⲱⲧⲉ
ⲯⲁⲛⲧ ⲉⲥⲉⲓ ⲉⲭⲓⲓ ⲡⲕⲁϥ· ⲉⲙⲛ ϫⲙ ⲛ ⲣⲛⲧⲥ· ⲙⲛⲛⲥⲁ
ⲛⲁⲓ ⲁⲫⲉⲙⲉ ⲙⲙⲟⲓ ⲉ ⲡⲕⲁϥ ⲛ ⲉⲁⲉⲙ· ⲁϥⲧⲁⲗⲟⲓ ⲉⲭⲛ
ⲛⲉϥⲧⲏϥ ⲛ ⲟⲩⲟⲉⲓⲙ ⲁⲫⲉⲙⲉ ⲙⲙⲟⲓ ⲯⲁ ⲓⲓ ⲙⲁ ⲛ ⲯⲁ
ⲓⲓ ⲡⲣⲏ ⲣⲁⲣⲧⲛ ⲧⲡⲧⲥⲏ ⲉⲧ ☩ ⲙⲟⲟⲩ ⲉ ⲡⲫⲧⲟⲟⲩ ⲛ ⲉⲓⲉⲣⲟ·
ⲫⲓⲥⲱⲛ· ⲙⲙⲛ ☩ⲥⲣⲓⲥ· ⲥⲛⲱⲛ ⲙⲙⲛ ⲡⲉⲧⲫⲣⲁⲧⲛⲉ· ⲁⲓⲛⲁϥ
Fol. 10 *a* ⲉ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲓⲓ ⲡⲟⲧ|ⲛⲟϥ ⲉⲫⲙⲛⲍ ⲛ ⲯⲙⲏ ⲙⲙⲁ ⲉⲧⲟ
ⲓⲑ ⲓⲓ ⲙⲙⲉ ⲙⲙⲁ ⲛ ⲕⲁⲣⲡⲟⲥ· ⲡⲉϫⲁⲓ ⲓⲓ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ
ϫⲉ ⲡⲁ ϫⲉ ⲉⲓⲟⲧⲱϣ ⲉ ⲧⲣⲉ ⲕⲧⲁⲗⲟⲓ ⲉ ⲡⲯⲏⲙ ⲛⲧⲁ
ⲁⲗⲗⲁ ⲟⲧⲱⲁ ⲉ ⲃⲟⲗ ⲛ ⲣⲛⲧⲍ ⲁϥⲕⲱⲕⲁⲣⲛⲧ ⲯⲁⲛⲧⲉ
ⲡⲛⲟⲩⲧⲉ ⲥⲱⲙⲧ ⲉ ⲣⲟϥ· ⲁϥⲟⲧⲱⲯⲃ ⲛⲥⲓ ⲡⲉϫⲉⲓⲣⲟⲧ-
ⲃⲉⲓⲙ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲕⲱⲓⲙⲉ ⲛⲥⲁ ⲣⲉⲛⲛⲟⲥ ⲙⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ· ⲁⲛⲟⲕ ⲣⲱ ☩ⲛⲁⲣⲙ ⲗⲁⲁⲩ ⲉ ⲣⲟⲕ ⲁⲛ· ⲧⲉⲛⲟⲩ
ⲥⲉ ⲧⲱⲟⲩⲛ ⲙⲙ ⲟⲩⲁⲣⲛ ⲛⲥⲱⲓ ⲛⲧⲁⲧⲁⲗⲟⲕ ⲉ ⲣⲱⲃ ⲙⲙⲁ·
ⲁⲧⲱ ⲛⲧⲁⲧⲁⲗⲟⲕ ⲉ ⲡⲯⲏⲙ ⲛⲧⲁ ⲁⲗⲗⲁ ⲟⲧⲱⲁ ⲉ ⲃⲟⲗ
ⲛ ⲣⲛⲧⲍ·

Ⲗⲓⲧⲱⲟⲩⲛ ⲇⲉ ⲁⲓⲟⲩⲁⲣⲛ ⲛⲥⲱϥ ⲁⲓⲧⲱⲟⲩⲛ ⲁⲓⲟⲩⲁⲣⲛ
ⲛⲥⲱϥ *(sic)* ⲁⲓⲙⲟⲟⲩⲉ ⲣⲙ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲁⲓⲥⲱⲱⲩⲛ ⲁⲓⲛⲁϥ
ⲉ ⲡⲯⲏⲙ ⲉⲧ ⲣⲙ ⲧⲙⲛⲛⲧⲉ ⲓⲓ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲉⲥⲟ ⲛ ⲁⲧ
ⲕⲁⲣⲡⲟⲥ ⲉⲩⲣⲛⲧ ⲛⲥⲟⲧⲣⲉ ⲉⲣⲉ ⲡⲯⲏⲙ ⲯⲟⲕⲍ ⲉ ⲡⲉⲥⲛⲧ |
Fol. 10 *b* ⲉⲙⲁⲧⲉ· Ⲗⲓⲟⲩⲱⲱⲩⲛ ⲡⲉϫⲁⲓ ⲓⲓ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ϫⲉ
ⲕ ⲙⲁⲧⲁⲗⲟⲓ ⲉ ⲡⲧⲱϣ ⲓⲓ ⲡⲉⲓ ⲯⲏⲙ ⲛ ⲁⲧ ⲕⲁⲣⲡⲟⲥ· ⲁⲧⲱ
ⲉⲧ ⲣⲛⲧ ⲛ ⲥⲟⲧⲣⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲡⲉ ⲡⲯⲏⲙ ⲛⲧⲁ
ⲁⲗⲗⲁ ⲟⲧⲱⲁ ⲉ ⲃⲟⲗ ⲛ ⲣⲛⲧⲍ ⲁϥⲕⲱ ⲕⲁ ⲣⲛⲧ· ⲡⲉϫⲁⲓ
ⲛⲁϥ ϫⲉ ⲙⲛ ⲕⲁⲣⲡⲟⲥ ⲣⲓⲱⲱϥ· ⲛⲧⲁⲣⲣⲉ ⲉⲟⲩⲟⲛ ⲧⲱⲛ
ⲁϥⲟⲧⲱⲁ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲟⲩⲥⲙⲟⲩ ⲛ ⲕⲁⲣⲡⲟⲥ ⲡⲉ
ⲛⲧⲁϥⲯⲱⲡⲉ ⲙⲙⲟⲛ ⲟⲩ ⲁⲧ ⲕⲁⲣⲡⲟⲥ ⲡⲉ· ⲡⲉϫⲁⲓ ⲛⲁϥ
ϫⲉ ⲟⲩ ⲡⲉ ⲡⲧⲱϣ ⲓⲓ ⲡⲯⲕⲁⲣⲡⲟⲥ· ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ
ⲟⲩⲥⲙⲟⲩ ⲛ ϫⲙⲡⲉϩ ⲡⲉ· ⲡⲉϫⲁⲓ ⲓⲓ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ
ϫⲉ ⲟⲩ ⲁⲧ ⲕⲁⲣⲡⲟⲥ ⲡⲉ ⲉ ⲡⲧⲛⲣⲯ ϫⲙ ⲙⲙⲟⲛ·:—
ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲛⲁⲓ ⲡⲉ ⲡⲧⲱϣ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁϥ ⲉ
ⲣⲟϥ ϫⲙ ⲛ ϣⲟⲣⲡ·

Fol. 11 *a* Ⲉⲛ ⲣⲟⲥⲟⲛ ⲇⲉ ⲉⲓⲣⲯⲡⲛⲣⲉ ⲁⲓⲛⲁϥ ⲉ ⲁⲗⲗⲁ· ⲉⲁⲉⲓ
ⲕⲁ ⲙⲛⲟⲩⲉ ⲛ ⲑⲉ ⲛ ⲟⲧⲣⲱⲙⲉ | ⲉⲩⲣ ⲣⲛⲃⲉ ⲁⲩⲡⲱⲣⲯ ⲉ ⲃⲟⲗ

ⲛ̄ⲧⲉⲩⲥⲧⲟⲗⲏ ⲁⲩⲱⲗ ⲉ ⲃⲟⲗ ⲭⲁ ⲡⲙⲏⲓ ⲁⲩⲥⲱⲟ ⲭⲉ ⲉ
ⲡⲕⲁⲣ ⲁⲩⲧⲟⲙⲥⲟⲩ· ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲭⲉ ⲡⲱⲥ
ⲁ ⲁⲗⲗⲁ ⲡⲱⲣⲡ̄ⲥ̄ ⲉ ⲃⲟⲗ ⲛ̄ⲧⲥ̄ⲥⲧⲟⲗⲏ ⲁⲩⲧ̀ ⲉ ⲣⲟⲥ ⲛ̄ ⲛ̄
ⲥⲱⲟⲩⲃⲉ ⲉⲧⲙ̄ⲙⲟⲟⲩⲉ ⲉⲧ ⲙⲛ̄ⲭ ⲉ ⲃⲟⲗ ⲭⲁ ⲡⲙⲏⲓ ⲁⲩⲙⲓⲕⲉ
ⲉ ⲡⲕⲁⲣ ⲁⲩⲧⲟⲙⲥⲟⲩ· ⲡⲉϫⲉ ϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲛⲁⲓ ⲭⲉ ⲁⲓⲙ
ⲛ̄ⲧⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲁⲩⲣ̄ⲣⲁⲗ
ⲛ̄ ⲁⲗⲗⲁ ⲙⲛ̄ ⲉⲧⲣⲁ ⲧ̄ⲥ̄ⲣⲓⲙⲉ ⲁⲛⲙⲛⲓ ⲙⲱⲗⲓ ⲙ̄ ⲙ ⲡ
ⲉⲧⲥⲧⲟⲓ ⲁⲛⲉⲧⲥⲱⲟⲩⲃⲉ ⲭⲉ ⲉ ⲡⲉⲥⲏⲧ ⲙⲉⲣⲉ ⲁⲗⲗⲁ ⲣⲱⲃ̄ⲥ̄
ⲛ̄ ⲛ̄ⲥⲱⲟⲩⲃⲉ ⲉ ⲧⲣⲉ ⲧⲙⲙⲟ ⲙ̄ ⲙⲛ̄ⲧⲣⲉ ⲉ ⲣⲟⲩ· ⲣⲙ̄
ⲡⲣⲁⲡ ⲉ ⲧⲃⲉ ⲡⲉⲧ ⲁⲩⲁⲁⲩ· ⲁⲛⲟⲕ ⲇⲉ ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲉ-
ϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲭⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲛ̄ ⲁⲙ̄ ⲛ̄ ⲣⲉ ⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ
ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲁⲩⲣ̄ ⲣⲁⲗ ⲛ̄ ⲁⲗⲗⲁ
ⲉⲙⲙⲉ ⲟⲩ ⲉ ⲃⲟⲗ ⲁⲛ ⲡⲉ ⲣⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲉⲓ ⲧⲱⲙ
ⲛ̄ⲧⲙⲁⲙⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲙⲙ̄ ⲗⲁⲁⲩ | ⲛⲁⲙⲱⲡⲉ ⲁⲭⲙ̄ Fol. 11 *b*
ⲡⲛⲟⲩⲧⲉ· ⲕⲃ̄

Πεϫⲉ πεϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲛⲁⲓ ϫⲉ ⲟⲩⲛ̄ ϫⲟⲩⲧⲁϥⲧⲉ ⲛ̄ ⲁⲥ-
ⲧⲉⲗⲟⲥ ⲧⲙⲏ ⲉ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲙ̄ ⲙⲛⲛⲉ· ⲱⲁⲣⲉ ⲙⲙ̄[ⲧ]
ⲥⲛⲟⲩⲥ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲙ̄ ⲙⲛⲛⲉ ⲛ̄ⲥⲉⲟⲩⲱⲱⲧ̀ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲙ̄ ⲡⲛⲁⲩ ϫⲉ ⲛ̄ⲧⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ
ⲉ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ⲁⲩⲣ̄ ⲣⲁⲗ ⲛ̄ ⲁⲗⲗⲁ ⲛⲉ ⲙⲙ̄ ⲗⲁⲁⲩ ⲛ̄
ⲁⲥⲧⲉⲗⲟⲥ ⲣⲙ̄ ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ·⁝—ⲁⲗⲗⲁ ⲁⲧⲥⲛϩⲱⲣⲛⲥⲓⲥ
ⲱⲱⲡⲉ ⲱⲁⲛⲧⲉ ⲁⲗⲗⲁ ⲟⲧⲱⲙ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲙⲏⲓ· Πεϫⲁⲓ ⲛⲁϥ ϫⲉ ⲉⲙⲙⲉ ⲡⲉⲓ ⲧⲱⲙ ⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̄
ⲡⲛⲟⲩⲧⲉ ⲉⲓⲉ ⲙⲙ̄ ⲛⲟⲃⲉ ⲉ ⲁⲗⲗⲁ Πεϫⲁϥ ϫⲉ ⲙⲙⲟⲛ
ⲉⲛⲉ ⲛⲧⲁ ⲁⲗⲗⲁ ⲣⲟϣ ⲛ̄ ⲣⲛⲧ ⲛ̄ ⲟⲩⲕⲟⲟⲩ ⲙⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ
ⲛⲁϫⲟⲟⲥ ⲛⲁϥ ⲡⲉ ϫⲉ ⲟⲧⲱⲙ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲡⲙⲏⲓ·
Ⲗ ⲡⲛⲟⲩⲧⲉ ⲫⲓ ⲙⲙⲁⲩ ⲛ̄ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧ ⲧⲟ ⲣⲓⲱⲱⲕ (*sic*)
ⲁⲩⲛⲟϩϥ̄ ⲉ ⲃⲟⲗ ⲣⲙ̄ | ⲡⲡⲁⲣⲁⲗⲩⲥⲟⲥ ϫⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲉ Fol. 12 *a*
ⲛⲧⲁϥϫⲟⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ϥϫⲟⲟⲥ ⲙ̄ ⲡⲉⲫⲱⲛⲣⲉ ⲉ ⲕⲉ
ⲡⲕⲟⲥⲙⲟⲥ·

Πεϫⲁⲓ ⲛⲁϥ ϫⲉ ⲡⲁ ⲭ̄ⲥ̄ ⲁⲙ̄ ⲧⲉ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧ
ⲥⲟⲟⲗⲉ ⲙⲙⲟϥ ⲛ̄ⲧ ⲁⲧⲫⲓⲧⲉ̄ ⲛ̄ ⲧⲟⲟⲧϥ̄· πεϫⲁϥ ⲛⲁⲓ ϫⲉ
ⲣⲙ̄ ⲡⲉϩⲟⲟⲩ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲟ ⲛ̄ ⲁⲗⲗⲁ ⲉⲩⲟ ⲙ
ⲙⲛ̄ⲧⲥⲛⲟⲩⲥ ⲙ̄ ⲙⲁⲣⲉ ⲛ̄ ⲱⲓⲛ· ⲁⲧⲱ ⲥⲟⲟⲩ ⲙ̄ ⲙⲁⲣⲉ ⲛ̄

отωсщ· ауω щоλπ̅т̅ м̅ маре п̅ отλοт ецо п̅ θе п̅ отωпе н алавастрон е λιπ̅ λаат п̅ хыи п̅ ρητ̅ϥ· п̅ тере ϥотωλ де е вол ρм̅ пщни а пецсωма сβок ауρ̅ коτι а таікаюсτин ет то ριωоϥ вωк аскаау· щат п̅ρτнϥ п̅ нϥτниве ете нϥеιеιв не·⁝—Ене мецωсβ ρн̅ тепрω ауω мецсωщм̅· ρм̅ пщωλ· аюτωщβ де пеχаι м̅ пеχει-
Fol. 12 b ротвеιт | же па χ̅с̅ м̅ пиаτ п̄та пноττе таιιο
κ̅ā п̄ аλаλ ауταιιε тне ετρа нм̅маϥ жи м̅ пе· епеι ан аісωтм̅ же а пноττе таιιο п̄ аλаλ λιπ̅ ετρа жи тарχн·

Палιн он ϯсωтм̅ же а пноττе ειне п̄ отριннβ ехп̄ аλаλ ауωщ̅ ауχι п̄ отеιне (*sic*) п̄ нϥвετспір· ауταιιος ετсριне ауиер твετспір п̄ сарⲍ̅ е песма· отк отн паιιοτρчос ауταιιїе снаτ п̄ сωма· ето п̄ отсωма п̄ отωτ· ауοτωщβ пеχаϥ наι п̄ϭι пеχει[рот]веιт же сωтм̅ п̄таιιοк е ρωβ ниι· м̅ пиаτ п̄та пноττе таιιο п̄ аλаλ ауταιιο п̄ тне ετρа нм̅маϥ п̄ отсωма п̄ отωτ· м̅ пиаτ сар ет ере паесποанс р̄ ρωβ е аλаλ
Fol. 13 a нере п ке | ιеεте п̄ ετρа нм̅маϥ· Є тве паι а
κ̅ē псωма снаτ щωпе е вол ρн̅ отсωма п̄ отωτ· аλλа λιπ̅ ецпорχοт е вол п̄ нетернτ п̄ тетноτ· м̅ пиаτ п̄таϥеιне м̅ прινнβ е хωϥ ауϩ̅ноτк̅· ауωщ̅ ауеιне п̄ ετρа е вол п̄ ρητ̅ϥ асщωпе наϥ п̄ сριне ιιοн несρп̄ пе ρм̅ пеуспір п̄ ρωоτр жи перοοτ п̄та пноττе таιιοϥ· ϯρτнк е пιаеιн ецρн̅ п̄щнре п̄ аλаλ· пеχаι наϥ же ω па χ̅с̅· οτ пе пιаеιн ет ρн̅ п̄ щнре п̄ аλаλ·

Пеχе пеχеιротвеιт наι же м̅ пиаτ ет ере пχаϥ наеι ехм̅ пκаϥ п̄ щорп̄ не п̄еιеιв м̅ прωме ет наω̄β ρм̅ пеуспма· Є вол же м̅
Fol. 13 b пиаτ п̄та пноττе вещ аλаλ | п̄ таікаюсτин ет
κ̅c̅

ϭοολε ⲙⲙⲟϥ · ⲛ ϣⲟⲣⲡ ⲛⲉ ⲛⲉⲩⲉⲓⲉⲓϣ ⲛⲧⲁⲧⲱϭϣ ⲁϥ-
ⲣⲓⲙⲉ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲭⲥ̄ ·⁝—ⲁⲉ ⲟⲧⲟⲓ ⲛⲁⲓ ⲡⲁ ⲭⲥ̄ ⲙ̄ ⲡⲛⲁⲧ
ⲉ ϯϩⲁⲣⲉϥ ⲉⲛⲉⲛⲧⲟⲗⲏ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲙⲙⲁ ϯⲟⲩⲱⲙ ⲉ
ⲃⲟⲗ ϩⲙ̄ ⲡⲙⲏⲛ · ⲛⲉⲣⲉ ⲡⲁ ⲥⲱⲙⲁ ⲧⲏⲣϥ̄ ⲟⲩⲟⲃⲱ̄ ⲛ̄ ⲟⲉ ⲙ̄
ⲡⲁ[ⲉⲓ]ⲉⲓⲃ ·⁝—ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲟⲛ ⲙⲙⲁ ⲉⲩⲁⲣⲉ ⲁⲗⲗⲁ ⲥⲱⲙ̄ⲧ
ⲉⲭⲛ̄ ⲛⲉⲩⲉⲓⲉⲓϣ ⲙⲁϩⲣⲓⲙⲉ ⲛϥ̄ ⲣⲁ ϩⲛⲏⲉ ⲛ̄ ⲟⲉ ⲛ̄ ⲓⲉⲍⲉⲛⲓⲁⲥ
ⲛ̄ⲧ ⲁϥⲱⲱⲛⲉ ⲁϥⲥⲱⲙ̄ⲧ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲭⲟⲉ · ⲁⲣⲓⲙⲉ ⲛ̄
ⲛ̄ⲧⲟϥ ⲉ ⲧⲃⲉ ⲟⲩ ⲙ̄ⲡ ⲉ̄ⲥⲱⲙ̄ⲧ ⲛ̄ⲣⲱⲙⲉ ⲛⲉ̄ⲣⲓⲙⲉ · ⲡⲉⲭⲉ
ⲡⲉⲭⲉⲓⲣⲟⲧⲃⲉⲓⲙ ⲛⲁⲓ ⲁⲉ ϯⲛⲁⲟⲩⲱⲛϩ̄ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲛ̄
ϩⲱⲃ ⲙⲙⲁ · ⲱ ⲡⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧⲛ̄ⲣⲟⲧ ⲁⲥⲱⲙⲉ ⲁⲉ ϩⲙ̄
ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̄ ⲥⲟⲗⲟⲙⲱⲛ · ⲡ̄ⲣⲣⲟ ⲁⲫⲁⲡⲁⲥⲕⲁⲍⲉ ⲛ̄ | ⲛ̄ Fol. 14 a
ⲗⲁⲙⲙⲱⲛ · ⲧⲏⲣⲟⲩ ⲉ ⲧⲣⲉ ⲥⲧⲁⲩⲟ ⲉ ⲣⲟϥ ⲛ̄ ⲧⲙⲙⲉ ⲙⲁ
ⲙ̄ⲙ̄ ⲡⲁⲇⲣⲉ ⲧⲏⲣⲟⲩ · ⲙⲙ̄ ⲧⲙⲙⲉ ⲛ̄ ⲛ̄ ⲃⲟⲧⲁⲛⲏ ⲉⲩⲁⲧ-
ⲧⲁⲁⲩ ⲉ ⲛ̄ϣⲱⲙⲉ ⲛ̄ⲥⲉⲗⲟ · ⲁ ⲥ̄ⲟⲗⲟⲙⲱⲛ ⲉⲣⲁⲓ ⲥⲟⲩ
ⲧⲏⲣⲟⲩ ⲉ ⲧⲭⲟ ⲙ̄ⲡⲛⲓ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ·

Ⲣⲱⲙⲉ ⲙⲙⲁ ⲉⲩⲁⲥϣⲱⲙⲉ ϩⲙ̄ ϣⲱⲙⲉ ⲙⲙⲁ ϣⲁϩⲃⲱⲕ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲣⲡⲉ ⲛⲉⲩⲥⲱⲙ̄ⲧ ⲉ ⲧⲭⲟ ϣⲁϩⲣⲉ ⲉ ⲡⲡⲁⲣⲉ
ⲉⲩⲥⲛⲍ ⲉ ⲧⲭⲟ̄ ⲉ ⲕⲁⲧⲁ ⲡⲉϥϣⲱⲙⲉ · ⲛⲉⲩⲭⲓⲧⲟ ⲛⲉⲩⲃⲱⲕ
ⲉ ⲡⲉϥⲛⲓ ⲉⲩⲧⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲁⲥϣⲱⲙⲉ ⲁⲉ ⲛ̄ ⲧⲉⲣ
ⲉ ⲥⲱⲗⲟⲙⲱⲛ ⲡ̄ⲣⲣⲟ ⲙⲟⲩ ⲁ ⲓⲉⲍⲉⲛⲓⲁⲥ ϫⲉⲣ ⲛ̄ϫⲟ ⲙ̄
ⲡ̄ⲣⲡⲉ ⲛ ⲕⲟⲛⲓⲁ ⲙ̄ⲡ ⲟⲩⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲛⲉ ⲥⲟⲛ · ⲓⲉⲍⲉⲛⲓⲁⲥ
ⲁⲉ ⲡ̄ⲣⲣⲟ ⲛ ⲧⲉⲣ ⲧ̄ϣⲱⲙⲉ ⲁⲩⲗⲟⲭⲗ̄ⲍ ⲙ̄ⲡ ⲧ̄ⲣⲉ ⲉ ⲙ̄
ⲡⲁⲇⲣⲉ ⲉ ⲧⲁⲗⲁⲉ ⲡⲉϥϣⲱⲙⲉ · ⲉⲡⲉⲓ ⲁⲛ ⲛⲧⲟϥ ⲡⲉ ⲛⲧ ⲁⲩ-
ϫⲉϥ ⲛ̄ϫⲟ ⲉⲙ̄ ⲡ̄ⲣⲡⲉ ϩⲙ̄ ⲡⲕⲱ|ⲛⲓⲁ · ⲉⲧ ⲉⲣⲉ ⲙ̄ ⲡⲁⲇⲣⲉ Fol. 14 b
ⲥⲛⲍ ⲉ ⲣⲟⲟⲩ ⲙ̄ⲡ ⲉⲣⲣⲉ ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲛⲉ ⲥⲟⲛ ⲁⲩⲃⲱⲕ ⲉ ⲛⲏ
ⲣⲟⲩⲛ ⲉ ⲡⲛⲓ ⲙ̄ ⲡⲭⲥ̄ · ⲁⲩⲛ̄ⲕⲟⲧ̄ⲕ ⲁⲩⲥⲱⲙ̄ⲧ ⲉⲭⲟ ⲁⲩⲣⲓⲙⲉ
ⲉⲩⲭⲱ ⲙⲙⲟⲥ · ⲁⲉ ⲡⲭⲥ̄ ⲙⲛ ⲟⲩⲛⲟⲃⲉ ⲡⲉ ⲛⲧⲁⲩⲁⲓⲁⲁⲩ
ⲁⲓⲕⲱⲛⲓⲁⲍⲉ ⲛ̄ ⲛ̄ϫⲟⲉ ⲉⲧ ⲉⲣⲉ ⲙ̄ ⲡⲁⲇⲣⲉ ⲥⲛⲍ ⲉ ⲣⲟⲥ
ⲣⲓⲍ ⲡⲕⲱⲛⲓⲁ ⲉⲓⲍⲱ ⲙⲙⲟⲥ ⲁⲉ ⲉⲧⲙⲁⲛⲥⲡⲥⲡ ⲙⲛⲟⲩⲧⲉ
ϩⲙ̄ ⲟⲩⲣⲗ̄ⲡⲓⲥ ⲥⲉⲡⲁⲗⲟ · ⲙⲙⲟⲛ ⲛⲉⲙⲁⲣⲉ ⲡⲉ ⲙ̄
ⲡⲁⲇⲣⲉ ⲛⲧⲁⲧⲁⲗⲥⲟ · ⲁ ⲡⲭⲥ̄ ⲥⲱⲧⲙ̄ ⲁⲩⲙ̄ⲡⲣⲧⲛϥ ⲣⲁ
ⲣⲟϥ ⲁⲩϫⲟⲟⲩ ⲙⲁ ⲣⲟϥ ⲛ̄ ⲛⲥⲁⲓⲁⲥ ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ
ⲁⲩⲙⲁⲉ ⲙⲙⲁⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ϫⲉ ⲓⲍ ⲛ̄ ⲟⲩⲧⲁⲕ
ⲛ̄ ⲕⲏⲧⲉ ⲛ̄ⲧ ⲗⲁⲗⲱⲟⲩ ⲙⲙⲟⲩ ⲁⲧⲱ ⲕⲛⲁⲓⲧⲟⲛ ·

тепот ϭε ω ιωc пет наειρε ⲙⲙ ⲡⲛοⲩτε ⲙⲉⲩκααϥ ⲛ cωϥ·

Fol. 15 a ⲕⲑ Παλιν ον πεχαι ⲙⲙ πὲχειροτβειη· χε πα χ̄c̄ ειοτωщ ε τρ ⲛ̄ταιιοι ε ⲡτωщ ⲛ̄ πεχειροτβειη ешαρε петροοτ щωπε· ρⲙ̄ τπε ⲛ̄τε ⲧⲙⲛ̄τρωⲙε щτοртр̄ ριχⲙ̄ ⲡκαϥ· πεχε πεχειροτβειη наι χε κнаτ ε ⲛει ноϭ ⲛ̄ тнτ ετοτⲛ̄ ε ροτⲛ ε петаϥωр ере ⲛ̄ⲥⲥελος ρι χωοτ· ⲣ̄щαн тсалпιⲥ̄ⲝ̄ ⲥτⲙαне ⲙⲙ ⲡροτⲛ ⲙⲙ ⲡκαтапетасⲙа щαре ⲛ̄ тнτ ет ⲥнⲏ ει ε βολ ⲛ̄ceⲙιϥε ⲛ̄ⲥа ⲛ̄тⲛ̄ⲝ̄ ⲙⲙ ⲡⲥⲥελος ет ριχⲙ̄ тⲙⲥн ⲛ̄ теιωτε ⲛ̄τε ⲡⲥⲥελος кιⲙ ⲛ̄ πεϥтⲛ̄ⲝ̄ ⲛ̄τε ϯωτε ει ехⲙ̄ ⲡκαϥ ⲛ̄τε ⲁⲧⲝⲁне ⲛ̄ⲥι πεⲥроοⲥ ⲙⲙ ⲡκαϥ· ⲛ̄щнн ⲙⲙ ⲛ̄cωщε ⲙⲙ ⲛ̄ карпос· ешωпе ⲙⲙ̄ⲡε тсалпιⲥ̄ⲝ̄ ⲙοττε щαре отсⲙн

Fol. 15 b ⲕⲍ ⲉⲥⲛⲁщⲧ̄ ει ε βολ ρⲙ̄ τπε | ⲛ̄τε ⲡⲛοτ ⲛ ϩωοτ ει ехⲙ̄ ⲡκαϥ ечωщ ⲛⲧ̄ⲝ̄ тре ⲛ карпос ⲁщαι ⲙⲙ ⲙⲙ ⲛοοτ ⲙⲙ̄ⲡⲛοτ ⲛ ϩωοτ· ⲙⲙ̄ пеⲣроⲩⲃⲃαι нете ⲛ рωⲙε ⲣ̄ ϩοτе ϩнтοτ· пеⲣроοτ ⲥαр ⲛ ⲛⲧⲛ̄ⲝ̄ ⲛ ⲛ серафеιм пет ⲣ̄ ρⲙ̄ⲙε ⲛ ⲙⲙ̄ⲡⲛοτ ⲛ ϩωοτ· щαнт ечеι ε песнт ε пестерешⲙа ⲛⲧⲁι ехⲙ̄ ⲡκαϥ ρⲙ̄ отснοⲛ· χε ⲙⲙ̄ⲡⲁι ⲉⲥⲛⲁщⲧ̄ ⲛⲩⲣ̄ ⲡκαϥ ⲛ ⲭⲁⲓε ⲛ ⲟⲉ ⲛ ⲛⲉϩωοτ ⲛ ⲛωϩε ⲙⲙ̄ пеⲣроⲩⲃⲃαι щωпе ⲛ ϩнтⲟ̄ⲩ̄:–

Спει ⲁⲛ ⲙⲙ̄ⲡε ⲛ̄ⲥерафеιм ει ε песнт ⲛ̄ⲥеⲣ̄ ρⲙ̄ⲙε ⲙⲙ̄ ⲡⲛοτ ⲛ ϩωοτ· ε βολ χε ⲛере ⲙⲙ̄ ⲙοοτ тнроτ ρⲙ̄ τπε ⲙⲙ̄ⲙ̄ пнτе· ⲉⲓⲥ ϩнтε ⲁιοτωⲛ̄ⲝ̄ ε рок ⲁιοτωⲛ̄ⲝ̄ ε рок ⲛ̄ ⲙⲙ̄ ⲙⲉⲥтнрιон тнроτ· ⲁιοτωщⲃ̄

Fol. 16 a ⲕⲍ пехαι | ⲙⲙ̄ пехειроτβειη χε πα χ̄c̄ ειοτωщ ε тре ⲛⲧαιιοι χε ⲟⲩ пет тωοⲩⲛ ε ϩραι ϩа τπε· ⲉⲥαщε ⲛ̄ϯϩе·:—Пехαϥ наι χε ⲉⲥαщε ρⲙ̄ отⲡιсϯс ⲙⲙ̄ отτωщ ⲛ̄τε ⲡⲛοττε· пехαι наϥ ον χε ⲟⲩ пет тωοⲩⲛ ϩа ⲡκαϥ· пехαϥ наι χε ⲧⲧоοτ ⲛ̄ⲥтⲗλος пет тωοⲩⲛ ϩа ⲡκαϥ ертоοβе ⲛ̄ сащε ⲛ̄ⲥфραгιс· Пехαι наϥ χε πα χ̄c̄ ⲙⲙ̄ⲡ̄ⲣ̄ ⲥωⲡ̄ ε рοι· щαⲛϯχ-

ⲛⲟⲩⲕ ⲉ ⲡⲉⲓ ⲛⲉ ϩⲱⲃ· ⲙⲁⲧⲁⲙⲟⲓ ⲇⲉ ⲟⲩ ⲡⲉⲧ ⲧⲱⲟⲩⲛ ϩⲁ ⲡϥⲧⲟⲟⲩ ⲛ ⲥⲧⲁⲗⲗⲟⲥ· ⲡⲉϩⲁϥ ⲛⲁⲓ ⲇⲉ ⲡⲉ ⲛⲧⲁϥ-ⲧⲁⲙⲓⲟⲟⲩ ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲛ ⲡⲉⲧϩⲱⲃ· Ⲡⲉϩⲁⲓ ⲛⲁϥ ⲇⲉ ⲡⲁ ⲭ̅ⲥ̅ ⲟⲩ ⲡⲉ ⲡⲧⲱϣ ⲛ ⲛⲉⲓ ⲟⲩⲛⲟⲟⲩⲉ ⲛ ⲧⲉⲩϣⲛ ⲙ̅ⲙ̅ ⲡⲉϩⲟⲟⲩ·

Ⲡⲉϩⲁϥ ⲛⲁⲓ ⲇⲉ ⲥⲱⲧⲙ̅ ⲛⲧⲁⲧⲁⲙⲟⲕ· ⲁ ⲡⲛⲟⲩⲧⲉ | ⲕⲱ ⲙ̅ⲡⲧⲥⲛⲟⲩⲧⲥ ⲛ ⲭⲉⲓⲣⲟⲧⲃⲉⲓⲁ ⲉⲧⲁϥ ⲉ ⲣⲁⲧⲟⲩ ⲙ̅ Fol. 16 b
ⲡⲃⲟⲗ ⲙ̅ ⲡⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ ⲉⲙⲉⲧⲣⲓⲥⲉ ⲉ ⲡⲧⲏⲣϥ ⲱⲁⲧⲭⲱ ⲛⲃ
ⲙ̅ ⲙ̅ⲡⲧⲥⲛⲟⲩⲧⲥ ⲛⲣⲱⲙⲛⲟⲥ ⲙ̅ ⲙⲛⲛⲉ·⁝—Ⲣⲱⲁⲛ ⲡⲱⲟⲣⲡ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲣⲣⲱⲙⲛⲟⲥ ⲉⲓⲉ ⲁ ⲧⲱⲟⲣⲡ ⲛ ⲟⲩⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲣⲱⲁⲛ ⲡⲓⲉⲣ ⲥⲛⲁⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲣⲣⲱⲙⲛⲟⲥ ϣⲁⲣⲉ ⲧⲓⲉⲣ ⲥ̅ⲛ̅ⲧⲉ ⲛ ⲟⲩⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ ϣⲁ ⲣⲣⲁⲓ ⲉ ⲧⲓⲉⲣ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ·⁝—Ⲣⲱⲁⲛ ⲡⲓⲉⲣ ⲙ̅ⲡⲧ-ⲥⲛⲟⲟⲩⲥ ⲛⲟⲩⲛⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ ⲉⲓⲉ ⲁ ⲧⲓⲉⲣ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ ⲟⲩⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ·⁝—

Ⲡⲉϩⲁⲓ ⲛⲁⲩ ⲇⲉ ⲉⲓⲉ ⲧⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ ⲟⲩⲟⲩ ⲛ ⲧⲉⲩϣⲛ ⲛⲥⲉⲣⲁⲫⲉⲓⲙ ⲧⲛϣ ⲉ ⲣⲟⲟⲩ ⲟⲛ ϫⲙ ⲙ̅ⲙⲟⲛ·⁝— Ⲡⲉϩⲁϥ ⲛⲁⲓ ⲇⲉ ⲙ̅ⲙⲟⲛ ⲁⲗⲗⲁ ⲛ̅ⲧⲃ̅ⲛⲟⲟⲩⲉ ⲛⲉ ⲙ̅ⲡ ⲛϩⲁⲗⲁⲁⲧⲉ ⲙ̅ⲡ ⲛ | ϫⲁⲧⲃⲉ (*sic*)· ⲉⲧϣⲁⲛϯ ⲛ ⲧⲉⲧⲡⲣⲟⲥ- Fol. 17 a
ⲉⲩϫⲏ ϣⲁⲣⲉ ⲧⲱⲟⲣⲡ ⲛ ⲟⲩⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲣⲱⲁⲛ ⲟⲇ
ⲧⲓⲉⲣ ⲥ̅ⲛ̅ⲧⲉ ⲛ ⲟⲩⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ ϣⲁⲣⲉ ⲛⲉⲑⲏⲣⲓⲟⲛ ϯ ⲛ ⲛⲉⲧⲥⲁⲓⲛ ϣⲁ ⲣⲣⲁⲓ ⲉ ⲧⲓⲉⲣ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ ⲟⲩⲟⲩ ⲛ ⲧⲉⲩϣⲛ· ⲛⲍⲱⲟⲛ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛⲉⲧ ϯ ⲧⲱϥ ⲉ ⲣⲟⲟⲩ· ⲡⲉϩⲁⲓ ⲙ̅ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲁ ϫⲉ ϣⲁⲣⲉ ⲡⲣⲏ ⲉⲓⲙⲉ ⲧⲱⲛ ϫⲉ ⲁ ⲧⲓⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ ⲟⲩⲟⲩ ϫⲱⲕ ⲉ ⲃⲟⲗ· ⲛⲧⲙⲛ̀ⲧϫⲱⲕ ⲉ ⲡⲉϥⲙⲁ ⲛ ⲣⲱⲧⲡ ⲛ ⲛⲧⲉⲓ ⲉ ⲣⲣⲁⲓ· ⲡⲉϩⲁϥ ⲛⲁⲓ ⲇⲉ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲛⲉⲧ ⲉⲩⲁⲧⲥⲁⲗⲡⲓⲍⲉ ⲉⲧⲥⲁⲛϫⲱⲕ ⲉ ⲃⲟⲗ ϣⲁⲣⲉ ⲙⲓϫⲁⲏⲗ ⲉⲓⲙⲉ ϫⲉ ⲁ ⲧⲓⲉⲣ ⲙ̅ⲡⲧⲥⲛⲟⲟⲩⲥ ⲛ ⲣⲱⲙⲛⲟⲥ ϫⲱⲕ ⲉ ⲃⲟⲗ ϣⲁⲩϣⲁϫⲉ ⲙ̅ⲡ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲛ̅ ⲡⲣⲏ ⲛⲉⲙⲟⲟⲩⲉ ⲛⲉϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ ⲧⲉⲧⲁⲍⲓⲥ· ⲁⲓⲟⲧⲱⲙⲏ ⲡⲉϩⲁⲓ ⲛⲁⲩ ⲇⲉ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲁ ϫⲉ ⲡⲁ ⲭ̅ⲥ̅ ⲁⲣⲁ ⲡⲛⲟⲩⲧⲉ Fol. 17 b
ⲛⲉⲧ ϯ ⲧⲱϥ ⲉ ⲡⲣⲱⲙⲉ ⲙ̅ⲙⲁ ⲉⲣϩⲏⲧⲥ̅ ⲛ̅ ⲧⲉⲥⲙⲁⲁⲩ ⲛⲁ
ⲙ̅ⲙⲁ ⲙ̅ⲙⲟⲛ·

Ⲡⲉϩⲁϥ ⲛⲁⲓ ⲇⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲟⲟⲩⲛ ϫⲉ ϣⲁⲣⲉ ⲡⲣⲱⲙⲉ

ⲣ ⲟⲩⲛⲏⲣ ⲙ̅ ⲙⲛ̅ⲧⲡⲉⲣⲓⲟⲧⲣⲟⲥ ⲏ ⲟⲩⲛⲏⲣ ⲙ̅ ⲙⲛ̅ⲧ-
ⲁⲥⲁⲑⲱⲥ ⲭⲓⲛ ⲡⲉⲩⲭⲡⲟ ⲱⲁ ⲡⲉⲩⲭⲱⲕ ⲉ ⲃⲟⲗ · ⲉⲡⲉⲓ ⲁⲛ
ⲡⲛⲟⲩⲧⲉ ☩ ⲙⲁⲉⲓⲙ ⲉ ⲡⲁⲓⲕⲁⲓⲟⲥ ⲙ̅ⲡⲁⲧ ⲟⲩⲡⲗⲁⲥⲥⲉ ⲙ̅-
ⲙⲟⲩ · ⲙ̅ⲡ̅ ⲥⲟⲙ ⲅⲁⲣ ⲉ ⲧⲣⲉ ⲗⲁⲁⲩ ⲩⲱⲡⲉ ⲁⲭⲙ̅
ⲡⲛⲟⲩⲧⲉ · ⲁⲗⲗⲁ ⲡⲛⲟⲃⲉ ⲟⲧⲱⲙⲙⲟ ⲡⲉ ⲉ ⲡⲛⲟⲩⲧⲉ · ⲛⲁⲓ
ⲅⲁⲣ ⲛ̅ⲧⲁⲩⲧⲁⲙⲓⲉ ⲡⲣⲱⲙⲉ ⲉⲩⲟ ⲛ̅ ⲁⲧ ⲛⲟⲃⲉ · ⲡⲣⲱⲙⲉ
ⲣⲱⲙⲥ ⲉⲧ ⲣ̅ ⲛⲟⲃⲉ ⲕⲁⲧⲁ ⲡⲉⲩⲟⲧⲱⲩ · ⲁⲩⲱ ⲕⲁⲧⲁ
ⲧⲉⲡⲉⲓⲟⲧⲙⲓⲁ ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ·

Ⲡⲉϩⲁⲓ ⲙ̅ ⲡⲉϫⲉⲓⲣⲟⲧⲃⲉⲓⲙ ϫⲉ ⲉⲧⲭⲡⲟ ⲙ̅ ⲡⲣⲱⲙⲉ ⲉ
ⲡⲣⲓⲥⲉ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁ ⲓⲱⲃ ϫⲟⲟⲥ ϫⲉ ⲛ̅ⲧⲁ ⲧⲁ ⲗⲁⲁⲩ
Fol. 18a ⲭⲡⲟⲓ ⲉ ⲡⲣⲓⲥⲉ · Ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲟⲩⲱⲁⲛ|ⲣⲧⲛϥ ⲡⲉ
ⲗⲉ ⲡⲛⲟⲩⲧⲉ · ⲙⲉⲩⲕⲱ ⲡⲣⲱⲙⲉ ⲛ̅ⲥⲱϥ ⲱⲁ ⲃⲟⲗ · Ⲁⲗⲗⲁ
ⲱⲁϥⲱⲛ̅ⲣⲧⲛϥ ⲫⲁ ⲣⲟϥ ϫⲉ ⲡⲉⲩⲉⲓⲛⲉ ⲡⲉ ⲙ̅ⲡ̅ ⲧ̅ⲫ̅ⲣⲓⲕⲱⲛ ·
ⲁⲩⲱ ⲡⲣⲱⲃ ⲛ̅ ⲛⲉⲩⲥⲓⲁ ⲡⲉ · ⲧⲉⲛⲟⲩ ⲥⲉ ⲱ̅ ⲓⲱⲁⲛⲛⲏⲥ
ⲡⲉⲧ ⲛⲁⲣ ⲡⲟⲧⲱⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲉⲩⲕⲁⲁϥ ⲛ̅ ⲥⲱϥ ⲡⲉⲧ
ⲛⲁⲉⲓⲣⲉ ⲛ̅ ⲫⲉⲛⲁⲥⲁⲑⲟⲛ ⲥⲛⲁϩⲓⲧⲟⲩ ⲛ̅ ⲫⲁϩ ⲛ̅ ⲥⲱⲃ ⲫⲙ̅
ⲡⲛⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ · Ⲡⲉϩⲁⲓ ⲛⲁϥ ϫⲉ ⲡⲁ ϫⲱⲉⲓⲥ ⲙ̅
ⲡⲛⲁⲩ ⲉⲱⲁⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲙⲓⲉ ⲡⲣⲱⲙⲉ ⲱⲁϥ☩ ⲣⲁⲛ
ⲉ ⲣⲟϥ ϫⲉ ⲟⲩⲁⲓⲕⲁⲓⲟⲥ ⲡⲉ ⲛ̅ ⲟⲩⲣⲉϥⲣⲛⲟⲃⲉ ⲡⲉ ⲙⲙⲁ
ⲙⲙⲟⲛ ·

Ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲥⲱⲧⲙ̅ ⲛ̅ⲧⲁⲧⲁⲙⲟⲕ · ⲙ̅ ⲡⲁⲩ ⲉⲧ
ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲧⲁⲙⲓⲟ ⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅ⲡⲁⲧ ⲧ̅ⲧⲁⲁϥ · ⲉ
ⲧⲕⲁⲗⲁⲣⲏ ⲛ̅ ⲧ̅ⲫ̅ⲙⲁⲁⲩ ⲱⲁϥⲙⲟⲩⲧⲉ ⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲧⲛ-
ⲣⲟⲩ ⲛ̅ⲥⲉⲉⲓ ⲛ̅ⲥⲉⲁϥ ⲉ ⲣⲁⲧⲟⲩ · ⲱⲁⲣⲉ ⲡⲉⲓⲱⲧ ⲥⲛⲟⲩ
ⲉ ⲧⲉϥⲯⲩⲭⲏ ⲛⲧⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲟⲩⲱⲱⲃ̅ ϫⲉ ⲫⲁⲙⲏⲛ ·
Fol. 18b ⲣ̅ⲱⲙⲁⲛ ⲡⲱⲁϫⲉ ⲉⲓ ⲉ ⲃⲟⲗ ⲫ̅ ⲣⲱϥ ϫⲉ ⲧⲉϥⲯⲩⲭⲏ ⲛⲁ☩
ⲗⲉ ⲙⲙⲟⲛ ⲛⲁⲓ ⲱⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲟⲩⲱⲱⲃ̅ ϫⲉ ⲫⲁⲙⲏⲛ ·
ⲉⲧⲱⲁⲛϩⲟⲟⲥ ϫⲉ ⲧⲉϥⲯⲩⲭⲏ ⲛⲁⲉⲓⲣⲉ ⲛ̅ ⲫⲉⲛⲁⲙⲟⲩⲁ ·
ⲱⲁⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲟⲩⲱⲱⲃ̅ ϫⲉ ⲫⲁⲙⲏⲛ · ⲡⲉⲧ ⲙⲛⲧ
ⲉ ⲃⲟⲗ ⲫ̅ ⲣⲱϥ ⲙ̅ ⲡⲉⲓⲱⲧ ⲛ̅ⲧⲟϥ ⲡⲉ ·:—Ⲡⲉϩⲁⲓ
ⲛⲁϥ ϫⲉ ⲡⲁ ϫ̅ⲥ̅ ⲟⲩⲉⲧⲡⲟⲟⲩⲉ ⲛ̅ ⲡⲣⲱⲙⲉ ⲟⲩⲉⲧⲡⲁ
ⲛ̅ⲧⲃ̅ⲛⲟⲟⲩⲧⲉ · ⲡⲉϩⲁϥ ⲛⲁⲓ ϫⲉ ⲉⲣⲉ ⲡⲣⲱⲙⲉ ⲙⲉⲛ
ⲉⲧⲱⲁⲛⲓⲟⲩ ⲉⲧⲛⲁⲓ ⲙ̅ ⲡⲟⲧⲁ ⲡⲟⲧⲁ · ⲉ ⲡⲓⲁ
ⲉⲧ ⲉⲩⲙ̅ⲡⲱⲁ ⲙⲙⲟϥ · ⲛ̅ ⲧⲃ̅ⲛⲟⲟⲩⲧⲉ ⲁⲉ ⲛ̅ⲧⲟⲟⲩ

кан етшанаот· кан етшанωнϩ· петма пе
пкаϥ·

Пехаι наϥ же оуⲛ ψⲩχн ⲙⲙоот· пехаϥ наι
же сωⲛⲧ ⲛⲓⲙ оуⲛ ψⲩχн ⲙⲙоот· тенот се
теψⲩχн ⲛ сωⲛⲧ ⲛⲓⲙ пе пϫсноϥ· пехаї наϥ же
ара сенаколазе ⲙⲙо|от· н сенаϯ ⲙⲧоп наⲩ· Fol. 19 a
пехаϥ наι же ⲙⲛ сенοιто ⲛⲛе сшопе ⲛсенаϯ ⲗϛ
ⲙⲧоп наⲩ ан· оуае ϧïсе·:—аллα прωⲙе ⲛтоϥ
пет ешаϥрісе аⲩω нϥⲙⲧоп Λсшопе же ⲛ тере
ісωтⲙ е наι тнроⲩ аιρⲯпнре ⲛ нερвнте ⲙ
пноⲩте ет ϥеιре ⲙⲙоот ⲙⲛ прωⲙе· пехаι наϥ
же ⲙпр̄ сωⲛⲧ е рοι ⲛтахноⲩк е пеι ке ρωв·
еιοⲩωш е тре ктаιοι е тве ⲛсιοⲩ ет ⲛнаⲩ е роοⲩ
ρⲙ пестереωма же р̄ⲯан прн ⲯаша нλо енаⲩ
е роοⲩ· Сιοⲩωш е тре ктаιοι же етвнк е тωп
ⲯа наⲩ ⲛ тетλтορсια пехаϥ наι же ере ⲛ
сιото ⲛ таϫіс таϫіс· оуⲛ сιοⲩ ешаϥсω ρⲙ тпе
ⲯа наⲩ ⲙ ⲙеере· аллα ⲛсенаⲩ е роοⲩ ан е тве
поⲩоеιм ⲙ прн·| оуⲛ саⲯϥ ⲛ сιοⲩ нⲏⲩ е ρраι Fol. 19 b
ρⲙ пⲙрϩ ⲙ пкосμос нет ⲙⲙаⲩ сар се ρⲙ тпе ⲗн
ⲛнаⲩ ⲙⲙ· оуⲛ саⲯϥ ⲛ сιοⲩ ρⲙ тпе етмоⲩте
е роοⲩ же не ентнр ⲙⲉⲧка нет ⲙⲙаⲩ· е ϊ е
вολ ρⲙ нетаμιον· ει ⲙⲛ теι ⲛте пιοⲩ ει ехⲙ
пкаϥ·

Пехаι наϥ же па хс̄ е тве ⲟⲩ оуⲛ сιοⲩ ⲯоⲩе е
сιοⲩ· оуⲛ сιοⲩ ешаϥпωωпе е вολ ρⲙ пеⲩма ⲛ
ⲯорп̄· пехе пехеιроⲩвеιм наι же сωтⲙ ⲛтата-
μοк е ρωв ⲙⲙ· Оуⲛ ρаϥ ⲛ таϫіс ρⲙ ⲛсιοⲩ
етпωωпе е вολ ρⲙ пеⲩма ⲛ ⲯорп̄· плнн птⲯш
ⲙ пноⲩте ⲙнн е вολ ⲯа енеϥ· еιс ρнте аιοⲩωнϩ
каи е вολ ⲛ ρωв ⲙⲙ ω ⲙⲙерıт ⲙ пноⲩте тωоⲩн
нⲛ̄ вωк е пкосμос нⲛ̄ жω ⲛ не нтаκнаⲩ е роοⲩ
тнроⲩ·| Н тетноⲩ ачеιне ⲙⲙοι ехⲙ птоοⲩ ⲛ Fol. 20 a
ⲛ хоеιт аїре енапостолос етсооⲩϥ е нетернт ⲟϑ

ⲁⲓϫⲱ ϵ ⲣⲟⲟⲩ ⲛ̄ ⲛⲉ ⲛⲧ ⲁⲓⲛⲁⲩ ϵ ⲣⲟⲟⲩ ⲁⲩⲱ ⲁⲛⲁ-
ⲥⲡⲁⲍⲉ ⲛ̄ ⲛⲉⲛⲉⲣⲛⲧ ⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲃⲱⲕ ϵ ⲧ̄ⲫⲭⲱⲣⲁ
ⲉⲧⲧ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲗⲩⲱ ⲁⲩⲧⲁϣⲉⲟⲉⲓϣ ⲙ̄
ⲡⲣⲁⲛ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲛⲁⲓ ϵ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧ̄ⲫ ⲡⲉⲟⲟⲩ ⲛⲁϥ ⲙ̄ⲙ̄
ⲡⲉϥⲉⲓⲱⲧ ⲛ̄ ⲁⲥⲁⲑⲟⲥ ⲙ̄ⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ
ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

THE LIFE OF BISHOP PISENTIUS, BY JOHN THE ELDER

(Brit. Mus. MS. Oriental, No. 7026)

ⲡⲃⲓⲟⲥ ⲁⲩⲱ ⲧⲡⲟⲗⲩⲧⲁ ⲛ ⲡⲉⲛ ⲡⲉⲧ Fol. 20 a
ⲟⲩⲁⲗⲁⲃ ⲛ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲛⲩ ⲁⲡⲁ ⲡⲉ- λθ
ⲥⲉⲛⲑⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩⲱ ⲡⲁⲛⲁⲭⲱ-
ⲣⲓⲧⲏⲥ· ⲛ ⲛⲧⲟⲟⲩ ⲛ ⲧⲥⲉⲛⲧ ⲉⲗⲭⲃⲓⲥ-
ⲧⲟⲣⲓⲍⲉ ⲙⲙⲟⲩ ⲛⲟⲓ ⲙⲡⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉ-
ⲣⲟⲥ ⲛ ⲛⲉⲃⲟⲟⲩ ⲛ ⲛⲉⲩⲣ ⲙⲙⲉⲉⲩⲉ ⲉⲧ
ⲟⲩⲁⲗⲁⲃ ⲉⲧⲉ ⲥⲟⲩ ⲙⲛⲧⲙⲟⲛⲧⲉ ⲛⲉ ⲛ
ⲛⲉⲃⲟⲧ ⲉⲡⲛⲫ ⲅⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛⲧⲉ ⲡⲛⲟⲩ-
ⲧⲉ ⲅⲁⲡⲏⲏ.

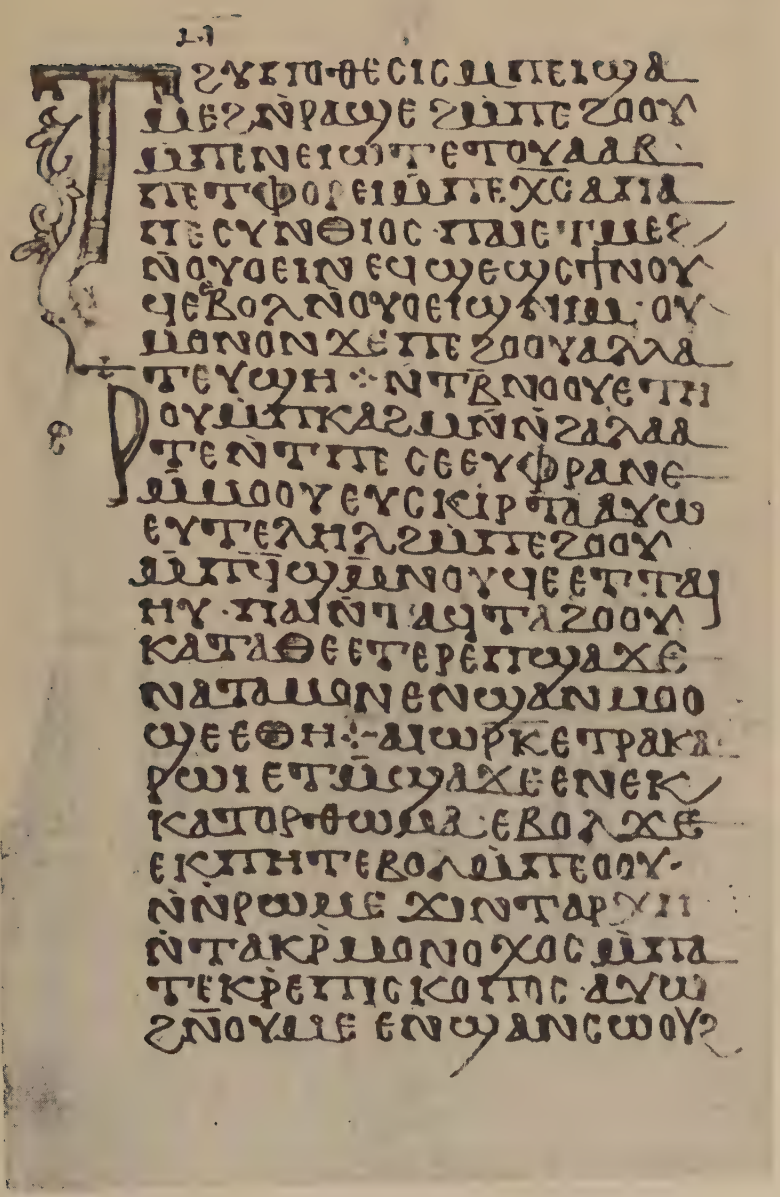
Ⲡⲣⲟⲛⲟⲏⲉⲓⲥ ⲙ ⲡⲉⲓ ⲙⲁ ⲙⲉⲩ ⲛ ⲣⲁⲙⲉ ⲣⲙ ⲡⲉⲣⲟⲟⲩ Fol. 20 b
ⲙ ⲡⲉⲛ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲉⲧ ⲫⲟⲣⲉⲓ ⲙ ⲡⲉⲭⲥ ⲁⲡⲁ ⲙ
ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲡⲁⲓ ⲉⲧⲙⲉⲩ ⲛ ⲟⲧⲟⲉⲓⲛ ⲉⲙⲙⲉⲩ ⲥ☩ ⲛⲟⲧⲙⲉ
ⲉ ⲃⲟⲗ ⲛ ⲟⲧⲟⲉⲓⲩ ⲙⲙⲁ· ⲟⲩ ⲙⲟⲛⲟⲛ ⲍⲉ ⲡⲉⲣⲟⲟⲩ ⲁⲗⲗⲁ
ⲧⲉⲧⲙⲛ·⁘ ⲛ ⲧⲃⲛⲟⲟⲩⲉ ⲧⲛⲣⲟⲩ ⲙ ⲡⲕⲁⲣ ⲙⲙⲛ ⲛⲣⲁⲗⲁⲁⲧⲉ
ⲛ ⲧⲡⲉ ⲥⲉⲉⲧⲫⲣⲁⲛⲉ ⲙⲙⲟⲟⲩ ⲉⲧⲥⲕⲓⲣⲧⲁ ⲁⲧⲱ ⲉⲧⲧⲉⲗⲏⲗ
ⲣⲙ ⲡⲉⲣⲟⲟⲩ ⲙ ⲡⲫⲙⲙ ⲛⲟⲧⲙⲉ ⲉⲧ ⲧⲁⲓⲛⲩ· ⲡⲁⲓ ⲛⲧⲁϥ
ⲧⲁⲣⲟⲟⲩ ⲛⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲙⲁⲍⲉ ⲛⲁⲧⲁⲙⲟⲛ ⲉⲡⲙⲁⲛ-
ⲙⲟⲟⲩⲉ ⲉ ⲟⲛ·⁘—ⲁⲓⲱⲣⲏ ⲉ ⲧⲣⲁ ⲛⲁ ⲣⲱⲓ ⲉ ⲧⲙ ⲙⲁⲍⲉ ⲉ
ⲛⲉⲕⲕⲁⲧⲟⲣⲑⲱⲙⲁ· ⲉ ⲃⲟⲗ ⲍⲉ ⲉⲕⲡⲛⲧ ⲉ ⲃⲟⲗ ⲙ ⲡⲉⲟⲟⲩ·
ⲛ ⲡⲣⲱⲙⲉ ⲭⲓⲛ ⲧⲁⲣⲭⲏ ⲛⲧⲁⲕⲣ ⲙⲟⲛⲟⲭⲟⲥ ⲙⲡⲁⲧⲉ
ⲕⲣ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲧⲱ ⲣⲙ ⲟⲩⲙⲉ ⲉⲡⲙⲁⲛⲥⲱⲟⲩⲍ | ⲧⲏⲣⲛ Fol. 21 a
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲉ ⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛ ⲟⲩⲡⲣⲟⲫⲏⲧⲁ· ⲕⲉ ⲙⲁ
ⲟⲩⲁ ⲉ ⲟⲩⲛⲧⲁϥ ⲙⲙⲁⲩ ⲛ ⲟⲩⲥⲟⲟⲩⲛ· ⲕⲉ ⲟⲩⲁ ⲟⲛ ⲛ

ⲟⲩⲁⲓⲁⲕⲣⲓⲥⲓⲥ· ⲛⲉ ⲟⲩⲁ ⲉ ⲟⲩⲛ̄ⲧⲁϥ ⲙ̄ⲙⲁⲩ ⲛ̄ ⲟⲩ-
ⲥⲱⲗⲛ̄ ⲉ ⲃⲟⲗ· ϫⲱⲥ ⲧⲉ ⲛ̄ⲥⲉⲙⲱⲛⲉ ⲧⲏⲣⲟⲩ ϩⲛ̄ ⲟⲩⲧ-
ⲥⲁⲛⲟ ⁘—

Ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲉ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲱⲥ ⲉ ⲃⲟⲗ
ϩⲛ̄ ⲧⲉϥⲉⲡⲓⲥⲧⲟⲗⲏ ⲛ̄ ⲕⲁⲑⲟⲗⲓⲕⲟⲛ ⲁⲉ ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲛ̄ⲉⲓⲣⲉ
ⲙ̄ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̄ⲧⲉⲓⲣⲉ ⲙ̄ⲙⲟϥ ⲁⲛ ⲟⲩⲛⲟⲃⲉ ⲛⲁϥ
ⲡⲉ ⁘—ⲙⲁⲣⲛ̄ ⲉⲓⲙⲉ ⲁⲉ ⲛⲓⲙ ⲡⲉⲧ ⲉⲣⲉ ⲡⲣⲓⲉⲣⲟⲥ ⲛ̄
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲱⲁϩⲉ ⲉ ⲣⲟϥ ⲁⲉ ϯⲥⲟⲟⲩⲛ ⲛ̄ ⲟⲩⲣⲱⲙⲉ
ϩⲙ̄ ⲡⲉⲭ̄ⲥ ϩⲁⲟⲛ ⲙ̄ ⲙⲛ̄ⲧⲁϥⲧⲉ ⲛ̄ ⲣⲟⲙⲡⲉ· ⲉⲓⲧⲉ ⲉⲩϩⲣⲏ̄
ⲡⲥⲱⲙⲁ ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲉⲓⲧⲉ ⲉⲩ ⲙ̄ ⲡⲃⲟⲗ ⲙ̄ ⲡⲥⲱⲙⲁ
ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲁⲉ ⲁⲧⲧⲱⲣⲡ̄ ⲙ̄
Fol. 21b ⲡⲁⲓ ⲛ̄ ϯⲙⲉⲓⲛⲉ ⲱⲁ ⲧⲙⲉϩ|ⲱⲟⲩⲛⲧⲉ ⲙ̄ ⲡⲉ· ⲁⲩⲱ
ⲙⲃ ϯⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲉⲓ ⲣⲱⲙⲉ ⲛ̄ ϯⲙⲉⲓⲛⲉ ⲉⲓⲧⲉ ⲉⲩϩⲣⲏ̄ ⲡⲥⲱⲙⲁ·
ⲉⲓⲧⲉ ⲉⲩ ⲙ̄ ⲡⲃⲟⲗ ⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲁⲛ ⲡⲛⲟⲩⲧⲉ
ⲡⲉⲧ ⲥⲟⲟⲩⲛ ⲁⲉ ⲁⲧⲧⲟⲣⲡ̄ⲩ ⲉ ⲡⲡⲁⲣⲁⲗⲓⲥⲟⲥ ⲁⲩⲉⲱⲧⲙ̄ ⲉ
ⲣⲉⲛϣⲁⲁⲧⲉ ⲉⲧⲣⲏⲛⲏ· ⲛⲁⲓ ⲉⲧⲉ ⲛ̄ⲥⲧⲟ ⲁⲛ ⲉ ⲭⲟⲟⲥ ⲉ
ⲣⲱⲙⲉ ⁘—

ⲛⲓⲙ ⲥⲉ ⲡⲉⲧ ⲉⲣⲉ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ϣⲁⲁⲧⲉ ⲉ ⲣⲟϥ ⲉⲓ ⲙⲏ
ⲧⲉⲓ ⲛ̄ⲧⲟϥ ⲙⲁⲧⲁⲁϥ· ⲉⲡⲉⲓ ⲁⲛ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲡⲛⲧ
ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲧⲁⲓ ⲣⲱⲙϥ ⲧⲉ ⲟⲉ ⲙ̄
ⲡⲉⲛ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲛⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲏⲟⲓⲟⲥ ⲡⲁⲓ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲟⲩⲟⲛϩ̄ϥ̄ ⲛⲁⲛ ⲉ ⲃⲟⲗ ϩⲛ̄ ⲛⲉⲛϩⲟⲟⲩ ⲉⲩⲟ ⲛ̄ ⲣⲉⲩϩ̄ⲣⲟⲧⲟⲉⲓⲛ
ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̄ ⲉⲩⲟ ⲛ̄ ⲣⲙⲟⲩ ⲉⲩϫⲱⲕϩ̄ ⲛ̄ ⲟⲩⲟⲛ
ⲛⲓⲙ ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ ϩⲙ̄ ⲡⲉⲧⲁⲥⲧⲉⲗⲓⲟⲛ ⲁⲉ ⲛ̄ⲧⲱⲧⲛ̄
Fol. 22a ⲡⲉ ⲡⲉϥⲙⲟⲩ ⲙ̄ ⲡ|ⲕⲁϩ· ϩⲙⲁⲛ ⲡⲉϥⲙⲟⲩ ⲁⲉ ⲃⲁⲃⲉ
ⲙⲃ ⲉⲧⲛⲁⲗⲟⲗϥ̄ ϩⲙ̄ ⲟⲩ·

Ⲁⲩⲱ ⲟⲛ ⲁⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲡⲉ ⲡⲟⲧⲟⲉⲓⲛ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ·
ⲉⲩϩⲣⲱⲛ ⲛ̄ ⲛⲉⲩⲡⲟⲗⲓⲧⲉⲁ· ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲛϥ̄ ⲙ̄ⲙⲟⲟⲩ
ⲙⲙ̄ ⲛⲉⲙⲡⲧⲟⲗⲏ ⁘—Ⲕⲁⲧⲁ ⲟⲉ ⲉⲧ ⲥⲛⲟ ⲁⲉ ⲡϫⲟⲉⲓⲥ ϩⲛⲏ
ⲉ ϩⲟⲩⲛ ⲉ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲱⲥ ⲉ ϩⲣⲁⲓ ⲉ ⲣⲟϥ ϩⲙ̄ ⲟⲩⲙⲉ
ⲥⲛⲁⲣ ⲡⲟⲩⲱⲙ ⲛ̄ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉⲧ ⲣ̄ ϩⲟⲧⲉ ϩⲛⲧϥ̄· ⲁⲩⲱ
ⲥⲛⲁϹⲱⲧⲙ̄ ⲉ ⲡⲉⲧⲥⲟⲡⲥ̄ⲙ̄ ⲛⲉⲧⲟⲩⲭⲟⲟⲩ ⁘—ⲧⲉⲧⲛ̄ⲡⲟⲩⲱⲙ
ⲥⲉ ⲉ ⲉⲓⲙⲉ ⲉⲁⲙⲟⲥⲧⲉ ⲙ̄ ⲡⲉⲟⲟⲩ ⲉⲧ ⲱⲟⲉⲓⲧ·



THE LIFE OF PISENTIUS, BY JOHN THE ELDER
(BRIT. MUS. MS. ORIENTAL No. 7026. Fol. 20*b*).

ⲁⲩⲱ ⲁⲉ ⲛⲉⲩⲟⲩⲱϣ ⲁⲛ ⲉ ⲧⲣⲉ ⲗⲁⲁⲩ· ⲃⲱⲕ ⲉ ⲡⲧⲁⲕⲟ
ⲏ ⲉ ⲉⲓⲙⲉ ⲉ ⲣⲟϥ ⲉⲣⲏ ⲛⲉⲩⲡⲟⲗⲓⲧⲓⲁ ⲉⲧ ⲫⲉⲓⲣⲉ ⲙⲙⲟⲟⲩ·⁘—
ⲥⲱⲧⲙ ⲥⲉ ⲫⲏ ⲟⲩϯ ⲉⲧⲛϥ· ⲁⲥⲱⲡⲉ ⲁⲉ ⲏ ⲟⲩⲣⲟⲟⲩ ⲉ
ϯ ⲉⲫⲟ ⲙ ⲙⲟⲛⲟϫⲟⲥ ⲙⲡⲁⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲣⲭⲏ ⲉ
ⲧⲙⲡⲧⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲛⲉⲩⲥⲃⲁⲣⲧ ⲙⲁⲧⲁⲁϥ | ⲉⲣⲙ ⲡⲧⲟⲟⲩ Fol. 22 b
ⲏ ⲧⲥⲉⲛⲧⲏ· Ⲗ ⲡⲉⲩⲥⲟⲛ ⲉⲓ ⲱⲁ ⲣⲟϥ ⲉ ⲧⲣⲉ ϥⲛⲙ ⲡⲩ- ⲙⲁ
ⲱⲙⲉ· ⲉⲩⲙⲟⲟⲩⲉ ⲙⲡⲛ ⲟⲩⲥⲟⲛ ⲙ ⲡⲓⲥⲧⲟⲥ· ⲁⲅⲁⲡⲁⲛⲧⲁ
ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ ⲁⲥⲛⲏⲧⲛⲥ· ⲁⲩⲱ ⲁⲩⲁⲓ ⲥⲛⲟⲩ ⲉⲣⲛ
ⲛⲩⲩⲥⲓϫ ⲉⲧ ⲟⲩⲁⲁⲃ·

Ⲁϥϫⲛⲟⲟⲩ ⲇⲉ ⲙⲉ ⲟⲩⲛⲧⲉⲧⲛ ⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲉⲣⲛ ⲛⲉⲓ
ⲙⲉⲣⲟⲥ· Ⲁⲛⲟⲧⲱⲱⲃ ⲇⲉ ⲡⲣⲱⲧⲟⲛ ⲙⲉⲛ ⲛⲧ ⲁⲛⲕⲁⲣⲁⲧⲛ
ⲉ ⲃⲟⲗ ⲉ ⲧⲣⲉ ⲛⲉⲓ ⲱⲁ ⲣⲟⲕ ⲛⲧⲛⲥⲙ ⲡⲉⲕⲱⲙⲉ· ⲁⲩⲱ
ⲛⲧⲛⲁⲓ ⲙ ⲡⲉⲕⲥⲛⲟⲩ ⲇⲉ ⲙⲡⲉ ⲛⲣⲟⲟⲩⲱ ⲙ ⲡⲕⲟⲥⲙⲟⲥ·
ⲕⲁⲓ ⲉ ⲡⲁⲣⲁⲥⲉ ⲙⲙⲟⲕ· ⲉⲓⲥ ⲟⲩⲙⲛⲛⲩⲉ ⲛ ⲣⲟⲟⲩ·⁘—
ⲙⲛⲛⲥⲱⲥ Ⲟⲩⲛⲧⲁⲕ ⲙⲙⲁⲩ ⲛ ⲟⲩⲕⲟⲓ ⲛ ⲁⲡⲟⲕⲣⲓⲥⲓⲥ·
ⲣⲙ ⲡⲓⲧⲟⲱ ⲉⲛⲟⲩⲱϣ ⲉ ⲧⲟⲱⲥ· ⲁⲗⲗⲁ ⲱⲗⲏⲗ ⲉ ϫⲱⲛ
ⲡⲉⲛⲉⲓⲱⲧ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲟⲟⲩⲉ ⲛⲙⲙⲁⲛ· ⲣ ⲱⲁⲛ
ⲡⲛⲟⲩⲧⲉ ϯⲟⲉ ⲛⲁⲛ· ⲧⲙⲛⲁⲕⲧⲟⲛ ⲱⲁ ⲣⲟⲕ ⲛⲛⲉ ⲥⲟⲩ
ⲛⲧⲛⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲕ ⲛⲧⲛⲁⲓ | ⲙ ⲡⲉⲕⲥⲛⲟⲩ ⲙ ⲡⲁⲧ Fol. 23 a
ⲛⲕⲧⲟⲛ ⲉ ⲡⲉⲛⲛⲓ· ⲉⲱⲱⲡⲉ ⲡⲟⲧⲱⲱ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲁⲥ- ⲙⲉ
ⲟⲧⲱⲱⲃ· ⲛⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲉ ⲙⲟⲟⲩⲉ ⲣⲙ ⲟⲩⲣⲁⲱⲉ
ⲁⲗⲗⲁ ⲣⲟⲉⲓⲥ ⲉ ⲣⲱⲧⲛ ⲛⲁⲱⲛⲣⲉ ⲙⲡⲣ ⲣ ⲛⲟⲃⲉ· ⲟⲩ-
ⲗⲁⲁⲩ ⲅⲁⲣ ⲡⲉ ⲡⲕⲟⲥⲙⲟⲥ ⲉⲧ ⲛ ⲛⲉⲛⲧⲉϥ ⲉ ⲃⲟⲗ ⲇⲉ
ⲟⲩⲡⲣⲟⲥ ⲟⲧⲟⲉⲓⲱ ⲡⲉ·

Ⲧⲉⲧⲛⲧⲛ ⲇⲉ ⲉ ⲣⲱⲧⲛ ⲛⲁⲱⲛⲣⲉ ⲉⲣⲛ ⲛⲉⲓ ϯⲙⲉ ⲙⲡⲣ
ⲥⲛⲧⲉϫⲉⲓ· ⲙⲛ ⲟⲩⲥⲉⲓⲙⲉ ⲉⲥⲣⲟⲟⲩ ⲙⲡⲣ ⲭⲓ ⲙⲁⲥⲉ
ⲛⲧ ⲛⲉⲛⲕⲉ· ⲉⲱⲱⲡⲉ ⲟⲩⲛⲧⲛⲧⲛ ⲗⲁⲁⲩ ⲉ ⲣⲱⲙⲉ ⲉⲣⲛ ⲛⲉⲓ
ⲙⲉⲣⲟⲥ· ⲙⲡⲣ ⲁⲛⲁⲥⲕⲁⲍⲉ ⲙⲙⲟⲩ· ⲟⲩⲁⲉ ⲙⲡⲣ ⲫⲭ-
ⲣⲱⲭⲉ· ⲁⲗⲗⲁ ⲣⲟⲉⲓⲥ ⲉ ⲛⲉⲧ ⲏ ⲯⲩⲭⲏ ⲁⲉ ⲛⲁⲥ ⲉⲣⲉ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲣ ⲛⲫⲛⲁ ⲛⲁⲓ ⲙⲛⲛⲧⲛ· ⲁⲧⲟⲱⲃⲱ ⲇⲉ
ⲱⲗⲏⲗ ⲉ ϫⲱⲛ ⲡⲉⲛⲉⲓⲱⲧ· ⲁⲩⲱ ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲉ
ⲁⲩⲧⲁⲁⲩ ⲉ ⲧⲉⲣⲓⲛ· ⲉⲧϯ ⲉⲟⲟⲩ ⲏ ⲡⲛⲟⲩⲧⲉ ⲉⲭⲛ ⲛ
ⲱⲁϫⲉ ⲛ ⲥⲃⲱ ⲛⲧⲁⲩ ⲣⲱⲛ ⲙⲙⲟⲟⲩ ⲉ ⲧⲟⲟⲧⲟⲩ·⁘—| Ⲏⲧⲟⲩ Fol. 23 b
ⲣⲱⲟⲩ ⲟⲛ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ· ⲁⲡⲁ ⲡⲉⲥⲉⲡ- ⲗⲉ (*sic*)

θιος αγαρε ρατ̄ⲥ αμμελητα ϩⲙ̄ ταρχη ⲙ̄ ⲡⲭⲱⲱⲙⲉ ⲛ̄ ⲓερεμιας ⲡε προφητης ·:·—Λεγⲱκ ⲁⲉ ⲛ̄ⲥⲓ ⲡⲉϥⲥⲟⲛ ⲙⲙ̄ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲉⲧ ⲙⲟⲟⲩⲉ ⲙ̄ⲙⲁⲥ· ⲁⲩⲧⲉⲱⲧ ⲉⲧⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲕⲁⲧⲁ ⲡⲱⲁϩⲉ ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲁⲓ ⲛ̄ⲧ ⲁⲩⲥⲡⲥⲏ̄ ⲡⲭ̄ⲥ̄ ⲉ ϫⲱⲟⲩ· ⲁⲩⲥⲟⲟⲩ ⲧⲙ̄ ⲛ̄ ⲧⲉⲧⲣⲓⲏ̈ⲛ· ⲁⲩⲕⲧⲟⲟⲩ ϣⲁ ⲣⲟⲟϥ ⲉ ⲧ̄ⲫⲣⲓ ϩⲙ̄ ⲟⲩⲥⲉⲡⲏ ϫⲓⲛ ⲛ̄ ϣⲟⲣⲡ̄ ·:·—

ⲛ̄ ⲧⲉⲣ ⲟⲩⲉⲓ ⲁⲉ Ⲱⲁ ⲣⲟϥ ⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ⲉⲙⲙⲉ-ⲗⲏⲧⲁ· ϩⲙ̄ ⲛ̄ϣⲁϫⲉ ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲉⲣⲉⲙⲓⲁⲥ ϩⲙ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲥ̄ⲃⲣⲁϩⲧ̄ ⲙⲙ̄ ⲟⲩⲧⲱⲱⲃⲥ̄· ⲁⲧϩⲙⲟⲟⲥ ⲙ̄ ⲡⲃⲟⲗ ⲙ̄ ⲡⲉϥⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲟⲩⲕⲟⲓ ⲉⲧⲁⲱ ⲙⲙⲟⲥ ⲁⲉ ⲡⲁⲓⲕⲁⲓⲟⲛ ⲁⲛ ⲡⲉ ⲁⲧⲱ ⲡⲣⲱⲃ̄ ⲡⲣⲉⲡⲉⲓ· ⲁⲛ ⲡⲉ· ⲉ ⲧⲣ

Fol. 24 a ⲙ̄ⲡⲟⲟⲩⲧⲉ ⲉ|ⲣⲟⲩⲛ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁⲩⲧⲉϥⲟⲩⲱ ⲉⲙⲙⲉ-

ⲗⲏⲧⲁ (sic) ⲗⲍ· ⲁⲧⲱ ⲉⲫϣⲩⲛⲗ· ⲛ̄ ⲧⲉⲣⲉ ϫⲟⲩⲱ Ⲇⲉ ⲙ̄ ⲡⲉⲡⲣⲟ-ⲫⲏⲧⲏⲥ· ⲛ̄ϩⲟⲕⲧ̄ ⲉ ⲃⲟⲗ· ⲁⲩⲧⲱⲟⲩⲛ ⲁⲉ ⲉⲩⲛⲁⲕⲱⲗⲧ̄ ⲉ ⲣⲟ· ⲁϥⲁⲣⲭⲉⲓⲥⲟⲉ Ⲉ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲓⲉⲍⲉⲕⲓⲏⲗ· ⲁⲧϩⲙⲟⲟⲥ ⲉ ⲣⲁⲓ ⲟⲛ ⲙ̄ⲡ ⲟⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩⲛ ·:·—

ⲗⲟⲓⲡⲟⲛ Ⲁⲩⲁⲉⲛ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ ⲃⲟⲗ ⲧⲏⲣⲧ̄ ⲁϥ-ⲕⲁ ⲣⲱϥ· ⲉⲡⲉ ⲁ ⲣⲟⲩⲣⲉ ⲥⲁⲣ ϣⲱⲡⲉ· ⲉⲁⲧⲕⲱⲗⲧ̄ ⲉ ⲡⲣⲟ· ⲁϥⲣⲟⲧⲱ ⲛⲁⲧ ⲁⲉ ⲥⲙⲟⲩ ⲉ ⲣⲟⲓ ⲁⲩⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ ⲉ ϫⲱⲟⲩ ϩⲙ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ϣⲟⲩⲱⲧ̄ ⲁⲧϣⲁϫⲉ ⲙⲙⲁⲩ· ⲉⲩϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲉⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲡⲉⲓ ⲙⲁ ⲉⲓⲥ ⲁ ⲟⲩⲛⲏⲣ ⲛ̄ ⲛⲁⲩ· ⲡⲉϫⲁⲩ ϫⲉ ⲁⲛⲉⲓ ϫⲓⲛ ⲛ̄ ϣⲱⲣⲡ̄ ⲙ̄ⲡ ⲉⲛⲧⲟⲗⲙⲁ ⲉ ⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲕ ϣⲁⲛⲧ ⲛ̄ⲟⲩⲱ ⲉⲙⲙⲉⲗⲏⲧⲁ ·:·

ⲛ̄ⲧⲉⲩⲛⲟⲩ ⲁⲩⲣⲓⲙⲉ Ⲁⲩⲣⲓⲟⲩⲉ ⲉ ⲣⲟⲩⲛ ϩⲙ̄ ⲡⲉⲩⲣⲏⲧ· ⲡⲉϫⲁⲩ ⲛⲁⲧ ϫⲉ ⲁⲓϥ ⲛ̄ ⲟⲩⲛⲟⲥ ⲛ̄ ⲟⲥⲉ ⲙ̄ ⲡⲟⲟⲩ· ⲁⲧⲱ

Fol. 24 b ⲛ̄ⲣⲓⲥⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ ⲁⲓⲁⲁⲩ ϩⲙ̄ | ⲡⲉⲧ ϣⲟⲩⲉⲓⲧ ·:·—ⲛ̄ⲧ ⲁⲩⲭⲉ

ⲙⲏ (sic) Ⲛⲁⲓ ⲁⲉ ⲛ̄ⲥⲓ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲩⲡⲛⲧ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲉⲟⲟⲩ ⲉⲧ ϣⲟⲩⲉⲓⲧ ⲛ̄ ⲡⲣⲱⲙⲉ· ⲛ̄ⲧⲁϥ ⲙⲙⲁϩ Ⲇⲉ ⲉ ⲡⲩ̄ⲣⲛⲧ ϫⲉ ⲁⲧⲉⲓⲙⲉ ϩⲟⲗⲱⲥ· ϫⲉ ⲁⲙⲙⲉⲗⲏⲧⲁ· ⲁⲧⲉⲧⲛ̄ⲉⲓⲙⲉ ⲥⲉ· ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ϫⲉ ⲉⲣⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲡⲉⲓⲟⲧⲙⲉⲓ ⲉ ⲡⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲟⲩⲧⲉ ⲙⲁⲧⲁⲁϥ· ⲉⲱϫⲉ ⲙⲙⲟⲛ Ⲥⲱⲧⲙ̄ ⲉ ⲡⲙⲉⲗⲓⲟ-ⲅⲣⲁⲫⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲁⲁ ⲉⲩϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲁⲓⲉⲡⲉⲓⲟ[ⲙⲉ]ⲓ ⲉ ⲛⲉⲕⲛ̄ⲧⲟⲗⲏ ⲥⲱϣⲧ̄ ⲉ ⲣⲁⲓ ⲉ ϫⲱⲓ ⲛ̄ⲧⲟ ⲛⲁ ⲛⲁⲓ· ⲡⲥⲟ-

ϥος ϩωϥ ϵ ⲛⲉϩⲟⲟⲩ ⲡⲁⲩⲗⲟⲥ ⲁⲓ ⲱⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲅⲉ ⲕⲁⲓ ⲥⲁⲣ ⲧⲡⲁⲣⲁⲇⲟⲝⲟⲛ ϩⲓ ⲛⲁⲓ ⲉⲛⲟⲩⲉⲱ ϯϩⲓⲱⲟⲛ ⲙ ⲡⲉⲛⲓⲁ ⲛ ⲱⲟⲡⲉ ⲉ ⲃⲟⲗ ϩⲛ ⲧⲡⲉ· ⲁⲩⲱ ⲅⲉ ⲟⲩⲛⲧⲁⲛ ⲙⲁⲁⲩ ⲛ ⲟⲩⲕⲱⲧ ⲉ ⲃⲟⲗ ϩⲓⲧⲙ ⲡⲛⲟⲩⲧⲉ· ⲟⲩⲛⲓ ⲛ ⲁⲧ ⲙⲟⲩⲛ ⲛ ⲥⲓⲝ ⲛ ⲱⲁ ⲉⲛⲉϥ ϩⲛ ⲙ ⲡⲛⲩⲉ ⁘— ⲥⲱⲧⲙ ⲁⲉ

Ⲟⲛ ⲉ ⲧⲉⲓ ⲛⲟⲥ ⲛ ⲱⲡⲛⲣⲉ ⲛⲧ ⲁⲥⲱⲟⲡⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟ|ⲧϥ ⲉ ϯ ⲉϥⲟ ⲙⲙⲟⲛⲟⲭⲟⲥ· ⲉⲩⲉⲥⲧⲭⲁⲍⲉ· ϩⲛ Fol. 25 *a*
ⲧⲩⲡⲟⲥ ⲙⲡⲁⲧ ⲉⲩⲣ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲥⲱⲟⲡⲉ ⲉ ⲡⲉⲩⲥⲡⲗⲁⲛ· ⲗⲑ (*sic*)
ⲛ ⲟⲩⲥⲟⲛ ϩⲛ ⲡⲱⲟⲙⲛⲧ ⲙ ⲡⲱⲁ ⲙ ⲡⲃⲱⲗ ⲉ ⲃⲟⲗ ⲙ
ⲡⲉ ⲥⲧⲁⲙⲉ ⲗⲁⲁⲩ ⲁⲉ ϩⲛ ⲛⲉⲥⲛⲏⲧ ⲅⲉ ⲉⲥⲱⲟⲡⲉ· ⲛⲉ
ⲁⲩϫⲟⲟⲥ ⲅⲁⲣ ⲛⲁⲩ ⲡⲉϫⲉ ⲱⲗⲏⲗ ⲉ ϫⲱⲓ ⲛⲧⲁⲃⲱⲕ ⲉ ⲑⲉ
ⲛⲉⲉⲧⲉ ⲛ ⲁⲡⲁ ⲁⲃⲣⲁϩⲁⲙ· ⲛⲧⲁⲥⲙ ⲡⲱⲙⲉ· ⲙ ⲡⲉϊ-
ⲥⲟⲛ ⲉⲧ ϩⲙ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ ⲣ ⲱⲁⲛ ⲡⲭⲥ ϯ ⲑⲉ ⲛⲁⲓ
ⲛⲧⲁⲕⲧⲟⲓ ⲱⲁ ⲣⲱⲧⲛ·

ⲛⲦ ⲁϥϫⲉ ⲛⲁⲓ ⲁⲉ ⲉϥⲟⲧⲱⲱⲙ ⲉ ⲧⲙ ⲧⲣⲉ ⲗⲁⲁⲩ ⲉⲙⲙⲉ ⲅⲉ ⲉⲥⲱⲟⲡⲉ ϩⲟⲗⲱⲥ· ⲣ ⲱⲁⲛ ⲟⲧⲁ ⲁⲉ ⲱⲙⲉ ϩⲛ ⲟⲧⲁ-
ⲕⲣⲓⲃⲉⲓⲁ· ⲅⲉ ⲉ ⲧⲃⲉ ⲟⲩ Ⲗ ⲡⲉⲓ ⲡⲉⲧ ⲟⲧⲁⲁⲃ ⲅⲉ ⲛⲁⲓ·
ⲙⲁⲣⲛ̄ⲑⲱⲙ ϩⲙ ⲡⲭⲱⲱⲙⲉ ⲛ ⲓⲱⲃ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ· ⲥⲛⲁϩⲉ
ⲉ ⲡⲭⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲛⲁϥ ⲅⲉ ⲉⲕⲙⲉⲟⲩⲉ ⲅⲉ ⲛⲧ ⲁⲓⲣ̄
ⲛⲁⲓ ⲛⲁⲕ ⲉⲕⲉⲥⲙⲟⲧ· Ⲗⲗⲁ ⲅⲉ ⲉⲕⲉⲟⲧⲱⲛⲟ̄ ⲉ ⲃⲟⲗ ⲛ
ⲁⲓⲕⲁⲓⲟⲥ ⁘—ⲡⲁⲩⲗⲟⲥ ϩⲱⲟⲩ Ⲭⲱ ⲙⲙⲟⲥ ⲅⲉ ⲉⲓⲉⲓⲣⲉ ⲛ
ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲉ ⲧⲃⲉ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲅⲉ ⲉⲓⲉⲱⲡⲉ ⲛⲁϥ
ⲛ ⲕⲓⲛⲱⲛⲟⲥ ⁘—ⲛ ⲧⲉⲣⲉ ⲡⲡⲉⲧ ⲟⲧⲁⲁⲃ | Ⲇⲉ ⲁⲡⲁ ⲡⲉⲥⲧⲓ- Fol. 25 *b*
ⲑⲉⲩⲟⲥ· ⲣ ⲟⲧⲣⲃⲁⲗⲗⲁⲥ ⲉⲩⲱⲱⲙⲉ· ⲙⲡⲉ ⲛⲉⲥⲛⲏⲧ ⲱⲙⲉ ⲙⲙ (*sic*)
ⲛⲥⲱϥ· ⲉⲙⲙⲉⲉⲧⲉ ⲅⲉ ⲉϥ ϩⲙ ⲡⲃⲛⲃ· ⲁⲧⲱⲁⲅⲉ Ⲡⲛ̄
ⲛⲉⲧⲉⲣⲛⲏⲧ ⲅⲉ ⲁ ⲡⲉⲥⲧⲓⲛⲓⲟⲥ ⲱⲛⲉ ⲱⲥⲕ̄· ⲙⲁⲣⲛ̄ Ⲱⲙⲉ
ⲛⲥⲱϥ· ⲅⲉ ⲙⲉⲱⲁⲕ ⲛⲧ ⲁⲩⲱⲟⲡⲉ· ⲉⲓ ⲧⲉⲣⲓⲛ· ⲏ ⲙⲉⲱⲁⲕ
Ⲏⲧⲁ ⲡⲥⲓⲥⲉ ⲑⲗⲓⲯⲓⲥ· ⲙⲡⲉ ⲭⲉⲱ ⲧⲱⲟⲩⲛ· ⲁⲧⲭⲟⲟⲩ ⲁⲉ
Ⲏ ⲟⲩⲥⲟⲛ ⲉ ⲡⲣⲟⲩⲛⲏⲃ ⲉⲩⲱⲙⲉ ⲛⲥⲱϥ· ⲛ ⲧⲉⲣⲉ ⲭⲃⲱⲕ
Ⲇⲉ ⲕⲁⲧⲁ ⲟⲩⲟⲓⲕⲟⲛⲟⲙⲓⲁ· ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲛⲁⲧ ⲉ
ⲛⲉⲱⲡⲛⲣⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲛⲉⲣⲟ̄ Ⲇⲉ ⲧⲏⲣⲟⲩ ⲛⲧⲁϥⲁⲁϥ
ⲉⲩⲛ̄ⲕⲟⲧⲕ̄ ⲉⲩⲱⲟⲡⲉ ⲛⲉⲣⲉ ⲛⲉⲧ ⲟⲧⲁⲁⲃ ⲁⲓⲁⲕⲱⲛⲉⲓ ⲉ ⲣⲟϥ
ⲱⲁ ⲛⲉⲣⲟⲟⲩ ⲛⲧⲁ ⲛⲥⲟⲛ ⲃⲱⲕ ⲱⲁ ⲣⲟϥ· ⲛ ⲧⲉⲣⲉ ⲛⲥⲟⲛ

ⲁⲉ Ⲃⲱⲕ ⲯⲁ ⲣⲟⲩ ⲉⲩⲣⲉ ⲉ ⲡⲣⲟ ⲛ̄ ⲧⲕⲟⲧⲓ ⲛ̄ ⲣⲓ ⲉⲧⲏ̄ ⲛ̄ ⲣⲛⲧⲥ̄ ⲉⲩⲟⲩⲛⲏⲛ·⁘—ⲣⲓⲧⲛ̄ ⲟⲩⲉⲧⲕⲁⲓⲣⲓⲁ ⲁⲉ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ ⲧⲉⲣ ⲥ̄ⲥⲉⲕ ⲡⲛⲟⲩⲥ ⲁⲉ ⲙ̄ ⲡⲣⲟ ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩⲛ ⲕⲁⲧⲁ ⲡⲛⲁⲛⲱⲛ ⲛ̄ ⲛⲉⲥⲛⲏⲧ ⲁⲉ ⲥⲙⲟⲩ ⲉ ⲣⲟⲓ· ⲙ̄ ⲡⲉ-

Fol. 26 *a* ⲣⲟⲟⲩ ⲥⲁⲣ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲛⲉ|Ⲗⲥϫⲱⲛⲏ̄· ⲉⲣⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ

ⲙⲁ ⲁⲡⲁ ⲣⲏⲗⲓⲁⲥ ⲡⲉⲑⲉⲥⲃⲩⲧⲏⲥ ⲡⲁ ⲡⲧⲟⲟⲩ ⲙ̄ ⲡⲕⲁⲣⲙⲏⲗⲟⲥ ⲣⲁ ⲣⲧⲏⲛ· ⲉⲩⲥⲱⲙⲉ ⲙ̄ ⲡⲉⲕⲱⲙⲉ ⲛ̄ⲧⲁⲩⲧⲛ̄ⲛⲟⲟⲩⲥ ⲥⲁⲣ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲥⲗⲥⲱⲗⲉ̄ ⲣⲛ̄ ⲛⲉⲕⲱⲙⲉ· ⲛ̄ ⲧⲉⲣⲉ ⲡⲥⲟⲛ ⲁⲉ ⲣ̄ ⲟⲩⲟⲥ ⲛ̄ ⲕⲱⲟⲩ ⲉⲩⲁⲣ ⲉ ⲣⲁⲧⲉ̄ ⲉⲙⲛⲟⲩⲧⲉ ⲉ ⲣⲟⲩⲛ ⲉ Ⲥⲙⲟⲩ ⲉ ⲣⲟⲓ· ⲁ ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲧⲱⲟⲩⲛ ⲉ ⲩⲛⲁⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁⲩ· ⲁ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲩⲟⲥ ⲁⲙⲁⲣ-ⲧⲉⲙⲙⲟⲩ· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲉ ⲛ̄ ⲧⲛⲁⲕⲁⲁⲕ ⲉ ⲃⲟⲗ ⲁⲛ ϣⲁⲛ ⲧⲥⲟⲗⲉⲗ̄ ⲛ̄ ⲕⲉ ⲕⲟⲧⲓ·

Ⲡⲥⲟⲛ ⲁⲉ ⲣⲱⲟⲩ ⲛ̄ ⲧⲉⲣ ⲧ̄ ⲧⲙ̄ ⲣ̄ ⲟⲧⲱ ⲛⲁⲩ ⲁⲩⲧ ⲡⲉⲩ-ⲟⲧⲟⲓ ⲉ ⲣⲟⲩⲛ ⲛ̄ ⲥⲟⲟⲩⲧⲛ̄ ⲁϫⲛ̄ ⲙⲛⲛⲉⲧⲉ ⲙ̄ⲙⲟⲩ ⲣⲗⲱⲥ· ⲁⲣϫⲉ ⲁⲉ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲥⲛⲁⲩ ⲉⲧⲣⲙ̄ⲙⲟⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲛ-ⲟⲓⲟⲥ ⲙⲉⲛ ⲛⲉⲧⲛ̄ⲕⲟⲧⲕ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ Ⲍⲱⲟⲩ ⲣⲏⲗⲓⲁⲥ ⲛⲉⲧⲣⲙ̄ⲙⲟⲟⲥ ⲣⲁ ⲣⲧⲏⲛ ⲉⲩⲥⲱⲙⲉ ⲙ̄ ⲡⲉⲱⲙⲉ· Ⲏ ⲧⲉⲣⲉ ⲡⲥⲟⲛ ⲁⲉ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲁⲩⲭⲓ ⲥⲙⲟⲩ ⲛ̄ ⲧⲟⲟⲧⲟⲩ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲁⲩⲁⲣⲉ ⲣⲁⲧⲉ̄ ⲙ̄ⲡⲉ ⲭⲉⲱⲥⲱⲱⲩⲧ̄ ⲁⲉ ⲉ ⲣⲟⲩⲛ ⲣⲙ̄

Fol. 26 *b* ⲡⲣⲟ ⲙ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲣⲏⲗⲓⲁⲥ·| Ⲫ ⲧⲃⲉ ⲛⲁⲕⲧⲓⲛ ⲛ̄

ⲙⲃ ⲟⲧⲟⲉⲓⲛ ⲉⲧ ⲃⲟⲩⲃⲟⲩ ⲣⲙ̄ ⲡⲉⲣⲣⲟ ⲛ̄ ⲟⲉ ⲛ̄ ⲟⲧⲉⲃⲣⲏⲛⲉ· ⲕⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲍ Ⲭⲉ ⲧⲟⲧⲉ ⲛ̄ⲁⲓⲕⲁⲓⲟⲥ ⲥⲉⲛⲁⲣ̄ ⲟⲧⲟⲉⲓⲛ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲣⲏ· ⲣⲙ̄ ⲧⲁⲓⲧⲉⲣⲟ ⲙ̄ ⲡⲉⲧⲉⲓⲱⲧ· ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲉ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲁⲩⲁⲕⲁⲛⲁⲥⲧⲉⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲥⲟⲛ· ⲡⲉϫⲁⲩ ⲛⲁⲩ ⲭⲉ ⲙⲏ ⲧⲓⲧⲟⲗⲏ ⲛ̄ ⲛⲉⲥⲛⲏⲧ ⲧⲉ ⲧⲁⲓ ⲉ ⲧⲣⲉ ⲕⲧ̄ ⲡⲉⲕⲟⲧⲟⲓ ⲉ ⲣⲟⲩⲛ ⲁϫⲛ̄ ⲙⲟⲩⲙⲯ̄· ⲁⲣⲁ ⲛⲉ ⲟⲧⲁⲣⲭⲱⲛ ⲡⲉ Ⲡⲁⲓ ⲕⲛⲁⲉⲯⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ϫⲱⲩ ⲁϫⲛ̄ ⲧⲣⲉⲧⲙⲛⲛⲉⲧⲉ ⲙ̄ⲙⲟⲕ ⲛⲁⲩ· ⲁⲩⲟⲧⲱⲯⲃ̄ Ⲛⲥⲓ ⲡⲥⲟⲛ ⲭⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲛⲁ ⲉⲓⲱⲧ ⲁⲓⲣ̄ ⲛⲟⲃⲉ· ⲛ̄ⲧ ⲁⲓⲱⲥⲕ̄ ⲣⲓⲣⲙ̄ ⲡⲣⲟ ⲉⲓⲥ ⲟⲧⲟⲥ ⲛ̄ ⲕⲱⲟⲩ ⲧⲧⲱⲣⲙ̄· ⲁⲙⲙⲉⲉⲧⲉ ⲭⲉ ⲣⲁⲣⲛⲧ ⲉⲕⲱⲯⲛⲉ· ⲙ̄ⲡⲉ ⲕⲉⲱⲧⲱⲟⲩⲛ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲓⲧ Ⲛⲁ ⲟⲧⲟⲓ ⲉ ⲣⲟⲩⲛ ⲉⲥⲙ̄ ⲡⲉⲕⲱⲙⲉ· ⲁ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲧⲱⲯⲃ̄ ⲭⲉ ⲡⲧⲱⲙ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲁⲓ· ⲡⲁⲛⲧⲱⲥ ⲉⲩⲙ̄ⲡⲯⲁ ⲙ̄

пенаспасмос · є тве нⲩ̄праⲍіс · ет наⲙоот ⲙ̄пе
пноⲩте ⲭоⲩрⲱⲥ · | ⲙ̄ⲙоⲥ ·⁘— ⲛ̄ тере ⲫⲭе наі Ⲇе Fol. 27 a
ⲛ̄ⲥі пепрофнтнⲍ ⲁⲫⲁпаⲭωрει > ⲛ̄ тере ⲫапаⲭω- ⲙⲙ
рει ⲁе ⲁ псоп ⲱⲁⲭе ⲙⲙⲛ̄ апа пестнѳіос · ⲁе ⲟⲩ є
ⲃоλ тωп пе пеі соп · ⲛ̄ ратⲫ Ⲥре теі ноⲩ ⲛ̄
Ⲭаріс · кωте є роⲫ ⲛ̄ теі ⲣе · наⲙе ⲙ̄ пеі наⲩ
ⲉⲟⲩоп ⲛ̄ теі ⲣе епеⲩ ⲉⲩо ⲛ̄ ⲣⲙ̄раⲱ ⲉⲩⲙеⲩ ⲛ̄
ⲟⲩоеіⲛ ⲙⲙⲛ̄ · ⲁⲩω ⲫⲭω ⲙⲙⲟⲥ Нак па соп ⲁе
ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲛ̄ⲧ ⲁіⲁⲙⲁⲣⲧе ⲛ̄ пеⲩⲥіⲭ ⲁіⲫ пеі є роⲟⲩ
ⲁⲩноⲩ ⲛ̄ соⲙ ⲱⲟⲙпе ⲣⲙ̄ па сωⲙа ⲁіλо ⲉіо ⲛ̄ ⲁⲧ
соⲙ ⲁⲓⲥⲙ̄соⲙ наⲙе ⲁіⲉⲧⲫраⲛе ⲛ̄ ⲑе ⲛ̄ ⲟⲩⲁ є
ⲁⲩⲥѡλ ⲣⲙ̄ ⲟⲩⲙⲁ ⲛ̄ сѡ · ⲉⲓϣⲁⲛⲭоос ⲁе па пеі
тоⲟⲩ пе · ⲙ̄пе ⲓⲙⲁⲩ є ⲟⲩоⲛ ⲉпеⲩ ⲣⲙ̄ ⲧⲙ̄ ⲉпарⲭіа
ⲉⲩⲉⲓⲙе ⲙⲙⲟⲥ · ⲁⲩω ⲙ̄пе ⲓⲙⲁⲩ є ⲟⲩоⲛ ⲉпеⲩ ⲉⲩрнт
нⲛ̄ⲱ ⲛ̄ⲑе ⲙ̄ паі · пеⲭⲁⲥ ⲙ̄ псоп ⲁе ⲣоⲙоіωс
ⲉⲓⲛⲁⲭе кнаⲣареⲩ є пеі ⲱⲁⲭе ⲣⲙ̄ ⲟⲩⲙⲩⲥⲧнріоⲛ
ⲁⲩω ⲛⲧ̄ наⲍⲗⲡ ⲱⲁⲭе є ⲃоλ ⲁⲛ · ⲁⲩⲟⲩⲱϣⲃ̄ ⲛ̄ⲥі
псоп ⲁе ⲙⲓⲛ (?) ⲁра ⲙⲙⲛ̄ⲥа ⲟⲩоеіϣ ⲛ̄ⲧе | тапаⲥкн Fol. 27 b
таροі ⲛ̄ ⲫнаⲍоλⲡⲩ̄ є ⲃоλ ⲁⲛ · є тве ⲟⲩ акхоос ⲛ̄ ⲙⲙ
теі ⲣе · екⲥѡⲧⲙ̄ ⲁⲛ є ⲣафанⲗ · паⲥⲥелос ⲉⲩ-
ⲱⲁⲭе ⲙⲙⲛ̄ ппет ⲟⲩаⲁ ⲁⲱⲃⲓⲧ · ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁе
ⲙⲙⲩⲥⲧнріоⲛ ⲙ̄ пр̄ро наноⲩ ⲣоⲡⲩ̄ · пеⲣⲃⲏⲧе ⲁе
Ⲡ пноⲩте наноⲩ онⲣоⲩ є ⲃоλ · аλλа ⲫсоотⲛ ⲁе
екⲙосте ⲙ̄ пеооⲩ ет ⲱоⲩеіⲧ ⲛ̄ пр̄ωⲙе · таⲩе
пⲁωк є роі ⲣⲙ̄ ⲟⲩⲙе ⲁе ⲙⲙⲁ пе пеї ρωⲙе · ⲁⲩω
ⲫнаλⲩпн ⲙⲙⲟк ⲁⲛ · ⲁⲩⲟⲩⲱϣⲃ̄ ⲛ̄ⲥі Ⲡⲙⲉⲣ ⲙⲙⲧ-
ⲱоⲙⲧе ⲛ̄ апостолос · апа пестнѳіос пеⲭⲁⲥ ⲙ̄
псоп ⲁе ⲛ̄ тере ⲓⲃѡк ⲟⲩⲛ ⲣі тооⲧ тнⲧⲧⲛ̄ ⲁе ⲉⲓⲛа-
ⲃѡк ⲱа псоп ет ⲣⲙ̄ ⲑенеете ⲛ апа аⲃраⲁⲙ
ⲛ̄ⲧⲁⲍⲙ̄ пеⲫⲱⲙе · ⲁⲓⲙⲁⲧ Ⲥ па сωⲙа ⲉⲩо ⲛ̄ ⲁⲧ
соⲙ ⲁⲓⲭоос ⲁе ⲙⲙⲛⲧе ⲛ̄ⲧе оⲩλоχλⲭ̄ таροі ·
ⲣⲙ̄ те ⲣⲓⲛ · па спλнⲛ ⲟⲩⲛ ⲁⲫноⲭⲧ̄ · є пⲱⲙе ⲙⲙⲛ
ⲙ̄ пиаⲩ | ⲛ̄ⲧ ⲁⲓⲁⲛⲁχωрει наі ⲣі тооⲧ тнⲧⲧⲛ̄ ⲁⲧⲱ Fol. 28 a
ⲙ̄ пеі наⲩ є ρωⲙе ⲱⲁⲛⲧ ⲉкеі ⲱа роі · ⲛ̄ тере ⲡⲉ (*sic*)

па сплнн ае сω евваса̄ге ⲙ̄ⲙоі ⲉⲙⲁте аі-
параклеі ⲛ̄ пх̄с ⲛ̄сач є тр ⲧ̄харіге наі ⲛ̄
пталсо· ⲛ̄ тере ⲧ̄наү ае Є та ⲙ̄пасфенне ⲙ̄п̄
та ⲙ̄п̄т ат рωⲙе· ауⲧ̄ноот ота ⲛ̄ нет отаав
ща рої· ауχаріге ⲛ̄ пталсо ⲛ̄ па сωма· ато
†хω ⲙ̄ⲙос нак ае епеі ан пеі Рωⲙе наі ⲛ̄такхі
сноү є вол ϩі тоотⲧ̄· наі пе ϩнλіас· пефес-
вутне па птоот ⲛ̄ пкарⲙнлос пе нтатана-
λαμβανε ⲙ̄ⲙоч ϩⲛ̄ отраріа ⲛ̄ кωрⲧ̄ ⲙ̄п̄ откⲁⲁтω
є ϩраі є тпе· †сопсⲛ̄ ⲙ̄ⲙок па сон ⲛ̄ маюотте
Fol. 28 b ⲙ̄пр̄ отенⲧ̄ пιστнрion | є вол є λаат ⲛ̄ рωⲙе
пс̄ ща пероот ⲛ̄ па сⲙ̄пщⲓне ае ⲛ̄не клτпн ⲙ̄-
ⲙоі ·⁘—

Наі ае ⲛ̄ тере ⲧ̄сотⲙоот ⲛ̄сі псон· ато̄с ⲛ̄
раще щωпе нач· ⲙ̄п̄ отсолсⲗ̄· ато Пп ⲧ̄отенⲧ̄
пιστнрion є вол є λаат ⲛ̄ рωⲙе ща пероот
ⲛ̄та пеклнрос ⲛ̄ маі ноотте· ⲛ̄те тполіс ⲛ̄ маі
пеχ̄с кв̄т ⲁⲙаρте ⲛ̄ пет ⲙ̄пща нαⲙе ⲛ̄ тⲙ̄п̄-
епіскопос ае етнахітⲧ̄ ⲛ̄ пπатріархнс ет отаав
апа аλλіанос парχіепіскопос є тр ⲧ̄хіро-
вонеі ⲙ̄ⲙоч ⲛ̄ епіскопос·

Λтетⲛ̄ⲙⲙе се ⲱ̄ ⲛⲁⲙерате ае пет наραρеⲧ
є пентоλн ⲛ̄ тⲙ̄пτⲙонохос нⲧ̄хокот є вол ахⲛ̄
ⲙ̄пτρесхнаат щаре пеχ̄с ⲙерітⲧ̄· нⲧ̄хоот
ща роч ⲛ̄ нⲧ̄пет отаав ⲙ̄ⲙате аλλа щатнат є
Fol. 29 a пноотте ката | тсⲙⲙат ⲛ̄ пота пота ката пес-
пζ ⲙот ет еуотωщ етⲧ̄ωнⲧ̄ є вол є роот ⲛ̄ ϩнтⲧ̄·
ещхе ⲙ̄ⲙоп сωтⲙ̄ Є пєсраφн ⲛ̄ ниче ⲛ̄те
пноотте· сенатотноеіатк̄ є вол ката петещще·
Λтω ката пеϩрнтωн ⲛ̄т анхоот· є тве пенхоеіс
и еіωт ⲛ̄ епіскопос апа пестнοіос· пе нта пноотте
отонⲧ̄ є вол ϩⲛ̄ пенкаірос ечо ⲛ̄ нащте є пентощ
ⲙ̄ⲙате ан· аλλа є техωра тнр̄· ⲛ̄ пехріс-
†анос ⲛ̄поθολοχος· ⲙⲙоот е роти Є пщорп̄ ⲛ̄

ϫωωπε ⲛ̄ ⲧⲡⲉⲛⲛⲟⲓⲥ· ⲛ̄ⲧⲛ̄ⲛⲁⲧ ϫⲉ ⲉⲥϣⲁϫⲉ ⲉ ⲧⲃⲉ ⲧⲥⲓⲛⲛⲁⲧ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲁϣ ⲛ̄ ⲣⲉ·

ⲓⲁⲕⲱⲃ ⲙⲉⲛ Ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲛ̄ ⲧⲉⲣⲉ ⲣⲣⲉⲃⲉⲕⲕⲁ ⲥⲱⲧⲙ̄ ⲉⲛϣⲁϫⲉ ⲛ̄ ⲏⲥⲁⲩ· ⲡⲉⲥⲛⲟⲩ ⲛ̄ ϣⲛⲣⲉ ⲉⲩⲥⲟⲛⲧ̄ ⲉ ⲓⲁⲕⲱⲃ ⲉ ⲧⲃⲉ ⲡⲉⲥⲙⲟⲩ ⲙ̄ⲧ ⲁⲓⲥⲁⲁⲕ ⲥⲙⲟⲩ ⲉ ⲣⲟϥ ⲁⲥⲙⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲡⲉϫⲁⲥ ⲛⲁϥ ϫⲉ ⲉⲓⲥ | ⲡⲉⲕⲥⲟⲛ ⲛⲟⲩⲥ̄ Fol. 29 b
ⲉ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲡⲉⲥⲙⲟⲩ ⲙ̄ⲧ ⲁⲓⲥⲁⲕ ⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲛ̄ ⲣⲏⲧϥ̄ ⲙ̄ⲙ̄
ⲉⲧⲉ ⲡⲉⲕⲉⲓⲱⲧ ⲡⲉ· ⲧⲉⲛⲟⲩ ⲥⲉ ⲧⲱⲟⲩⲛ ⲛ̄ⲧ̄ ϧⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉ ⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲧⲣⲓⲁ ϣⲁ ⲗⲁⲃⲁⲛ ⲛⲁ ⲥⲟⲛ ⲛ̄ⲧ̄ ⲟⲩⲱϥ ⲛ̄ⲙ̄ⲙⲁϥ ϣⲁⲛⲧⲉ ⲡⲥⲱⲛⲧ̄ ⲛ̄ ⲧⲟⲣⲥⲛ ⲙ̄ ⲡⲉⲕⲥⲟⲛ· ⲕⲧⲟϥ ⲉ ϧⲟⲗ ⲙ̄ⲙⲟⲕ· ⲙⲛⲡⲟⲧⲉ ⲛ̄ⲧⲁ ⲣ̄ ⲁⲧ ϣⲛⲣⲉ ⲙ̄ⲙⲁⲱⲧ̄ ⲙ̄ ⲡⲉⲥⲛⲁⲩ ⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ ϩⲓ ⲟⲩⲥⲟⲛ· ⲁⲩⲱ ⲟⲛ ⲁⲓⲥⲁⲁⲕ ϩⲱⲛ ⲉ ⲧⲟⲟⲧϥ̄ ⲁϥⲉⲓ ⲉ ϧⲟⲗ ⲁⲓⲁⲕⲱⲃ ⲧⲁⲁϥ ⲉ ⲧⲉⲣⲟⲛ ⲡⲉϫⲁϥ ⲉ ϧⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉ ⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ· ⲁϥⲧⲱⲗⲙ̄ⲧ̄ ⲉⲧⲙⲁ· ⲁϥⲛ̄ⲕⲟⲧϥ̄· ⲛⲉ ⲁ ⲡⲣⲏ ϩⲱⲧⲛ̄ ⲉ ⲣⲟϥ ⲁϥⲕⲱ ⲛ̄ ⲟⲧⲱⲛⲉ ϩⲁ ⲧϥ̄ⲁⲡⲉ· ⲁϥⲛ̄ⲕⲟⲧϥ̄ ⲁϥⲡⲱⲱⲣⲉ ⲛ̄ ⲟⲧⲣⲁⲥⲟⲩ ϩⲛ̄ ⲧⲉⲧⲱⲙ ⲉⲧ ⲙⲙⲁⲩ· ⲁⲧⲱ ⲁϥⲛⲁⲩ ⲉⲧ-ⲕⲗⲟⲟⲗⲉ· ⲉⲥⲧⲁϫⲣⲏⲧ· ϩⲓⲭⲏ ⲡⲕⲁϩ ⲉⲣⲉ ⲧⲉⲥⲁⲡⲉ ⲡⲏϩ ϣⲁ ⲣⲣⲁⲓ· ⲉ ⲧⲡⲉ· ⲁⲧⲱ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧⲛⲁ ⲉ ⲣⲣⲁⲓ ⲁⲧⲱ | Ⲉⲧⲙⲛⲧ ⲉ ⲡⲉⲥⲏⲧ ϩⲓⲱⲱⲥ· ⲡⲭ̄ⲥ ϫⲉ Fol. 30 a
ⲛⲉϥⲧⲁϫⲣⲏⲧ ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱⲥ· ⲁⲧⲱ ⲁⲩⲟⲩⲱⲛϥ̄ ⲉ ⲣⲟϥ ⲙ̄ⲙ̄
ϩⲓ ⲧⲉⲧⲱⲙ ⲉⲧ ⲙⲙⲁⲩ ⲁϥϣⲁϫⲉ ⲙⲙⲁϥ· ⲙ̄ ⲧⲉⲣⲉ ϥⲱⲟⲕ Ⲁⲉ ⲟⲛ ⲉ ⲣⲣⲁⲓ ⲉ ⲙⲉⲥⲟⲡⲟⲧⲁⲙⲓⲁ ⲛ̄ ⲧⲥⲧⲣⲓⲁ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲛ ϣⲁϫⲉ ⲙⲙⲁϥ ⲛ̄ ⲧⲉⲧⲱⲙ ϫⲉ ⲫⲓ ⲉⲓⲁⲧⲛ̄ ⲉ ⲣⲣⲁⲓ ⲙ̄ⲙ̄ ⲛⲁⲧ ϩⲓ ⲛⲉⲕⲁⲁⲗ ⲉⲛⲥⲓⲙⲉⲓ ⲙⲙ̄ ⲡⲟⲓⲗⲉ ⲛ̄ ϩⲁⲛⲟⲧⲱⲃϣ̄· ⲉⲧⲥⲱⲥⲉ ⲉ ⲣⲣⲁⲓ ⲉϧⲛ̄ ⲛⲉⲥⲟⲟⲩ ⲙⲙ̄ ⲛ̄ ϧⲁⲗⲗⲉ· ⲉⲧⲙⲙⲓⲥⲉ ⲛ̄ ϩⲉⲛⲁⲧⲉⲓⲙ· ⲁⲧⲉⲓⲉⲓⲙ ⲛ̄ ⲕⲣⲙⲉⲥ ⲛ̄ⲥⲟⲧⲥⲓⲟⲩ·

Ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲛⲁⲩ ⲟⲛ ϩⲓ̄ ⲟⲧϩⲟⲣⲟⲙⲁ ⲛ̄ ⲧⲉⲧⲱⲙ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲓⲥⲁⲕ ⲙⲡ̄ⲣ̄ ⲣⲟⲧⲉ· ⲁⲩⲱⲁⲓ ⲛⲉⲁⲓⲁⲓ ⲛⲉ̄ ⲙⲉϩ ⲡⲕⲁϩ ⲛⲉ̄ ⲣ̄ ϫⲉ̄ ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱϥ· ⲛ̄ ⲧⲉⲣ ϥⲥⲙⲟⲩ ϫⲉ Ⲟⲛ ⲉ ⲣⲟϥ ϩⲓⲓ̄ ⲡⲛⲟⲩⲃ ⲙⲙ̄ ⲡⲣⲁⲧ ⲙⲙ̄ ⲛⲉⲥⲟⲟⲩ· ⲙⲙ̄ ⲛ̄ⲧⲃⲁⲗⲙⲡⲉ ⲙⲙ̄ ⲛ̄ ⲧⲃⲛⲟⲟⲩⲧⲉ ⲧⲛⲟⲩ· ⲁϥϣⲁϫⲉ ϫⲉ ⲟⲛ ⲛⲉⲙⲙⲁϥ· ϫⲉ ⲕⲟⲧⲕ̄ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲉⲕⲙ

Fol. 30 b
ϥ

ⲛⲧⲁ|ϣⲱⲡⲉ ⲛⲓⲙⲁⲕ· ⲁϥⲛⲟⲧϥ ⲇⲉ ⲛⲁⲉ ⲓⲁⲕⲱⲃ ⲙⲛ̄ ⲧⲉϥⲥⲣⲓⲙⲉ ⲥⲛ̄ⲧⲉ· ⲗⲓⲁ ⲙⲛ̄ ⲣⲁϫⲛⲗ ⲙⲛ̄ ⲛⲉϥϣⲏⲣⲉ ⲙⲛ̄ ⲛⲉⲧ ⲧⲃⲏⲟⲩⲉ· ⲛ̄ ⲧⲉⲣ ϥⲡⲱⲣ ⲇⲉ ⲉ ⲡⲉⲓⲉⲣⲟ· ⲉⲉ ⲉϥⲙⲁⲁⲓⲟⲟⲣ ⲙⲙⲟϥ ⲡⲣⲟⲥ ⲛ̄ϣⲁⲁⲉ ⲛ̄ ⲧⲫⲉⲛⲛⲥ[ⲓⲥ] ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁϥⲥⲣⲁⲓⲥⲟⲩ ⲛ̄ⲥⲓ ⲡⲥⲧⲙⲣⲁⲫⲉⲩⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲙⲱⲧⲥⲛⲥ· ⲡⲉϫⲁϥ ⲉⲉ ⲁⲧⲣⲱⲙⲉ ⲧⲱⲙⲛ̄ⲧ ⲉ ⲣⲟϥ· ⲁϥ-ⲙⲓⲛⲉ ⲙⲙⲁϥ ϣⲁ ⲣⲧⲟⲟⲩⲉ·

ⲛ̄ ⲧⲉⲣⲉ ⲣⲧⲟⲟⲩⲉ ⲇⲉ ϣⲱⲡⲉ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲛ̄ⲥⲓ ⲓⲁⲕⲱⲃ ⲉⲉ ⲙⲁⲧⲁⲓⲟⲓ ⲉ ⲡⲛ̄ⲣⲁⲛ·:—Ⲡⲉϫⲁϥ ⲛⲁϥ ⲉⲉ ⲉ ⲧⲃⲉ ⲟⲧ ⲕⲱⲓⲙⲉ ⲛ̄ⲥⲁ ⲡⲁ ⲣⲁⲛ· ⲡⲁⲓ ⲇⲉ ⲟⲩϣⲡⲛⲣⲉ ⲡⲉ· ⲁⲧⲱ ⲡⲉϫⲁϥ Ⲛⲁϥ ⲉⲉ ⲕⲁⲁⲧ ⲉ ϧⲟⲗ ⲉⲉ ⲁ ⲡⲟⲧⲟⲉⲙ ⲉⲓ ⲉ ⲣⲣⲁⲓ· ⲡⲉϫⲁϥ ⲛⲁϥ ⲉⲉ ⲛ̄ ϯⲛⲁⲕⲁⲁⲕ ⲉ ϧⲟⲗ ⲁⲛ ⲙⲛ̄ ⲉⲕⲥⲙⲟⲩ ⲉ ⲣⲟⲓ· ⲁⲧⲱ ⲡⲉϫⲁϥ ⲛⲁϥ ⲉⲉ ⲛⲓⲙ ⲛ̄ ⲣⲁⲛ ⲧⲛ̄ (sic)· ⲡⲉϫⲁϥ ⲛⲁϥ ⲉⲉ ⲓⲁⲕⲱⲃ ⲡⲉ ⲡⲁ ⲣⲁⲛ·|

Fol. 31 a
ϥⲁ

Ⲡⲉϫⲁϥ ⲛⲁϥ ⲉⲉ ⲛ̄ⲓⲙⲉ ⲧⲙⲟⲧⲧⲉ ⲉ ⲣⲟⲕ ⲉⲉ ⲓⲁⲕⲱⲃ· ⲁⲗⲗⲁ ⲡⲓⲛⲗ ⲡⲉⲧ ⲛⲁϣⲱⲡⲉ ⲛⲁⲕ ⲛ̄ ⲣⲁⲛ ⲉⲉ ⲁⲕⲥⲙ̄ⲥⲟⲙ ⲙⲛ̄ ⲡⲙⲟⲧⲧⲉ ⲁⲧⲱ ⲛ̄ ⲁⲧⲛⲁⲇⲟⲥ ⲙⲛ̄ ⲡⲣⲱⲙⲉ· ⲁϥϫⲟϥ ⲇⲉ ⲉ ⲡⲡⲱϫⲛ̄ ⲙ̄ ⲡⲉⲣⲟⲥ ⲛ̄ ⲓⲁⲕⲱⲃ ⲁϥⲛⲟⲧϣⲥ̄ ⲛ̄ⲥⲓ ⲡⲉϥⲙⲉⲣⲟⲥ· ⲁⲧⲱ Ⲡⲉϫⲁϥ ⲉⲉ ⲁⲓⲛⲁⲧ ⲉ ⲙⲙⲟⲧⲧⲉ ⲛ̄ ⲣⲟ ⲣⲓ ⲣⲟ· ⲁⲥⲟⲧϫⲁⲓ ⲛ̄ⲥⲓ ⲧⲁ ⲯⲩⲭⲏ· ⲁ ⲡⲣⲏ ⲇⲉ ϣⲁ ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱϥ· ⲛ̄ ⲧⲉⲣ ϥⲥⲟⲧϥ ⲛ̄ⲥⲓ ⲡⲉⲓⲙⲉ ⲙ̄ ⲡⲙⲟⲧⲧⲉ· ⲁⲛⲟⲛ ⲇⲉ ⲣⲱⲟⲛ ⲱ ⲛⲁ ⲙⲉⲣⲁⲁⲧⲉ ϣⲱⲉ ⲉ ⲣⲟⲛ· ⲉⲱϫⲉ ⲁ ⲡⲙⲟⲧⲧⲉ ⲕⲁⲧⲁϫⲓⲟⲩ ⲙⲙⲟϥ· ⲁⲫⲉⲓ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲕⲟⲥ-ⲙⲟⲥ· ⲁϥϣⲁⲉ ⲙⲛ̄ ⲡⲉϥⲡⲗⲁⲥⲙⲁ ⲉ ⲧⲃⲉ ⲡⲧⲁⲣⲟ ⲉ ⲣⲁⲧϥ̄· ⲙ̄ ⲡⲟⲩⲁⲓ ⲛ̄ ⲧⲉⲩⲯⲩⲭⲏ ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲛⲉϥ-ⲛⲁⲧⲛ̄ⲛⲟⲟⲩ ⲁⲛ· ⲛ̄ ⲛⲉϥⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛⲉϥⲥⲗⲥⲱⲗⲟⲩ ⲉⲣⲙ̄ ⲡⲉⲧⲣⲟⲓⲥⲉ· ⲙⲡ̄ⲣ̄ ⲧⲣⲉ ⲗⲁⲁⲩ ⲥⲉ ⲟⲩⲛ ⲛ̄ⲣⲱⲙⲉ ⲣ̄

Fol. 31 b
ϥⲃ

ⲁⲡⲓⲥⲧⲟⲥ ⲉ ⲡⲉⲓ ϣⲁⲉ| ⲡⲁⲓ ⲛ̄ⲧ ⲁⲓϩⲟⲟϥ· ⲉ ⲧⲃⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲉⲥⲉⲛⲟⲩⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲣⲱⲥ ⲉ ⲁⲩⲙ̄ⲡϣⲁ ⲛ̄ ⲛⲁⲩ ⲉ ⲣⲛⲗⲓⲁⲥ ⲡⲉⲑⲉⲥⲃⲧⲧⲛⲥ· ⲉⲉ ⲛ̄ⲓⲙⲉ ⲡϣⲁⲉ ⲉⲧⲥⲛⲣ̄ ϫⲱⲕ ⲉ ϧⲟⲗ ⲉ ϫⲱϥ ⲉ ⲉ ⲁ ⲡⲙⲟⲧⲧⲉ ⲧⲱⲙ ⲙ̄ ⲫⲛⲧ ⲛ̄ ⲛⲁⲡⲓⲥⲧⲟⲥ ⲙ̄ ⲡⲉⲓ ⲁⲓⲱⲛ· ⲉⲉ ⲛⲁⲥ ⲛ̄ⲛⲉⲧⲛⲁⲓ ⲉ ⲡⲟⲧⲟⲉⲓⲛ ⲙ̄ ⲡⲉⲧⲁⲅⲅⲉⲗⲓⲟⲛ ⲙ̄ ⲡⲉⲭ̄ⲉ· ⲁⲧⲱ ⲟⲛ ⲉⲉ ⲙⲡ̄ⲣ̄ ϣⲱⲡⲉ ⲉⲧⲉⲧⲛ̄ⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲁⲡⲓⲥⲧⲟⲥ·

ⲁⲩⲱ ⲟⲛ ⲁⲉ ⲙⲛ̄ⲧⲉ Ⲡⲁⲓⲥⲧⲟⲥ ⲟⲩⲣⲟⲃⲟⲗⲟⲥ ⲛ̄ ⲟⲩⲱⲧ·
ⲡⲉⲛϫⲥ̄ ⲁⲉ ϩⲱⲟⲩ ⲗⲁⲱ ⲡⲉⲛⲛⲟⲩⲧⲉ· ⲁⲩⲱ Ⲡⲉⲛϫⲥ̄
ⲁⲩⲱ ⲡⲉⲛⲥⲛ̄ⲣ ⲱⲥ ⲉ ϧⲟⲗ ϧⲙ̄ ⲛⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁϥ
ϧⲙ̄ ⲧⲫⲧⲁⲡⲣⲟ ⲛ̄ ⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲣⲱⲙⲉ ⲛ̄ⲧ ⲁⲩⲙ̄ ⲡⲉⲥ-
ϣⲛⲣⲉ ϣⲁ ⲣⲟϥ· ⲉⲟⲩⲛ̄ ⲟⲩⲡⲛⲁ ⲙ̄ ⲡⲟⲛⲏⲣⲟⲥ ⲛⲓⲙⲁϥ
ϧⲙ̄ ⲡⲧⲣⲉϥϫⲛⲉ ⲡⲉⲥⲉⲓⲱⲟⲩ· ⲁⲉ ⲉⲓⲥ ⲁ ⲟⲩⲛⲏⲣ | ⲛ̄ ⲟⲩⲟⲉⲓϣ Fol. 32 a
ϫⲓⲙ ⲛ̄ⲧⲁ ⲡⲁⲓ ⲧⲁⲣⲟϥ· ⲡⲉϩⲁϥ ⲁⲉ ⲁⲉ ϫⲓⲙ ⲧⲫⲙ̄ⲙⲛ̄ⲧ- ⲕ̅ⲍ
ⲕⲟⲩⲓ· ⲁⲩⲱ ϩⲁⲣ ⲛ̄ⲥⲟⲩ ϣⲁϥⲛⲟϩⲥ̄ ⲉ ⲡⲓⲱⲟⲩⲧ· ⲁⲩⲱ
ⲉ ⲡⲕⲱϩⲧ ⲁⲉ ⲉⲩⲉⲙⲟⲟⲩⲧⲥ̄·

Ⲁⲗⲗⲁ ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲛ ϧⲙ̄ ⲛⲉⲧ ⲕⲓⲁⲉⲩⲥⲙ̄ⲙⲟⲩ·
ⲉ ⲁⲁϥ ⲛ̄ⲧⲙ̄ ϣⲙ̄ ⲟⲩⲛⲕ ϩⲁⲣⲟⲛ· ⲓ̅ⲥ̅ ⲁⲉ ⲡⲉϩⲁϥ ⲛⲁϥ ⲁⲉ
ⲟⲩⲛ̄ ⲥⲟⲙ ⲛ̄ ϩⲱⲃ ⲙⲙⲁ ⲙ̄ ⲛⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ· ⲁϥϫⲓϣⲕⲁⲕ
ⲉ ϧⲟⲗ ⲛ̄ⲥⲓ ⲡⲉⲓⲱⲧ ⲙ̄ ⲡϣⲛⲣⲉ ϣⲛⲁ ⲁⲉ ⲧⲡⲓⲥⲧⲉⲩⲉ·
ⲃⲟⲛⲟⲉⲓ ⲉ ⲧⲁ ⲙⲛ̄ⲧ ⲁⲧ ⲛⲁⲣⲧⲉ· Ⲁϫⲉⲡⲉⲓⲧⲙⲁ ⲁⲉ ⲛ̄
ⲡⲉⲡⲛⲁ ⲙ̄ ⲡⲟⲛⲏⲣⲟⲛ ⲛ̄ ⲧⲉⲧⲛⲟⲩ ⲁϥⲛⲟϩⲥ̄ ⲉ ϧⲟⲗ ⲛ̄
ϩⲛⲧⲥ̄ ϩⲓⲧⲛ̄ ⲟⲉ ⲛ̄ⲧⲁ ⲡⲉⲥⲉⲓⲱⲧ ⲡⲓⲥⲧⲉⲩⲉ· Ⲥϩⲁⲓ ⲁⲉ ⲟⲛ
ϧⲙ̄ ⲧⲥⲟⲙ ⲛ̄ ⲧⲡⲓⲥⲧⲥ̄ · ⲁⲧⲥϣⲙⲉ ☩ ⲡⲉⲥⲟⲩⲟⲓ ⲉ ⲣⲟϥ ⲉⲣⲉ
ⲡⲉⲥⲛⲟϥ ϩⲁ ⲣⲟⲥ ⲙ̄ ⲙⲙⲁⲧⲥⲛⲟⲟⲩⲥ̄ ⲛ̄ ⲣⲟⲙⲡⲉ· ⲧⲁⲓ ⲉⲧⲉ
ⲙⲙⲁⲡⲉ ⲗⲁⲁⲩ ⲉⲩⲥⲙⲟⲩ ⲉ ⲧⲁⲗⲟⲥ ⲁⲥϣⲱϥ ⲙⲙⲁⲧⲉ
ⲉ ⲡⲧⲟⲡ ⲙ̄ ⲡⲉⲩϩⲟⲓⲧⲉ· ⲁⲧⲱ ⲛ̄ⲧⲉⲧⲛⲟⲩ· ⲁ ⲡⲉⲥⲛⲟϥ ⲥⲱ
ⲉⲩⲙⲟⲩⲟ |

Ⲥⲁⲩϣⲁϫⲉ ⲛⲙⲙⲁⲥ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲧⲟⲩⲡⲓⲥⲧⲥ̄ Fol. 32 b
ⲧⲛ̄ⲧⲁⲥⲛⲁⲣⲓⲉ· ϧⲱⲕ ϧⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· Ⲁϥϣⲁϫⲉ ⲟⲛ ⲙⲙ̄ ⲕⲁ
ⲙ̄ ⲙⲁⲑⲏⲧⲏⲥ ⲁⲉ ⲉⲩⲱⲡⲉ ⲟⲩⲛ̄ⲧⲏⲧⲛ̄ ⲡⲓⲥⲧⲥ̄ ⲙⲙⲁⲩ· ⲛ̄
ⲁⲡϣⲁⲩ ⲛ̄ ⲟⲩⲃⲗ̄ⲗⲩⲓⲗⲉ ⲛ̄ ϣⲗ̄ⲧⲁⲓ ⲧⲉⲧⲛⲁϩⲟⲟⲥ ⲙ̄ ⲡⲉⲓ
ⲧⲟⲟⲩ ⲁⲉ ⲡⲱⲟⲡⲉ ⲉ ϧⲟⲗ ϧⲙ̄ ⲡⲉⲓ ⲙⲁ ⲉ ⲡⲁⲓ· ⲁⲧⲱ ⲛⲏ̄
ⲡⲱⲟⲡⲉ ⲛ̄ⲧⲉ ⲧⲙ̄ ⲗⲁⲁⲩ ⲣ̄ ⲁⲧ ⲥⲟⲙ ⲙⲛ̄ⲧⲛ̄· ⲁⲧⲱ ⲟⲛ
ⲁⲉ ⲧⲉⲧⲛⲁϨⲟⲟⲥ ⲛ̄ ☩ⲛⲱϩⲉ ⲁⲉ ⲡⲱⲣⲕ̄ ⲛ̄ⲧⲉ ⲧⲱⲥⲉ ϧⲙ̄
ⲑⲁⲗⲗⲁⲥⲁ ⲛ̄ⲥⲥⲱⲧⲙ̄ ⲙⲙⲛ̄ⲧⲛ̄· ⲁⲧϫⲟⲟⲥ ⲁⲉ ⲟⲛ· Ⲥ
ⲧⲃⲙⲛ̄ⲧⲥ̄ ⲛ̄ⲧⲟϥ ⲡⲡⲉⲧ ⲟⲩⲁⲁϥ· ⲁⲡⲁ ⲡⲉⲥⲉⲡⲟⲓⲟⲥ· ⲁⲉ
ⲁⲥⲱⲟⲡⲉ ⲙ̄ ⲡⲉⲟⲩⲟⲓⲥⲓϣ ⲉⲩⲥⲟ ⲛ̄ⲕⲟⲩⲓ· ⲉⲩⲙⲟⲟⲩⲉ ⲛ̄ ⲡⲉ-
ⲥⲟⲟⲩ ⲙ̄ ⲡⲉⲩⲉⲓⲱⲧ ⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲟ ⲛ̄ ⲙⲁⲩⲁⲗ· ⲁⲩ-
ⲛⲁⲩ ⲉⲩⲥⲧⲁⲗⲗⲟⲥ ⲛ̄ ⲕⲱϩⲧ ϩⲓⲱⲛ ⲙⲙⲟⲩ ⲛⲉⲧⲛ̄ ϩⲉⲛ
ⲛⲉ ϣⲛⲣⲉ ⲁⲉ ϣⲛⲁ· ⲙⲟⲟⲩⲉ ⲛⲙⲙⲁⲩ ⲡⲉ· ⲡⲉϩⲁϥ

ⲛ̄ ⲛ̄ϣⲛⲣⲉ ϣⲛⲁ· ⲉⲧ ⲙⲟⲟⲛⲉ ⲙ̄ⲙⲁⲩ ⲭⲉ ⲁⲧⲉⲧⲛ̄ⲛⲁⲧ
Fol. 33 a ⲉ ⲡⲉⲥⲧⲁⲗⲗⲟⲥ ⲛ̄ ⲕⲱⲣ̄ⲧ̄ ⲉⲧ ⲣⲓ ⲣⲏ· | ⲙ̄ⲙⲟⲛ· ⲡⲉϩⲁⲧ
ⲕⲁⲩ ⲭⲉ ⲙ̄ⲡⲉ ⲙⲛⲁⲧ· ⲁⲥⲱϣ ⲉ ⲃⲟⲗ ⲉ ⲣⲣⲁⲓ ⲉ ⲧⲡⲉ·
ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲡⲛⲟⲩⲧⲉ ⲁⲛⲟⲩⲱⲛ ⲛ̄ ⲛ̄ⲃⲁⲗ ⲛ̄ ⲛⲉⲓ
ϣⲛⲣⲉ ϣⲛⲁ ⲛ̄ⲥⲉⲛⲁϩ ⲉ ⲡⲉⲥⲧⲁⲗⲗⲟⲥ ⲛ̄ ⲕⲱⲣ̄ⲧ̄ ⲛ̄ⲟⲉ ⲣⲱ
ⲛ̄ⲧⲁⲓⲙⲁϩ ⲉ ⲣⲟⲩ ⁘—ⲁⲩⲱ ⲁ ⲡⲛⲟⲩⲧⲉ Ⲥⲱⲧⲙ̄ ⲉ ⲧⲉⲩⲥⲙⲏ
ⲁⲛⲟⲩⲱⲛ· ⲛ̄ⲥⲓ ⲛⲉⲧⲃⲁⲗ ⲁⲧⲙⲁϩ ⲉ ⲣⲟⲩ· ⲁⲧⲉⲧⲛ̄ⲛⲁⲧ
ⲥⲉ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲭⲉ ⲙ̄ⲡⲛⲁⲧ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲱⲧⲛ̄ ⲙ̄
ⲙⲱⲧⲥⲛⲥ· ϫⲓⲛ ⲧ̄ⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ ⲛ̄ⲧⲁⲥϣⲁϫⲉ ⲙ̄ⲙⲁⲩ·
ⲉ ⲃⲟⲗ ⲉⲣⲛ̄ ⲟⲩⲥⲧⲁⲗⲗⲟⲥ ⲛ̄ ⲕⲱⲣ̄ⲧ̄ ⲉ ⲃⲟⲗ ⲉⲣⲙ̄ ⲡⲃⲁⲧⲟⲥ ⁘

ⲁⲡⲁ Ⲡⲉⲥⲛⲏⲟⲩⲥ ⲇⲉ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲉⲓ ϣⲁ ⲣⲟⲩ ϫⲓⲛ
ⲧ̄ⲙ̄ⲛ̄ⲧⲕⲟⲩⲓ ⲉⲩⲥⲱⲧⲙ̄ ⲙ̄ⲙⲟⲩ ⲛ̄ⲟⲉ ⲛ̄ ⲥⲁⲙⲟⲩⲛⲗ ⲛ̄ⲧⲁ
ⲧⲉⲩⲙⲁⲁⲩ ⲧⲁⲁⲩ ⲕⲁⲧⲁ ⲡⲉⲥⲉⲣⲛⲧ ⲉ ⲡⲣ̄ⲡⲉ ⲙ̄ ⲡⲭ̄ⲥ̄
Ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁⲩϩⲟⲟⲥ ⲛ̄ⲥⲓ ⲡⲣⲓⲉⲣⲟⲯⲁⲗⲧⲛⲥ ⲁⲁϩ ⲭⲉ
ⲙⲱⲧⲥⲛⲥ ⲟⲩⲁⲁⲃ ⲙ̄ⲛ̄ ⲁⲁⲣⲱⲛ ⲉⲣⲛ̄ ⲛⲉⲩⲟⲩⲛⲛⲃ· ⲁⲩⲱ
ⲥⲁⲙⲟⲩⲛⲗ ⲉⲣⲛ̄ ⲛⲉⲧ ⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲉⲩⲣⲁⲛ· ⲁⲩⲱϣ
Fol. 33 b ⲉ ⲃⲟⲗ ⲉ ⲣⲣⲁⲓ ⲉ ⲡⲭ̄ⲥ̄ ⲁⲩⲱ ⲛ̄|ⲧⲟⲩ ⲁⲩⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ
ⲁⲩϣⲁϫⲉ ⲙ̄ⲙⲁⲩ ⲉ ⲃⲟⲗ ⲉⲣⲛ̄ ⲟⲩⲥⲧⲁⲗⲗⲟⲥ ⲛ̄ ⲕⲗⲟⲟⲗⲉ·
ⲁⲣⲁⲣⲉϥ ⲉⲛⲧ̄ⲙⲛ̄ⲧⲙⲛ̄ⲧⲣⲉ ⲁⲩⲱ ⲛ̄ⲧⲡⲣⲟⲥⲧⲁⲥⲓⲁ
ⲛ̄ⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲩ· Ⲛⲉⲩ ⲛ̄ ⲟⲩⲥⲟⲛ ⲭⲉ ⲟⲛ ⲉⲣⲙ̄ ⲡⲧⲟⲟⲩ
ⲛ̄ ⲧⲥⲉⲛⲧⲏ ⲉⲩϣⲱⲡⲉ ⲉⲙⲁⲧⲉ· ⲉ ⲁ ⲡⲧ̄ⲥⲱⲙⲁ ⲥⲃ̄ⲃⲉ ⲉ
ⲃⲟⲗ ⲙ̄ ⲡⲱⲥⲕ ⲙ̄ ⲡϣⲱⲡⲉ· Ⲁⲩⲉⲡⲉⲓⲟⲧⲙⲉⲓ ⲛ̄ ⲟⲩⲣⲟⲟⲩ
ⲉⲧⲕⲟⲩⲓ ⲛ̄ ⲧⲃⲏ̄ ⲁⲩϫⲟⲟⲥ ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲉⲥⲛⲏ-
ⲟⲩⲥ· ⲉ ✝ ⲉⲩⲟ ⲙ̄ ⲙⲟⲛⲟϫⲟⲥ ⲙ̄ⲡⲉ ⲟⲩⲟⲉⲓϣ ⲉⲧⲙ̄-
ⲙⲁⲩ· ⲙ̄ⲡⲁⲧ ⲉⲩⲣ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲭⲉ ⲉⲓⲉⲡⲉⲓⲟⲧⲙⲉⲓ
ⲉⲧⲕⲟⲩⲓ ⲛ̄ ⲧⲃⲏ̄ ⲙ̄ ⲡⲉⲓ ⲣⲉ ⲉ ⲣⲟⲩ· ⲩⲟⲧⲱϣⲃ̄· ⲛ̄ⲥⲓ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲉⲥⲛⲏⲟⲩⲥ ⲭⲉ ⲡⲁⲛⲧⲱⲥ ⲡⲛⲟⲩⲧⲉ
ⲛⲁⲧⲟϣⲉ̄ ⲛⲁⲕ ⲙ̄ ⲡⲟⲟⲩ· ⲛⲉϫ ⲡⲉⲕⲣⲟⲟⲩϣ ⲉ ⲡⲭ̄ⲥ̄· ⲁⲩⲱ
ⲩⲛⲁⲥⲁⲛⲟϣⲕ̄· ⲡⲉϩⲁⲩ ⲛ̄ⲥⲓ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲭⲉ ⲛ ⲩⲛⲁⲛⲁ
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉ ⲕⲓⲙ ϣⲁ ⲉⲡⲉϥ·

Ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲇⲉ ϩⲱⲟⲩ ⲁⲡⲁ ⲡⲉⲥⲛⲏⲟⲩⲥ ⲁϥϫⲓ ⲙ̄
Fol. 34 a ⲡⲉⲕⲕⲉⲗⲱⲗ ⲭⲉ ⲉⲩⲛⲁⲙⲟⲣϥ̄ | ⲙ̄ ⲙⲟⲟⲩ· ⲛⲉ ⲡⲕⲁⲓⲣⲟⲥ
ⲅⲁⲣ ⲙ̄ ⲡⲙⲟⲟⲩϥ ⲙ̄ ⲡⲙⲟⲟⲩϥ (*sic*) ⲙ̄ ⲡⲙⲟⲟⲩ ⲡⲉ· ⲛⲧ̄-
ⲙⲟⲟⲩⲉ ⲇⲉ ⲛ̄ⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲉⲥⲛⲏⲟⲩⲥ· ⲉⲩⲱϣ

ϵ ϩραι ϵ ⲡⲭⲥ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲡⲣ ⲕⲱ ⲛϩⲏⲧ ⲙ ⲡⲉⲓ ⲥⲟⲛ
ⲉϥⲗⲁⲡⲛ· Ⲁⲗⲗⲁ ⲉⲩⲱⲡⲉ ⲡⲉⲕⲟⲩⲱϣ ⲡⲉ ϯ ⲛⲁϥ ⲙ
ⲡⲉϥⲁⲓϯⲙⲁ· ⲙⲡⲣ ⲕⲁⲁϥ ⲉϥⲗⲁⲡⲛ ⲡⲭⲥ· ⲏ ⲧⲉⲣⲉ ϥⲃⲱⲕ
ⲁⲉ ⲉ ⲃⲟⲗ ⲉⲭⲙ ⲡⲧⲛⲙⲙⲉ· ⲉ ⲙⲉϩ ⲙⲟⲟⲩ ⲁⲧⲛⲟⲥ ⲁⲉ
ⲙⲙⲟⲟⲩ ⲱⲡⲉ· ⲉ ⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲙ ⲡⲱⲙⲉ ⲙ ⲡⲕⲁϩ
ⲧⲉⲣⲟⲙⲡⲉ ⲉⲧ ⲙⲙⲁⲩ ⲁϥⲥⲱⲱⲩⲧ ⲁⲉ ⲛⲥⲓ ⲁⲡⲁ ⲡⲉⲥⲧⲓ-
ⲟⲓⲟⲥ· Ⲁϥⲛⲁⲩ ⲉⲧⲛⲟⲥ ⲛⲧⲃⲧ ⲉϥⲡⲟⲥϣ ⲉⲙⲙ ⲡⲙⲟⲟⲩ
ⲉϥϩⲗⲟⲓⲗⲉ· Ⲓϣ ⲧⲉⲓ ⲛⲟⲩ ⲙ ⲱⲡⲛⲣⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉ
ⲡⲙⲁ ⲉ ⲧⲣⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲓⲟⲥ ⲃⲱⲕ ⲉ ⲃⲟⲗ
ⲉⲙⲙ ⲙⲙⲟⲟⲩ ⲛⲉϥⲥⲏ ⲡⲧⲃⲧ ⲉ ⲡⲉⲕⲣⲟ· ⲁ ⲙⲙⲟⲩ ⲛ ϩⲁⲁⲧⲉ
ⲛⲓⲙ ⲙⲟⲩ ⲙ ⲉⲓⲟⲟⲩⲉ ⲥⲟⲕϥ ⲁϥⲡⲧϥ ⲉ ⲡⲙⲁ ⲉⲧ ⲙⲙⲁⲩ·

Ⲫ ⲉϥⲛⲁⲙⲟⲩϩ ⲡⲉϥⲕⲉⲗⲱⲗ ⲙ ⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧ
ⲁϥϩⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲓ· ⲉⲙ ⲧϥⲧⲁⲡⲣⲟ· ⲉϥⲣ ⲙⲛⲧⲣⲉ ⲛⲁⲓ
ⲁϥϫⲓ | ϥϥ ⲥⲉ ⲁϥⲧⲁⲁϥ ⲙ ⲡⲥⲟⲛ ⲡⲉϩⲁϥ ⲛⲁϥ· ⲁⲉ Fol. 34 b
ⲁ ⲡⲛⲟⲩⲧⲉ ϫⲉⲕ ⲡⲉⲕⲁⲓⲧⲙⲁ ⲉ ⲃⲟⲗ· ⲡⲉ ⲛⲧⲁϥⲧⲛⲛⲟⲟⲩ ⲛⲏ
ⲙ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛ ⲗⲁⲙⲓⲛⲗ ⲛⲉϥⲥⲱⲱⲩⲧ ⲉⲙⲧϥ ⲁⲛ· Ⲡⲉϩⲁϥ
ⲁⲉ ⲛⲧⲟϥ ⲟⲛ ⲡⲉ ⲛⲧⲁϥⲥⲃⲧⲉ ⲡⲧⲃⲧ ⲛⲁⲕ· ⲙ ⲡⲟⲟⲩ ⲙⲙⲁ
ⲡⲉϥⲟⲩⲱϣ· ⲉⲡⲉⲓ ⲁⲛ ⲙⲡ ⲉϥⲛⲁⲁⲕ ⲉ ⲗⲧⲡⲛ· ⲙⲙⲁ ⲡⲉ
ⲛⲧⲁⲕⲁⲓⲧⲉⲓ ⲙⲙⲟϥ· ⲛ ⲧⲟⲟⲧϥ· Ⲗⲗⲏⲟⲟⲥ ⲕⲁⲗⲱⲥ ⲁϥ-
ϫⲟⲟⲥ ⲛⲥⲓ ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲉ ⲡⲭⲥ ⲙⲛⲓ ⲉ ⲣⲟⲩⲛ ⲉ ⲟⲩⲟⲛ
ⲙⲙⲁ· ⲉ ⲧⲱⲱ ⲉ ϩⲣⲁⲓ ⲉ ⲣⲟϥ ⲙⲙⲁ ⲟⲩⲁⲉ· Ⲁⲧⲱ ⲥⲛⲁ-
ⲥⲱⲧⲙ ⲉ ⲡⲉⲧⲥⲟⲡⲥⲏ ⲛϥⲧⲟⲧϫⲟⲟⲥ· ⲡⲭⲥ ⲛⲁϩⲁⲣⲉϥ ⲉ
ⲟⲩⲟⲛ ⲉⲧ ⲙⲉ ⲙⲙⲟϥ ⁘—

Ⲏ ⲧⲉⲣⲉ ⲡⲱⲙⲣⲉ ⲙ ⲡⲓⲛⲗ ⲧⲱⲟⲩⲛ ⲉϫⲙ ⲙⲱⲧⲥⲛⲥ·
ⲙⲙⲏ ⲁⲁⲣⲱⲛ ⲡⲉϫⲁⲧ ⲛⲁϥ ⲁⲉ ⲟⲩ ⲡⲉ ⲡⲁⲓ ⲛⲧⲁⲕⲁⲁϥ
ⲛⲁⲛ· ⲁⲕⲙⲛⲧⲏ ⲉ ϩⲣⲁⲓ ϩⲙ ⲡⲕⲁϩ ⲛ ⲕⲙⲙⲉ· ⲉⲡϩⲙⲟⲟⲥ
ⲉ ϩⲣⲁⲓ ⲉϫⲙ ⲛⲉϫⲁⲗⲕⲓⲟⲛ ⲛ ⲁⲁϥ· ⲁⲧⲱ ⲉⲛⲟⲩⲉⲓⲙ ⲟⲉⲓⲕ·
ⲉⲧⲥⲉⲓ ⲧⲉⲛⲟⲩ ⲙⲁ ⲛⲁⲛ ⲛ ϩⲉⲛⲟⲉⲓⲕ ⲙⲙⲏ | ϩⲉⲛⲁⲁϥ· Fol. 35 a
ⲉⲱⲱⲡⲉ ⲙⲙⲟⲛ ⲧⲙⲛⲁϩⲓ ⲱⲛⲉ ⲉ ⲣⲱⲧⲙ ⲁⲧⲱ ⲁⲥϫⲟⲟⲥ· ⲁⲉ
ⲛⲥⲓ ⲧⲥⲧⲛⲁϫⲱⲥⲙ ⲧⲏⲣⲥ ⲉ ⲫⲓ ⲱⲛⲉ ⲉ ⲣⲟⲟⲩ· ⲁⲧⲱ
ⲙⲱⲧⲥⲛⲥ ⲁϥϫⲓⲱⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉ ϩⲣⲁⲓ ⲉ ⲡⲭⲥ ⲉⲩϫⲱ
ⲙⲙⲟⲥ ⲁⲉ ⲡⲭⲥ ⲉⲙⲁϩⲉ ⲉ ⲁⲩⲧⲱⲛ ⲙ ⲡⲉⲓ ⲗⲁⲟⲥ ⲉ ⲧⲣⲉ
ⲧⲟⲧⲱⲙ· ⲉ ϯ ⲕⲉ ⲕⲟⲧⲓ ⲡⲉ ⲛⲥⲉⲣⲓ ⲱⲛⲉ ⲉ ⲣⲟⲓ· ⲁⲧⲱ
ⲡⲉϫⲉ Ⲡⲭⲥ ⲙ ⲙⲱⲧⲥⲛⲥ ⲁⲉ ⲁⲓⲥⲱⲧⲙ ⲉ ⲡⲉⲕⲣⲙⲣⲙ ⲛ

ⲛⲩⲏⲣⲉ ⲙ̅ ⲡⲓⲛⲁ̅ ⲛ̅ⲧⲁⲧⲁⲁϥ ⲉ ϩⲟⲩⲛ ⲉ ⲣⲱⲧⲛ̅ ϩⲱⲛ
ⲁⲉ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ̅ ⲛⲩⲏⲣⲉ ⲙ̅ ⲡⲓⲛⲁ̅ ⲉⲕϫⲱ ⲙ̅ⲙⲟⲥ ϫⲉ
ⲥⲃⲧⲉ ⲧⲛⲧⲧⲛ̅ ⲛ̅ ⲣⲁⲥⲧⲉ· ⲛ̅ⲧⲉⲧⲛ̅ⲟⲩⲉⲓⲙ ⲁⲁϥ ·⁘—Ⲟⲩⲁⲉ
ⲥⲛⲁⲩ ⲁⲛ ⲛⲉ· ⲟⲩⲁⲉ ⲙⲟⲙⲛ̅ⲧ ⲁⲛ· ⲟⲩⲁⲉ ⲓⲛⲧ ⲛ̅ ϩⲟⲟⲩ
ⲁⲛ ⲛⲉ ⲙⲁ ϩⲣⲁⲓ ⲉⲧⲉⲃⲟⲧ ⲛ̅ ϩⲟⲟⲩ ⲉⲧⲉⲧⲛⲁⲟⲩⲱ ⲙⲁⲛⲧ
ϥ̅ ⲉⲓ ⲉ ϧⲟⲗ ϩⲓ̅ ⲛⲉⲧⲛ̅ⲥⲃⲱⲙⲁ ⲁⲧⲱ ⲁϥϫⲓⲟⲟⲣ ⲛ̅ ⲟⲩⲣⲡⲡ-
ⲡⲏⲣⲉ ϩⲓ̅ ⲑⲁⲗⲁⲥⲥⲁ ⲛ̅ ⲁⲙⲁϩⲉ ⲥⲛⲁⲩ ⲉϫⲙ̅ ⲡⲛⲁϩ ·⁘—

Ⲁⲧⲉⲧⲛ̅ⲉⲓⲙⲉ ϩⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲁⲧⲉ ϫⲉ ⲡⲥⲟⲡⲥⲛ̅ ⲙ̅
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲥⲙ̅ⲙⲟⲩ ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ⲉϥⲉⲡⲣⲉϥ̅ ⲕⲁⲧⲁ
Fol. 35 b пет ⲥⲛϩ· ⲙⲡⲧⲥⲛⲥ | ⲙⲉⲛ ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ ⲛ̅ ⲧⲡⲁⲗⲁⲓⲁ
ⲣ̅ ⲛ̅ⲧⲉⲧⲛⲟⲩ ⲛ̅ⲧ ⲁⲩⲉⲡⲉⲓⲕⲁⲗⲉⲓ ⲙ̅ ⲡϫⲥ̅ ⲉ ⲧⲃⲉ ⲡⲓⲛⲛⲓⲱⲉ·
Ⲁⲩⲉⲓⲣⲉ ⲕⲁⲧⲁ ⲡⲉϥⲟⲧⲱϣ ·⁘ ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ ϫⲉ ϩⲱⲱϥ
ⲛ̅ ⲧⲁⲓⲁⲑⲏⲕⲏ ⲛ̅ ⲃ̅ⲣ̅ⲣⲉ ⲁⲡⲁ ⲡⲉⲥⲧⲏⲟⲓⲟⲥ· ⲛ̅ⲧⲉⲧⲛⲟⲩ
ⲛ̅ⲧ ⲁϥⲥⲡⲥⲡ̅ ⲡϫⲥ̅ ⲉ ⲧⲃⲉ ⲡⲥⲟⲛ ⲙ̅ ⲙⲟⲛⲟϫⲟⲥ ⲙ̅ⲡ ⲉϥ-
ⲗⲁⲡⲓⲛ ⲙ̅ⲙⲟϥ· Ⲁⲗⲗⲁ ⲁϥϫⲉⲕ ⲡ̅ⲝⲁⲓⲧⲏⲙⲁ ⲉ ϧⲟⲗ
ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲥⲛϩ ϩⲓ̅ ⲡⲉⲯⲁⲗⲙⲟⲥ· ϫⲉ ⲉⲣⲉ ⲡϫⲥ̅ ϫⲱⲕ
ⲉ ϧⲟⲗ ⲛ̅ ⲛⲉⲕⲁⲓⲧⲏⲙⲁ ⲧⲏⲣⲟⲩ ·⁘—ⲥⲱⲧⲙ̅ ϫⲉ ⲟⲛ ⲉ ☩
ⲕⲉ ⲛⲟⲥ ⲛ̅ ⲩⲡⲏⲣⲉ ⲛ̅ⲧ ⲁⲥⲱⲱⲡⲉ ⲉ ϧⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̅ ⲛ̅
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲉⲥⲧⲏⲟⲓⲟⲥ ⲉⲩⲟ ⲙ̅ ⲙⲟⲛⲟϫⲟⲥ
ⲙ̅ⲡⲁⲧ ⲉⲣⲡ̅ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲩϣⲱⲕ ϫⲉ ⲟⲛ ⲛ̅ ⲟⲩⲟⲟⲩ ⲉϧⲛ̅
ⲧⲱⲱⲱⲧⲉ ⲉⲧ ⲉⲣⲉ ⲛⲉⲥⲛⲏⲧ ⲥⲉ ⲙⲟⲟⲩ ⲛ̅ ⲟⲩⲏⲧⲉ̅ ϫⲉ ⲉϥ-
ⲛⲁⲙⲉϥ ⲡⲉϫⲕⲉⲗⲱⲗ ⲙ̅ ⲙⲟⲟⲩ· ⲛ ⲧⲉⲣⲉ ϥϣⲱⲕ ϫⲉ ⲟⲛ
ⲉϧⲛ̅ ⲧⲱⲱⲱⲧⲉ ⲁⲩⲣ̅ ⲡⲱϣⲓ ⲙ̅ ⲡⲛⲟⲩϥ ⲙⲛ̅ ⲧϣⲛⲥⲉ ⲙ̅ⲡ
ϥ̅ⲭⲓⲧⲟⲩ ⲛ̅ⲙ̅ⲙⲁϥ· ⲛ̅ ⲧⲉⲣϥ̅ⲁⲁϩ ϫⲉ ⲉ ⲣⲁⲧϥ̅ ⲉϧⲛ̅
Fol. 36 a ⲧⲱⲱⲱⲧⲉ ⲁϥⲱⲗⲛⲗ ⲉ ⲣⲁⲓ ⲉ ⲡϫⲥ̅ ⲕⲁⲧⲁ | ⲡⲉⲟⲥ ⲛ̅
ⲣⲁ ⲛⲉⲥⲛⲏⲧ· ⲁⲧⲱ Ⲡⲉϩⲁϥ ϫⲉ ⲡϫⲥ̅ ⲛ̅ⲧⲟⲕ ⲉⲧ ⲥⲟⲟⲩⲛ ϫⲉ
ⲙⲛ̅ⲩⲥⲟⲙ ⲙ̅ⲙⲟⲓ ⲉ ⲧⲣⲁ ⲕⲧⲟⲓ· ⲛ̅ ⲕⲉ ⲥⲟⲡ ⲉ ⲣⲟⲩⲛ ⲉ
ⲧⲣⲉⲛⲉⲉⲧⲉ· ⲉ ϫⲓ ⲛ̅ ⲡⲛⲟⲩϥ ⲉⲕⲉⲟⲧⲉⲣⲥⲁⲣⲙⲉ ⲥⲉ ⲛ̅ ⲡⲉⲓ
ⲙⲟⲟⲩ ⲛⲧ̅ⲉⲓ ⲉ ⲣⲁⲓ ⲱⲁ ⲣⲟⲓ ⲛ̅ⲧⲁⲥⲛ̅ ⲑⲉ ⲛ̅ ⲙⲟⲩϥ ⲛ̅
ⲡⲁ ⲕⲉⲗⲱⲗ ⲛ̅ ⲙⲟⲟⲩ ϫⲉ ⲕⲁⲥ ⲉⲓⲛⲁⲣ̅ ⲣⲙ̅ⲣⲁⲗ ⲡⲁⲕ
ⲛ̅ ⲡⲥⲉⲉⲡⲉ ⲛ̅ ⲛⲁⲣⲟⲟⲩ· ⲛ̅ⲧⲟⲕ ⲥⲁⲣ ⲁⲕⲟⲧⲉⲣⲥⲁⲣⲙⲉ ⲛ̅
ⲡⲉⲕⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉⲧⲣⲟⲥ ϫⲉ ⲙⲟⲟⲱⲉ ⲉ ⲣⲁⲓ ⲉϧⲙ̅
ⲡⲙⲟⲟⲩ· ⲛ̅ ⲧⲉⲣⲉ ϥϫⲱⲕ Ⲇⲉ ⲉ ⲃⲟⲗ ⲛ̅ ⲡⲉⲱⲗⲛⲗ ⲁ
ⲡⲙⲟⲟⲩ ⲙⲟⲟⲱⲉ· ⲉ ⲡϫⲓⲥⲉ ⲱⲁⲛⲧ ⲉ̅ⲓ ⲉ ⲣⲁⲓ ⲉ ⲣⲱⲥ

ⲛ̄ ⲧⲙⲛ̀ⲧⲉ· ⲛⲧ̀ⲙⲉⲩ ⲡⲉⲩⲕⲉⲗⲱⲗ ⲙ̄ ⲙⲟⲟⲩ· ⲁⲩⲱ
ⲡⲉϩⲁⲩ ⲙ̄ ⲡⲙⲟⲟⲩ ϫⲉ ⲡϫ̄ⲥ̄ ⲡⲉⲧ ⲟⲩⲉⲣⲥⲁⲣⲝ ⲛⲁⲕ Ⲭⲉ
ⲏⲧⲟⲕ ⲉ ⲡⲉⲥⲏⲧ ⲉ ⲡⲉⲕⲙⲁ·

ⲉⲧⲉⲓ ϫⲉ Ⲥⲣⲉ ⲡⲙⲟⲟⲩ ⲥⲉⲕ ⲉ ⲡⲉⲥⲏⲧ ⲁⲧⲙⲱⲥ· ⲉⲩ-
ⲙⲟⲟⲛⲉ ⲙ̄ ⲡⲉⲩ|ⲟ̄ⲣⲉ ⲛ̄ ⲉⲥⲟⲟⲩ ⲉⲣⲙ̄ ⲡⲙⲛ̀ⲧⲉ ☩ ⲡⲉⲩⲟⲩⲟⲓ Fol. 36 b
ⲉⲣ ⲛ̄ ⲧⲧⲁⲡⲣⲟ ⲛ̄ ⲧⲙⲛ̀ⲧⲉ ⲁⲩⲑⲉⲱⲣⲉⲓ ⲙ̄ ⲡⲙⲟⲟⲩ ⲉⲩ- ⲣⲏ
ⲕⲱⲧⲉ ⲉⲩⲕⲱⲧⲉ (*sic*) ⲟⲛ̄ ⲧⲙⲛ̀ⲧⲉ ⲙⲁⲛⲧ ⲫⲃⲱⲕ ⲉ ⲡⲉⲥⲏⲧ
ⲉ ⲡⲉⲕⲙⲁ· Ⲥⲓⲙⲁⲧⲏⲧⲱⲛ̄ⲧ̄ ⲉ ⲙⲓⲙ ⲱ̄ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ
ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲁⲗⲏⲑⲱⲥ ⲉⲕⲧⲏⲧⲱⲛ ⲉ ⲙⲛ̀ⲧⲥⲛⲥ ⲡⲛⲟⲙⲟ-
ⲑⲉⲧⲏⲥ ⲡⲉ ⲛⲧⲁⲩ ⲧⲣⲉ ⲑⲁⲗⲗⲁⲥⲁ ⲡⲱⲣϫ̄ ⲉ ⲡⲉⲓ ⲥⲁ ⲙⲛ̄
ⲡⲁⲓ· ⲁ ⲛⲓⲙⲣⲉ ⲙ̄ ⲡⲓⲛⲏ̀ ⲙⲟⲟⲩⲉ ⲣⲁⲓ ⲛ̄ ⲟⲛⲧⲥ̄ ⲕⲁⲧⲁ
ⲡⲣⲉⲧⲙⲟⲧⲙⲟⲩ· ⲉ ⲁ ⲡⲙⲟⲟⲩ ⲙⲱⲡⲉ ⲛⲁⲩ ⲛ ⲥⲟⲩⲧ̄ ⲟⲛ̄
ⲡⲓ̈ⲥⲁ ⲙⲛ̄ ⲡⲁⲓ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ· ⲁⲩⲱ ⲛ̄ⲥⲁ ⲫⲟⲩⲣ ⲙ̄
ⲙⲟⲟⲩ· ⲡⲉ ⲛⲧⲁⲩⲙⲁϩⲉ ⲙⲛ̄ ⲧⲡⲉⲧⲣⲁ· ⲁⲥⲧⲁⲩⲟ ⲉ ⲃⲟⲗ
ⲛ̄ ⲫⲉⲛⲟⲑⲉ ⲙⲙⲟⲟⲩ·⁘—

Ⲏⲧⲟⲕ ϫⲉ ⲫⲱⲕ ⲱ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁ ⲡⲉⲕⲙⲗⲏⲗ ⲃⲱⲕ ⲉ
ⲫⲣⲁⲓ ⲙⲁ ⲑⲁⲩⲓⲥ ⲛ̄ ⲧⲡⲉ· ⲁⲥϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲓ ⲧⲉ
ⲥⲣⲁⲫⲏ ⲉⲧ ϫⲱ ⲙⲙⲟⲥ· ϫⲉ ⲛ̄ⲧⲟϥ ⲡⲉ ⲛⲧⲁϥ|ϫⲟⲟⲥ ⲁⲧ- Fol. 37 a
ⲙⲱⲡⲉ· ⲁⲩⲱ ⲛ̄ⲧⲟϥ Ⲡⲉ ⲛⲧⲁϥⲣⲱⲙ ⲁⲩⲱ ⲁⲩⲥⲱⲙ̄· ⲣⲡ
ⲁⲕⲙⲱⲡⲉ ⲛ̄ ⲑⲉⲱⲣⲓⲕⲟⲥ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· Ⲗⲩⲱ
ⲛ̄ⲛⲟⲉⲣⲟⲥ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲕⲙⲱⲡⲉ ⲛ̄ ⲟⲓⲕⲟⲛⲟ-
ⲙⲟⲥ ⲙ̄ ⲡⲓⲥⲧⲟⲥ ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲕⲙ̄ⲡⲱⲱⲛ ⲛ̄ ⲧⲏⲕⲗⲏⲥⲓⲁ ⲛ̄
ⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲁ ⲡⲛⲟⲩⲧⲉ Ⲧⲁⲣⲣⲟⲩⲧⲏⲕ ⲉⲧⲙⲛⲛⲩⲉ ⲙ̄
ⲯⲩⲭⲏ· ⲁⲕⲉⲧⲁⲩⲥⲉⲗⲓϫⲉ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲁⲩⲗⲟⲥ ⲁⲧⲱ ⲛⲉⲕ-
ⲧⲁⲱⲉⲟⲉⲓⲱ· ⲟⲛ̄ ⲧⲉⲕⲥⲟⲫⲓⲁ ⲛ̄ ⲧⲡⲓⲥ☩ⲥ ⲛ̄ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ·
ⲁⲩⲱ Ⲛⲉⲕⲁⲓⲱⲕⲁⲓ ⲉ ⲃⲟⲗ ⲟⲛ̄ ⲛⲉⲕⲗⲟⲓⲥⲟⲥ ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩ-
ⲕⲣⲓⲍ ⲉⲕⲱⲱ ⲉ ⲃⲟⲗ ⲟⲛ̄ ⲧⲏⲥⲟⲫⲓⲁ·⁘—ⲛ̄ⲑⲉ ⲛ̄ ⲟⲩⲥⲁⲗ-
ⲡⲓⲥⲍ̄ ⁘ ⲙⲓⲙ Ⲡⲉⲧ ⲛⲁⲱⲧⲁⲓⲟⲕ ⲕⲁⲧⲁ ⲡⲕⲙⲡⲱⲱ· ⲱ̄
ⲡⲁⲓⲕⲁⲓⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲱⲁⲕⲉⲙⲉ ⲥⲁⲣ ⲉ ⲛⲉⲟⲛⲧ ⲫⲁⲟⲛ
ⲙ̄ⲡⲁⲧ ⲟⲧⲱⲱⲡⲉ·⁘—Ⲛⲉⲕⲱⲁϫⲉ ⲙ̄ⲡ̄ ⲛ̄ ⲕⲟⲥⲙⲓⲕⲟⲛ ⲟⲛ̄
ⲫⲉⲛⲱⲁⲛ ⲙ̄ⲡ̄ ⲫⲉⲛⲡⲁⲣⲁⲃⲟⲗⲏ· ⲁⲩⲱ ⲛⲉⲕⲱⲁϫⲉ ⲙ̄ⲡ̄ ⲙ̄
ⲙⲱⲛⲁϫⲟⲥ ⲟⲛ̄ ⲫⲉⲛⲃⲱⲗ ⲙ̄ ⲡⲧⲓⲕⲟⲛ· ⲛⲉⲕ|ⲱⲁϫⲉ ⲡⲉ Fol. 37 b
ⲙⲡ̄ ⲛⲁⲣⲭⲱⲛ· ⲟⲛ̄ ⲫⲉⲛⲡⲁⲣⲁⲡⲟⲗⲏ· ⲁⲩⲱ ⲟⲛ̄ ⲫⲉⲛ- ⲣⲁ
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉⲙ ⲉⲕⲱⲡⲉ ⲫⲛⲧ̄ⲟ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ·

ϵ τⲁⲓ ⲁϵ τⲁⲓ ϵⲛⲁⲩ ⲛⲁⲧⲁ ⲡⲉⲧ ⲥⲛⲟ· ⲁϵ ⲛⲉⲓ ⲱⲁϩⲉ ⲡⲉ ϩⲙ ⲛⲉⲕⲁⲗⲏⲧⲁⲓⲧⲣⲉ ⲙⲁ ⲡ ⲙⲁⲧⲟ ϵ ⲃⲟⲗ ⲛ ⲛⲣⲣⲱⲟⲩ· ⲛ ϯⲱⲓⲡⲉ ⲁⲛ· ⲛⲉⲕⲕⲁⲑⲏⲥⲉⲓ ⲡⲉ ⲛ ⲛⲉⲧ ⲙⲛⲧ ⲱⲁ ⲣⲟⲕ· ⲱⲁ ⲣⲟⲕ ⲧⲛⲣⲟⲩ ⲡⲉ ϵ ⲣⲡ ⲡⲓⲥⲧⲟⲥ· ⲁⲧⲱ ⲙⲡ ⲥⲱⲟⲩϩ ϵ ⲣⲟⲕ ⲛ ⲟⲩⲟⲛ ⲙⲁⲁ· ϩⲙ ⲧⲁⲣⲣⲉ ⲛ ⲧⲕⲁⲥⲁⲡⲏ· ⲁⲕⲥⲱⲧⲙ ϵ ⲧⲡⲧⲟⲗⲏ ⲙⲁ ⲡⲉϫⲭⲥ· ⲁⲕⲕⲱⲧ ⲙ Ⲡⲉⲕⲏⲓ· ⲉϫⲡ ⲧⲡⲉⲧⲣⲁ ⲉⲧ ⲟⲩⲁⲁⲃ·⁘—ⲁⲕ† ⲕⲁⲣⲡⲟⲥ ϩⲙ Ⲟⲩⲣⲩⲡⲟⲙⲟⲛⲏ ⲙⲡⲛ ⲟⲩ-ϩⲛⲧ ⲉϥⲟⲩⲁⲁⲃ· ⲁⲧⲱ ϵ ⲛⲁⲡⲟⲩϥ· Ⲁⲕⲑⲉⲱⲣⲉⲓ ⲙⲁ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙⲁ ⲡⲧⲏⲕⲟⲛ· ϵ ⲧⲃⲉ ⲡⲁⲓ ⲁⲕⲙⲏⲧⲟⲛ ⲙⲙⲟⲕ ϩⲙⲁ ⲡⲁⲓⲧⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ ⁘ ⲁⲕⲱⲓⲙⲉ Ⲡⲉ ⲛⲱⲟⲥ ⲁⲧⲱ

Fol. 38 a ⲙⲁ ⲙⲁ ⲙⲟⲟⲛⲉ ϵ ⲛⲁⲡⲟⲩϥ· ϵ ⲧⲃⲉ | Ⲡⲁⲓ ⲟⲛ ⲛⲉⲕϥⲓ

ⲣⲉ ⲙⲁ ⲡⲣⲟⲟⲩⲱ ⲛ ⲛϩⲏⲛⲉ ⲛ ⲟⲩⲟⲉⲓⲱ ⲙⲙⲁ· Ⲁⲕⲁⲗⲁⲣⲧⲉ ⲛ ⲛϩⲓⲛⲧ ⲛ ⲧⲁⲓⲛⲧⲣⲉϥⲱⲱⲓⲉ ⲛⲟⲩⲧⲉ· ϵ ⲧⲃⲉ ⲡⲁⲓ Ⲁⲕ-ⲱⲱⲡⲉ ⲛ ⲕⲧⲃⲉⲣⲛⲓⲧⲏⲥ ⲙⲁ ⲡⲡⲉⲗⲁⲥⲟⲥ· ⲛ ⲙⲁ ⲙⲩⲥⲧⲏ-ⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲛ ϥⲁⲓⲟⲥ ⲛⲟⲉ ⲙⲁ ⲡⲱⲟⲗⲛⲧ ⲛ ⲱⲏⲣⲉ ⲱⲏⲙ ⁘—

ⲁⲧⲱ ⲛ ⲉⲓⲱⲧ Ⲏ ϥⲁϩ ⲛ ϩⲛⲏ ϩⲙⲁ ⲛⲉⲛⲟⲩⲟⲉⲓⲱ ⲁⲧⲱ ⲛ ⲉⲓⲱⲧ ⲛ ⲛⲟⲣϥⲁⲛⲟⲥ ϩⲙ ⲛⲉⲛϩⲟⲟⲩ· ⲛⲉⲕⲕⲧⲣⲓϫⲉ ⲡⲉ ⲛ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ ⲛⲉⲧ ⲙⲁ ⲡⲟⲩⲉ· ⲱ ⲡⲁⲁⲓⲛⲟⲩⲧⲉ ⲛ ⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲁⲧⲱ Ⲛⲉⲕⲧⲁⲁⲁϫⲉ ⲛ ⲛⲉⲓϩⲏ ϵ ⲣⲟⲕ ϩⲙ ⲧⲉⲥⲃⲱ ⲉⲧ ⲟⲩⲟϫ· Ⲁⲕⲱⲱⲡⲉ ⲛ ⲁⲕⲟⲣⲁⲓⲟⲥ· ⲙⲁ ⲡⲧⲏⲕⲟⲛ· ϵ ⲧⲃⲉ ⲡⲁⲓ ⲛⲧⲙⲭⲁⲣⲓϫⲉ ⲛ ⲛⲉⲕⲁⲥⲁⲃⲟⲛ· ⲛ ⲟⲩⲟⲛ ⲙⲁⲁ ϩⲙ ⲟⲩⲛⲟⲥ ⲛ ⲟⲩⲣⲟⲧ· Ⲁⲕⲱⲓⲙⲉ ⲁⲕⲥⲓⲙⲉ ⲱ ⲡⲁⲁⲓⲛⲟⲩⲧⲉ· ⲛⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲡⲁⲛⲉⲗⲁⲣ-ⲭⲏⲥ ⲛ ⲧⲁⲗⲧⲟⲓⲁ· ⲁⲕⲧⲱϩⲙ ⲁⲧⲟⲧⲱⲛ ⲛⲁⲕ· ⲁⲛⲁⲓⲧⲉⲓ

Fol. 38 b ⲁ ⲡⲛⲟⲩⲧⲉ· | † ⲛⲁⲕ ⲛ ⲛⲉⲕⲁⲓⲧⲙⲁ ⲧⲣⲟⲩ ⲁⲧⲛⲟⲥ

ⲣⲉ ⲛ ϩⲙⲟⲩϥⲉ· ϩⲙ ⲡⲉⲕⲥⲏⲧ· ⲁⲧⲛⲟⲥ ⲛ ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲱⲱⲡⲉ ⲛ ⲛⲉⲭⲣⲓⲥⲧⲁⲛⲟⲥ· ⲁ ⲧⲕⲕⲗⲁⲥⲓⲁ ⲱⲱⲡⲉ ⲙⲡ ⲟⲩⲣⲉⲡⲟⲩϥⲉ ϩⲙ ⲛⲉⲕϩⲟⲟⲩ ⲙⲙⲛ ⲧⲕⲩⲉⲛⲉⲁ· ⲁ ⲡⲕⲗⲁⲟⲥ ⲉⲩϥⲣⲁⲛⲉ ϩⲙ ⲧⲕⲥⲟⲫⲓⲁ· ⲁⲧⲱ ⲁⲧⲧⲉⲗⲏⲗ ⲙⲙⲟⲟⲩ ⲛⲥⲓ ⲛⲉⲕⲱⲱⲛⲣⲉ ϩⲙ ⲛⲉⲕⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ ⁘—

Ⲛⲉⲧⲉⲡⲉⲓⲟⲩⲙⲉⲓ ϵ ⲛⲉⲕⲗⲟⲩⲟⲥ ⲛⲥⲓ ⲛⲁⲣⲭⲱⲛ· ⲁⲧⲱ ⲛⲉⲧⲱⲱⲡⲉ ⲛⲥⲁ ⲛⲉⲕⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛⲥⲓ ⲛⲉⲡⲣⲟⲥⲏⲗⲓⲧⲟⲥ ⲧⲣⲟⲩ· ⲁⲛⲟⲉⲱⲣⲉⲓ Ⲡ ⲡⲣⲱⲙⲉ ⲛⲁⲓ ⲉⲧⲉ ⲁⲛⲁⲧⲟⲗⲏ

те пєqран· є тве паі λєμоqⲥ є вол ⲟⲩⲛ плλμ-
пром ⲛ пєппа єт оⲩаав акѯωк є вол ⲛ тκівωλос
ⲛ пєппа єт оⲩаав ⲛ оⲩшаqе ⲛ оⲩϣιн ⲛⲟє ⲛ
кωqе· акϣωпе ⲛ оⲩλλμпас· єсⲣ оⲩоειм ⲟⲩⲛ
пєк|тоϣ тнрⲩ· а таікаιостнн ⲙⲛ ϯрнни ⲣ Fol. 39 a
оⲩоειм ⲟⲩа текρн· ⲟⲩⲛ нєкqоот тнроⲩ· ⲥⲛ нєк- ⲣⲍ
qоот ѯе он а тсєнϯ ϣωпе ⲛ оⲩреqⲣ оⲩоειм ⲟⲩⲓⲧⲛ
нєкϣλнλ ⲙⲛ ⲛ пет оⲩаав ⲛⲧаⲩϣωпе ⲛ ⲟⲩнтⲥ·
єте апа коλλοвос пе· ⲙⲛ апа паραλ· нєι ноⲩ
ⲛ пет оⲩаав· ауєіс ⲥе Ок теноⲩ ⲟⲩⲓⲧⲛ тєхαріс
ⲛ пноⲩте ⲛⲧⲛⲭω є рωтⲛ ⲛ не ϣπнре є ансоⲧ-
μєс ⲛ тоотоⲩ ⲛ нет ере тєⲩⲟλπіс тнрⲥ те тμе·
ауршμе ѯе є вол ⲟⲩⲛ пентоϣ ϣахе ⲛⲙⲙαн є
тⲃннтⲟ ⲛⲧоⲟ ппет оⲩаав апа пєстнοіос· ѯе аівωк
аγхι сμоⲩ ⲛ тоотⲟ ⲛ ⲟⲩоⲩ· ⲛ тере ⲫєι ѯе є вол
ⲟⲩ тоотⲟ аγαпαнта є ппет оⲩаав апа паραλ·
пєхаⲟ наι ѯе акхι сμоⲩ ⲛ тоотⲟ ⲛⲛ пєстнοіос
ϣнμ· пєхаї наⲟ ѯе ере па єіωт | λλλа ⲛⲧок Fol. 39 b
пе пет оⲩаав· аⲫоⲧωⲃ ѯе наι ѯе наμе ⲟⲩ ⲣⲏ
пет оⲩаав· пе пєстнοіос ϣнμ ⁘ аⲧω акхι
оⲩноⲥ ⲛ сμоⲩ ⲉϣωпе акαпанта є роⲫ· ⲛет
αρχн Гар те· ⲛⲧаϣϣλнλ а тϣωте μоⲩⲟ ⲙ-
μоот пєхаⲫ наμ ѯе асϣωпе ⲛ оⲩⲟоот аннаⲩ
єткωⲟ⁼ єⲫμоⲩⲟ ⲟⲩⲛ пєⲭнι анϣаχе ⲙⲛ нєпернⲧ
ѯе ара Єре пєстнοіос ϣнμ ѯере кωⲟ⁼ є ⲟⲩ ⲛ
нει оⲩнооⲩе· аγταλο ѯе є ⲟⲩαι аγⲥωϣⲧ⁼ є ѯωⲫ
ⲟⲩⲛ тхо· аγθєωρει ⲙⲙоⲫ· єⲫаⲟе раⲧ⁼ єⲫϣλнλ
ере нєⲫⲥιх порϣ є вол є ⲟⲩαι є тпе ⁘—ере
пєⲫннт ⲛ тннβе ⲟ ⲛⲟє ⲛⲛ ⲙнте ⲛ λαμпас·
ⲛкωⲟ⁼ єⲧⲣ оⲩоειм єμате ⁘—ⲛ тере пноⲩте ѯе
он таⲫнєⲫ є тει χειροⲇονια ⲛ т|ⲙⲙⲧοⲩннβ· таі Fol. 40 a
ет єⲫⲙⲙπϣа ⲙⲙос· є вол ѯе ⲫⲛⲛ ⲛ пєⲥⲃраⲟ⁼ ⲣⲑ
аⲫвωк аⲫⲣοпⲧ⁼· ⲛ тере пєкλнрос ѯе ⲛ μαι-
ноⲩте ϣнμ ⲛⲥωⲫ є тре ⲫⲟⲙⲥοοⲫ єхⲛ пеⲟроπос·

ⲛⲧⲁⲣⲭⲉⲣⲟⲥⲧⲏⲛ· ⲧⲁⲓ ⲉⲧⲉⲙⲡⲱⲁ ⲡⲓⲱⲟⲥ ⲛⲁⲓⲉ· ⲁⲩⲱⲓⲛⲉ ⲇⲉ ⲡⲥⲱϥ· ⲁⲩⲉ ⲉ ⲣⲟϥ ⲉⲛ ⲙ ⲙⲉⲣⲟⲥ ⲛ ϩⲛⲓⲉ ⲉⲩⲣⲏⲡ· ⲛ ⲧⲉⲣ ⲟⲩⲥⲟⲡϥ ⲇⲉ ⲁϥⲱϣ ⲉ ⲃⲟⲗ ⲉⲩⲧⲁⲩⲟ ⲙ ⲡⲱⲁϩⲉ ⲙ ⲡⲛⲟⲥ ⲓ̅ⲥ̅ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟ̈ⲡⲟⲗⲓⲥ· ϫⲉ ⲱ̅ ⲡⲉⲥⲥⲣⲁⲣϩ̅ ⲉ ⲫⲙⲉ ⲡⲓⲱⲟϥ ⲛⲥⲉⲕⲱ ⲡⲓⲱⲟⲩ ⲛ ⲉⲛⲧϥ̅ ⲁⲛ·—ⲗⲟⲓⲡⲟⲛ ⲁⲧⲉⲓⲙⲉ ⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲧⲟⲙ̅ⲥⲟⲟϥ ⲉϫⲙ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲧⲟⲙ̅ⲥⲟⲟϥ ⲉϫⲙ ⲡⲉⲟⲣⲟⲡⲟⲥ ⲛⲧⲉⲡⲓⲥⲕⲟⲡⲟⲩ· ⲛⲧⲁⲩⲡⲱⲧ ϩⲉ ⲁⲛ ⲛⲥⲁ ⲡⲧⲁⲓⲟ· ⲁⲗⲗⲁ ⲛⲧⲁ ⲡⲧⲁⲓⲟ· ⲡⲱⲧ ⲛⲥⲱϥ· ⲉⲁ ⲛⲉ ⲛⲧⲁⲩ-ⲥⲟⲡϥ ⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲙ· ϫⲉ ⲁⲩⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲛⲁⲙ ⲉⲣⲏ |
Fol. 40 b ⲣⲓ̅ ⲧⲉⲩⲧⲁⲡⲣⲟ· ϫⲉ ⲛⲥⲁ ⲃⲏⲗ ϫⲉ ⲛ ⲛⲉⲓⲣ̅ ⲁⲧⲥⲱⲧⲙ̅ ⲛⲥⲁ ⲡⲉⲧ ⲧⲙⲛⲟⲟⲩ ⲙ̅ⲙⲟⲓ ⲉ ⲡⲁⲓ ⲉⲧⲉⲧⲛ̅ϣⲁⲛϥ ⲛ ⲧⲁ ⲁⲡⲉ ⲉⲓ ϫⲱⲓ· ⲛ ⲛⲧⲉⲧⲛ̅ⲛⲟϩⲧ̅ ⲉ ⲟⲁⲗⲗⲁⲥⲁ ⲛⲧⲙⲁⲥⲱⲧⲙ̅ ⲁⲛ ⲛⲥⲁ ⲧⲛⲧⲧⲏ̅ ⲛⲧⲁⲕⲱ ⲛⲥⲱⲓ ⲙ̅ ⲡⲉⲥⲥⲣⲁⲣϩ̅ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲉ ⲙ̅ⲙⲟϥ· ⲛ ⲙ̅ⲡ ⲉⲧⲉⲧⲛ̅ⲥⲱⲧⲙ̅ ⲛⲧⲱⲧⲛ̅ ⲉ ⲡⲉⲧ ⲥⲛⲉ ⲉⲣⲏ ⲛⲉⲩϩⲁⲗⲙⲟⲥ· ϫⲉ ⲥⲣ̅ⲣⲉ· ⲛⲧⲉⲧⲛ̅ⲉⲓⲙⲉ ϫⲉ ⲁⲛⲟⲕ ⲡⲉ ⲡⲛⲟⲩⲧⲉ·

ⲁⲧⲙⲉⲕⲙⲟⲕⲟⲩ ⲇⲉ ⲙ̅ⲡ ⲛⲉⲧⲉⲣⲛⲟ ⲉⲧϩⲱ ⲙ̅ⲙⲟϥ· ϫⲉ ⲙⲓⲙ ⲁⲣⲁ ⲡⲉⲧ ⲟⲩⲉⲣϩⲁⲣⲉ ⲛⲁϥ ⲙⲛ ⲟⲩⲣⲱⲙⲉ ⲡⲉ· ⲁⲧⲱⲟϩⲛⲉ ⲇⲉ ⲙ̅ⲡ ⲛⲉⲧⲉⲣⲛⲟ ϫⲉ ⲙⲁⲣⲡ̅ ⲧⲁⲩ ⲉ ⲡⲱⲁϩⲉ ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲕⲟⲗⲗⲟⲃⲟⲥ ⲟⲩⲛⲟⲥ ⲛ ⲣⲱⲙⲉ· ⲩⲛⲁⲉⲉⲗⲡ̅ ⲡⲱⲁϩⲉ ⲉ ⲣⲟϥ· ⲁⲩⲱ ⲩⲛⲁⲣⲡ̅ ⲫⲱⲃ ⲉ ⲣⲟϥ
Fol. 41 a ⲁⲙ· ⲗⲟⲓⲡⲟⲛ ⲁⲧⲃⲱⲕ ⲫⲁⲣ ⲧⲁⲓ ⲡⲡⲉⲧ ⲟⲩ|ⲁⲁⲃ ⲁⲡⲁ ⲕⲟⲗ-
ⲣⲓⲁ̅ ⲗⲟⲃⲟⲥ· ⲡⲉϩⲁⲧ ⲛⲁϥ ϫⲉ ⲡⲉⲛⲉⲓⲱⲧ ⲛ ⲧⲉⲣ ⲛⲭⲓ ⲙ̅ ⲡⲉⲛⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ϫⲉ ⲡⲛⲁϫⲉⲓⲣⲟⲇⲟⲛⲉⲓ ⲙ̅-ⲙⲟϥ ⲛ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̅ⲡⲉ ⲭⲟⲧⲱϣ ⲉ ⲕⲁⲧⲉϫⲉ ⲉ ⲉⲓⲣⲉ ⲛ ⲧⲗⲧⲟⲧⲣⲥⲓⲁ ⲛⲧⲁⲧⲁⲙⲣⲟⲧⲧ̅ϥ̅ ⲉ ⲣⲟⲥ· ⲉⲓⲥ ⲟⲩ-ⲙⲛⲛⲱⲉ ⲛ ⲣⲟⲟⲩ ⲉⲛⲧⲟⲧⲟⲓ ⲛⲥⲱϥ ϣⲁⲛⲧ ⲛⲣⲉ ⲉ ⲣⲟϥ· ⲣⲛ̅ ⲙ̅ ⲙⲉⲣⲟⲥ ⲛ ⲧϩⲉⲙⲉ· ⲛ ⲧⲉⲣ̅ ⲫⲁⲙⲁⲣⲧⲉ ⲇⲉ ⲙ̅ⲙⲟϥ· ⲁⲭⲟⲧⲱϣ ⲉ ⲡⲁⲣⲁⲓⲧⲉⲓ ⲛⲧⲉⲩⲧⲁⲍⲓⲥ· ⲙ̅ⲙⲡⲥⲱⲥ Ⲡⲉϩⲁϥ ϫⲉ ⲛⲥⲁ ⲃⲏⲗ ϫⲉ ⲛⲓⲙⲉ ⲓ̅ⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅ ⲛⲥⲁ ⲡⲉⲧ ⲧⲙⲛⲟⲟⲩ ⲙ̅ⲙⲟⲓ· ⲉⲡⲉⲓ ⲕⲁⲛ ⲉⲧⲉⲧⲛ̅ϣⲁⲛϥ ⲛ ⲧⲁ ⲁⲡⲉ· ⲉⲓ ϫⲱⲓ ⲛ ⲫⲁⲥⲱⲧⲙ̅ ⲁⲛ ⲛⲥⲱⲧⲛ̅ ·—ⲧⲛⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲥⲉ ⲛ ⲧⲙⲙⲛ̅ⲧⲡⲉⲧⲟⲩⲁⲁⲃ· ⲥⲛⲧⲉϫⲉⲓ ⲙ̅ⲙⲁϥ ⲛ ⲟⲩⲟⲟⲩ

ⲛⲉ ⲁⲛⲟⲩϥ ⲟⲩⲧⲱⲕ ⲟⲩⲧⲱϥ ⲁⲉ ⲛⲓⲙ ⲡⲉ ⲛⲧⲁϥⲧⲙ-
ⲛⲟⲟⲩⲕ· ⲙⲙⲟⲛ ⲟⲩⲙⲡⲛⲏⲣⲉ ⲡⲉ ⲡⲉⲓ ϩⲱⲃ· ⲡⲡⲉⲧ ⲟⲩ|ⲁⲁⲃ Fol. 41 b
ⲁⲉ ⲁⲡⲁ ⲕⲟⲗⲗⲟⲃⲟⲥ· ⲁϥⲭⲛⲟⲩϥ· ⲁⲉ ⲡⲉϫⲉ ⲛⲉⲕⲗⲏ- ⲣⲓⲃ
ⲣⲓⲕⲟⲥ ⲛ ⲙⲁⲓ ⲛⲟⲩⲧⲉ· ⲁⲉ ⲁ ⲧⲕⲙⲙⲧⲡⲉⲧⲟⲩⲁⲁⲃ ϩⲟⲟⲥ
ⲁⲉ ⲛⲥⲁ ⲃⲏⲗ ⲁⲉ ⲛⲛⲉ ⲓⲣ ⲁⲧ ⲥⲱⲧⲙ ⲛⲥⲁ ⲡⲉⲧ ⲧⲛⲟⲟⲩ
ⲙⲙⲟⲓ· Ⲉⲡⲉⲓ ⲛⲁ ⲟⲩⲱϣ ⲁⲛ ⲡⲉ ⲉ ⲁϥ ⲉ ⲣⲁⲧ ⲉ ⲧⲉⲓ
ⲧⲁϫⲓⲥ ⲛ ⲫⲙⲉⲓⲛⲉ· ⲁⲣⲁ ⲛⲓⲙ ⲡⲉ· ⲁϥⲟⲧⲱϣⲃ ⲛⲥⲓ
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲁⲉ ϩⲁⲟⲛ ⲉ ⲧⲣⲉ
ⲡⲉⲕⲗⲏⲣⲟⲥ ⲉⲓ ⲉ ⲣⲟⲩⲛ· ϣⲁ ⲧⲁ ⲙⲡⲧⲉⲗⲁϫⲉⲓⲥⲧⲟⲥ·
ⲁⲓϩⲱⲣⲡ ⲛ ⲟⲩⲕⲟⲩⲓ· ⲁⲩⲥⲙⲛ ϣⲱⲡⲉ ϣⲁ ⲣⲟⲓ· ⲛ
ϣⲟⲙⲡⲧ ⲛ ⲥⲟⲛ· ⲁⲉ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲡⲉ-
ⲥⲧⲛⲟⲓⲟⲥ· ⲉⲓⲥ ⲧⲧⲁϫⲓⲥ ⲛ ⲧⲕⲕⲗⲏⲥⲓⲁ· ⲁⲩⲉⲓ ⲛⲥⲱⲕ·
ⲙⲡⲣ ⲡⲁⲣⲁⲓⲧⲉⲓ ⲛ ⲧⲧⲁϫⲓⲥ· ⲛⲧⲁⲩⲧⲁⲛⲣⲟⲩⲧⲕ ⲉ ⲣⲟⲥ· ⲛ
ⲧⲙⲙ ⲡⲁϩⲱϫ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲗⲗⲁ ⲧⲱⲟⲧⲛ ⲛⲧⲉ ⲟⲩⲁⲣⲕ
ⲛⲥⲱⲟⲩ·

Ⲡⲡⲣ ⲕⲱ ⲧⲕⲕⲗⲏⲥⲓⲁ ⲉⲥⲟ ⲛ ϫⲏⲣⲁ· ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣ ⲉⲓ |
Ⲥⲟⲧⲙⲟⲩ· Ⲗ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲓ· Fol. 42 a
ⲁⲓⲉⲓ ⲉ ⲃⲟⲗ ⲁⲓⲟⲩⲁⲣⲧ ⲛⲥⲱⲟⲩ· ⲉ ⲁⲓⲕⲱ ⲛ ⲛⲁ ⲣⲟⲟⲩϣ ⲣⲓⲧ
ⲧⲏⲣⲧ ⲣⲓ ⲓⲥ ⲉ ⲃⲟⲗ ⲁⲉ ⲙⲙ ⲗⲁⲁⲩ ⲛ ⲣⲱⲃ ⲛⲁϣⲱⲡⲉ
ⲁϫⲙ ⲡⲛⲟⲩⲧⲉ·⁘—ⲁⲧⲉⲧⲛⲉⲓⲙⲉ· ⲥⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ·
ⲁⲉ ⲣⲉⲛⲙⲉ ⲙⲉⲛ ⲉⲓ ϣⲁϫⲉ ⲛⲧⲉ ⲡⲥⲟⲫⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲉⲧ ϫⲱ
ⲙⲙⲟⲥ Ⲭⲉ ⲙⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ϫⲓ ⲛⲁⲩ ⲁⲛ ⲛ ⲡⲧⲁⲓⲟ·
ⲁⲗⲗⲁ ⲉⲧⲉⲓⲙⲉ ⲙⲙⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓⲧⲙ ⲡⲛⲟⲩⲧⲉ Ⲕⲁⲧⲁ ⲟⲉ
ⲛ ⲁⲁⲣⲱⲛ· ⲧⲁⲓ ⲧⲉ ⲟⲉ ⲛ ⲡⲉϫⲥ· ⲛⲧⲁϥ✝ ⲉⲟⲟⲩ ⲛⲁϥ
ⲟⲩⲁⲁϥ ⲁⲛ ⲉ ⲧⲣ ϥⲱⲡⲉ ⲛ ⲁⲣⲭⲉⲓⲉⲣⲉⲩⲥ· ⲁⲗⲗⲁ ⲡⲉ
ⲛⲧⲁϥϣⲁϫⲉ ⲙⲙⲁϥ ⲡⲉ· ⲉ ⲁⲛⲟⲕ ⲁⲓϫⲡⲟⲕ ⲙⲡⲟⲟⲩ
ⲁⲧⲱ ⲟⲛ Ⲭⲉ ⲛⲧⲟⲕ ⲡⲉ ⲡⲟⲩⲛⲏⲃ ϣⲁ ⲉⲛⲉϥ ⲕⲁⲧⲁ ⲧⲁϫⲓⲥ
ⲛ ⲙⲉⲗⲭⲓⲥⲉⲇⲉⲕ· ⲁⲧⲱ ⲛ ⲧⲉⲓ ϩⲉ ⲁϥⲣⲙⲟⲟⲥ ⲉϫⲙ
ⲡⲉⲑⲣⲟⲛⲟⲥ· ⲛⲧ ⲉⲡⲓⲥⲕⲟⲡⲟⲛ ϩⲙ ⲟⲩⲙⲛⲧⲧⲉⲗⲓⲟⲥ· ⲉⲁ
ⲡⲛⲟⲩⲧⲉ ✝ ⲛ ⲟⲩϫⲁⲣⲓⲥ ⲉ ⲡⲉϥϩⲟ· ⲛⲱⲉ ⲛ ⲓⲱⲥⲏϥ |
Ⲉⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲛ ⲣⲱⲙⲉ ⲉⲩⲧⲟⲗⲙⲁ· ⲉ ⲥⲱⲩⲧ ⲉ ⲣⲟⲩⲛ Fol. 42 b
ϩⲙ ⲡⲉϥϩⲟ ⲛⲥⲉ ⲧⲁⲓ ⲣ ϩⲟⲧⲉ· ⲉ ⲃⲟⲗ ϩⲙ ⲑⲟⲧⲉ ⲙ ⲣⲓⲁ
ⲡⲛⲟⲩⲧⲉ· ⲉⲧ ϣⲟⲟⲡ ⲙⲙⲁϥ· ⲙⲙⲁ ⲥⲁⲣ ⲡⲉⲧ ⲛⲁϣⲁⲓ
ⲛⲛⲉ· ⲙⲙⲁ ⲙⲛⲧⲙⲁ· ⲛⲧⲁϥⲁⲁⲩ ⲙⲙⲁ ⲛϩⲏⲕⲉ ⲟⲩ

ⲙⲟⲛⲟⲛ ⲁⲉ ⲛⲁ ⲡⲉⲩⲧⲟⲩ ⲙⲡⲁⲧⲉ· ⲁⲗⲗⲁ ⲛⲉⲧ ⲛⲏⲧ ⲉ ⲣⲁⲧϥ· ⲯⲁⲩⲯⲟⲡⲟⲩ ⲉ ⲣⲟⲩ· ⲛϥⲧ ⲛⲁⲩ ⲙ ⲡⲉⲧ ⲟⲩⲛⲁⲓⲧⲉⲓ ⲙⲙⲟⲩ ⲛ ⲧⲟⲟⲧϥ·

ⲧⲉⲧⲡⲥⲟⲟⲩⲛ ⲇⲉ ⲟⲛ· ⲁⲉ ⲧⲛⲟⲩ ⲡⲉⲩⲗⲟⲅⲓⲁ ⲛⲧⲁⲩ-ⲧⲁⲁⲥ ⲛⲁϥ· ⲫⲁ ⲟⲛ ⲙⲡⲟⲟⲩ ⲁϥⲁⲣⲭⲉⲓⲥⲟⲁⲓ ⲛ ⲫⲛⲧⲥ ⲉ ϯ ⲙⲡⲧⲛⲁ· ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ ⲁⲩⲱ ⲕⲁⲧⲁ ϯⲙⲉ· ⲯⲁ ⲫⲣⲁⲓ ⲉ ⲥⲟⲩⲁⲛ· ⲛⲉⲧ ⲟⲩⲛⲁⲓⲧⲟⲩ ⲇⲉ ⲛⲁϥ ⲛ ⲧⲉⲣⲟⲙⲡⲉ· ⲕⲁⲧⲁ ⲡⲕⲁⲛⲱⲛ· ⲛ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲯⲁⲩⲧⲡⲛⲟⲟⲩⲥⲟⲩ ⲫⲛ ⲟⲩⲣⲱⲙ ⲯⲁ ⲫⲉⲛⲣⲱⲙⲉ· ⲉⲧⲣ ⲣⲟⲧⲉ ⲫⲛⲧϥ ⲙ ⲡⲛⲟⲩⲧⲉ· ⲕⲁⲧⲁ ⲡⲟⲗⲓⲥ· ⲁⲩⲱ ⲕⲁⲧⲁ ϯⲙⲉ ⲛⲥⲉⲧⲁⲁⲩ
Fol. 43 a ⲛ ⲛⲏⲛⲕⲉ· ⲣⲙⲉ | ⲡⲕⲁⲓⲣⲟⲥ ⲛⲧⲉ ⲡⲣⲱ· ⲉⲧⲉ ⲯⲁⲣⲉ ⲛ
ⲣⲙⲉ ⲫⲛⲕⲉ ⲯⲱⲟⲩⲧ ⲛ ⲟⲉⲓⲕ ⲉⲙⲉⲥⲟⲃⲯϥ ⲉ ⲗⲁⲁⲩ· ⲛⲏⲛⲕⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧⲉⲧⲡⲥⲟⲟⲩⲛ ⲙⲡⲛⲥⲁ ⲟⲩⲟⲉⲓϣ· ⲁⲉ ⲉϥ-ⲙⲟⲟⲛⲉ ⲙⲡⲉⲥⲟⲣⲉ ⲫⲛ ⲟⲩⲟⲥ ⲙ ⲙⲡⲧⲭⲁⲓⲣⲟⲟⲩϣ· ⲛⲥⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ ⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲁⲩⲧⲡⲛⲟⲟⲩ ⲛ ⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲯⲁ ⲛ ⲗⲁⲟⲥ ⲧⲛⲟⲩ ⲙ ⲡⲧⲟϣ ⲛ ⲕⲃⲧ· ⲉⲩⲥⲟⲣⲉ ⲙⲙⲟⲟⲩ· ⲁⲉ ⲫⲱ ⲉ ⲣⲱⲧⲛ ⲉⲧⲉⲧⲛⲉⲓⲣⲉ ⲛ ⲛⲉⲓ ⲛⲟⲩ ⲛⲛⲟⲃⲉ ⲉⲧ ⲫⲟⲣϣ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩⲧⲁⲙⲟⲛ· ⲙⲛ-ⲡⲟⲧⲉ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲥⲱⲛⲧ ⲉ ⲣⲱⲧⲛ· ⲛⲛⲏⲧ ⲧⲛⲧⲛ ⲉ ⲧⲟⲟⲧⲟⲩ ⲛ ⲛⲃⲁⲣⲃⲁⲣⲟⲥ· ⲛⲥⲉⲑⲙⲏⲕⲉ ⲧⲛⲧⲛ· ⲁⲩⲱ ⲟⲛ ⲁⲩⲥⲟⲁⲓ ⲫⲛ ⲧⲉⲓ ⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲧ ⲙⲙⲁⲩ ⲁⲉ ⲉⲧⲉ ⲧⲙ ⲙⲉⲧⲁⲛⲟⲓ ⲫⲛ ⲟⲩⲥⲉⲡⲏ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲛⲡⲣⲉⲟⲛⲟⲥ· ⲉⲧ ⲙ-ⲙⲁⲩ ⲉ ϫⲱⲧⲛ ⲉⲙⲡⲱⲥⲕ·

ⲁⲩⲱ ⲟⲛ ⲙⲡⲛⲥⲁ ⲡⲣⲉⲟⲛⲟⲥ ⲉⲧ ⲙⲙⲁⲩ ⲉⲧⲉⲧⲛϣⲁⲛ-
Fol. 43 b ⲡⲁⲓⲣⲉⲧⲉ ⲉⲫⲛⲁⲗⲟ ⲁⲛ ⲉⲩⲧⲟⲩⲛⲟⲥ ⲟⲣⲥⲏ ⲉ ϫⲱⲧⲛ ⲛ
ⲣⲛⲉ ⲣⲉⲟⲛⲟⲥ· ⲛ ⲛⲁϣⲧ ⲣⲣⲁⲩ· ⲁⲩⲱ ⲛ ⲁⲧ ϣⲓⲡⲉ ⲣⲙⲉ ⲡⲉⲩⲣⲟ· ⲛⲁⲓ ⲉⲧ ⲛⲁϣⲓⲡⲉ ⲁⲛ ⲫⲛⲧϥ ⲛ ⲟⲩⲣⲗⲗⲟ· ⲙⲛ ⲟⲩⲣϣⲓⲣⲉ· ϣⲁⲩⲟⲙⲕⲉ· ⲧⲛⲧⲛ ⲫⲛ ⲫⲉⲛⲣⲓⲥⲉ· ⲛⲟⲉ ⲟⲛ ⲛ ⲛⲉⲡⲗⲁⲧⲏ· ⲙ ⲫⲁⲣⲁⲱ ⲙ ⲡⲉⲟⲩⲟⲉⲓϣ ϣⲁⲛⲧ ⲉⲩⲛⲟⲭⲟⲩ ⲛⲁⲓⲧⲱ ⲫⲛ
ⲉⲩ
ⲑⲁⲗⲗⲁⲥⲁ ⲛⲧⲉ ⲡⲣ[ⲡ]ⲙⲉⲉⲧⲉ ⲧⲁⲕⲟ ⲫⲛ ⲟⲩⲱⲕϥ ⲉ ⲃⲟⲗ· ⲙⲁⲢⲉ ⲧⲙⲉⲧⲁⲛⲟⲓⲁ ⲟⲩⲛ ⲥⲱ ⲉⲥⲙⲏ ⲉ ⲃⲟⲗ ⲙⲙⲁ ⲙⲛⲧⲛ ⲫⲛ ⲛⲉⲧ ⲙⲙⲁ ⲛ ϣⲱⲡⲉ ⲛ ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ· ⲛⲛⲉ ⲧⲛⲁϣⲱⲡⲉ ⲫⲛ ⲛⲉⲧⲛⲁⲣⲛⲟⲩ· ⲛⲛⲉ Ⲧⲙⲛⲥϯⲁ ⲁⲧⲍⲁⲛⲉ ⲫⲛ ⲧⲉⲧⲛⲧⲁⲡⲣⲟ

ⲛ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ⲡⲛⲁ ⲥⲁⲣ ϣⲁⲥϥⲱⲧϥⲱⲟⲩ ⲡⲛⲟϥ ⲣⲓⲭⲏ ⲧⲉⲕⲣⲓⲥⲓⲥ ⲕⲁⲧⲁ ⲡϣⲁⲭⲉ ⲛ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲥⲟⲫⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲕⲁⲓ ⲥⲁⲣ Ⲡⲁⲩⲗ ϣⲟⲗⲡ ⲛ ⲁⲅⲅⲉⲗⲟⲥ ⲣⲏ ⲡⲁⲥⲡⲁⲥⲁⲓⲟⲥ ⲓⲏ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲓⲏ ⲡⲛⲁ ·:—

| Ⲧⲁⲓⲛⲧⲛⲁ ⲥⲁⲣ ϣⲁⲥⲛⲉⲣⲏ ⲡⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ⲣⲏ ⲡⲓⲱⲟⲩ· ⲁⲧⲱ ⲙⲉⲥⲛⲁⲁϥ ⲉ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲕⲁⲕⲉ· Ⲁⲧⲱ ⲭⲉ ⲛⲁⲛⲟⲩⲥ· ⲉ ⲣ̄ ⲙⲛ̄ⲧⲛⲁ ⲛ ⲣⲟⲩⲟ· ⲉ ⲥⲉⲧⲣ ⲛⲟⲩⲃ ⲉ ⲣⲟⲩⲛ· ⲁⲧⲱ ⲭⲉ ⲡⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲕϥ̄ ⲁⲣⲓ ⲙⲛ̄ⲧⲛⲁ ⲛ ⲣⲛⲧϥ̄· Ⲓⲡⲣ̄ ⲧⲣⲉ ⲡⲉⲕⲃⲁⲗ ⲫⲟⲟⲡⲉⲓ ⲉ ⲣⲟⲕ ⲉⲕⲉⲓⲣⲉ ⲛ ⲟⲩⲙⲛ̄ⲧⲛⲁ ⲙⲛ̄ ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲁⲧⲱ Ⲟⲛ ⲭⲉ ⲛⲁⲛⲟⲩ ⲕⲟⲩⲓ ⲉⲧⲁⲁϥ ⲙ̄ ⲙⲛ̄ⲧⲛⲁ ⲣⲛ̄ ⲟⲩⲇⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛ ⲣⲟⲩⲟ ⲉ ☩ ⲟⲩⲛⲟⲩⲥ ⲣⲛ̄ ⲟⲩⲭⲓⲛⲥⲟⲛⲥ̄· ⲁⲧⲱ ⲙⲡⲣ̄ ⲕⲧⲉ ⲡⲉⲕⲣⲟ ⲉ ⲃⲟⲗ ⲛ ⲗⲁⲁⲩ ⲛⲣⲙⲛⲕⲉ· ⲁⲧⲱ ⲛⲉⲙⲁⲕⲧⲉ ⲡⲉⲥⲣⲟ ⲉ ⲃⲟⲗ ⲁⲛ ⲙⲙⲟⲕ ⲛⲥⲓ ⲡⲛⲟⲩⲧⲉ· ⲁⲧⲱ ⲟⲛ ⲭⲉ ⲡⲕⲟⲓ ⲉⲧⲉ ⲟⲩⲛ̄ⲧⲁⲕϥ̄ ⲙⲡⲣ̄ ⲣ̄ ⲣⲟⲧⲉ ⲉ ☩ ⲙⲛ̄ⲧⲛⲁ ⲛ ⲣⲛⲧϥ̄ ⲕⲁⲧⲁ ⲑⲉ ⲛⲧⲁⲩⲭⲟⲟⲥ· ⲛⲥⲓ ⲡⲣⲱⲙⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲱⲃⲓⲧ· ⲥⲱⲧⲙ̄ ⲉ ⲡⲉⲓ ⲣⲙⲙⲁⲟ· ⲭⲉ ⲛⲉⲓⲛⲉⲧⲛ ⲛⲧⲁⲩⲟⲃⲱⲕϥ̄ ⲉ ⲗⲁⲍⲁⲣⲟⲥ ⲡⲣⲛⲕⲉ ⲭⲉ ⲟⲩ ⲡⲉ ⲛⲧⲁⲩⲁⲁϥ ⲛⲁϥ | ⲣⲏ ⲛⲕⲟⲗⲁⲥⲓⲥ· ⲉ Fol. 44 b ⲁⲩⲟⲧⲱϣⲃ̄ ⲁⲩⲭⲟⲟⲥ· ⲣⲏ ⲟⲩⲙⲁϥ ⲛ ⲣⲛⲧ Ⲭⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲃⲣⲁⲇⲁⲙ ⲙⲁ ⲧⲙⲛⲟⲟⲩ ⲗⲁⲍⲁⲣⲟⲥ ⲛⲉⲥⲡⲣⲧⲛⲉ ⲙ̄ ⲡⲉⲩⲧⲛⲏⲃⲉ ⲙ̄ ⲙⲟⲟⲩ ⲛⲉⲓⲕⲏⲃⲉ ⲡⲁ ⲗⲁⲥ· ⲭⲉ ☩ⲙⲟⲕϥ̄ ⲁⲛⲟⲕ ⲣⲙⲙⲁ ⲡⲉⲓ ⲕⲱϩⲧ̄ ⲟⲩⲁⲉ ⲣⲱⲟⲩ ⲛⲭⲡⲓⲟ· ⲡⲉ ⲛⲧⲁⲩⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲩ· ⲡⲉⲭⲉ ⲁⲃⲣⲁⲇⲁⲙ ⲁⲉ Ⲛⲁⲩ· ⲭⲉ ⲡⲁ ϣⲛⲣⲉ· ⲁⲣⲓ ⲡⲙⲉⲉⲩⲉ· ⲭⲉ ⲁⲕⲥⲓ ⲛ ⲛⲉⲕⲁⲥⲁⲑⲟⲛ ⲣⲙⲙⲁ ⲡⲉⲕⲱϩⲧ̄· ⲗⲁⲍⲁⲣⲟⲥ ⲣⲱⲟⲩ· ⲛ ⲣⲉⲛⲡⲉⲑⲟⲟⲩ ·:—Ⲧⲉⲛⲟⲩ ⲁⲉ ⲣⲱⲟⲩ ⲥⲉⲥⲟⲗⲥⲗ̄ ⲙⲙⲟⲩ· ⲙ̄ ⲡⲉⲙⲙⲁ· ⲛⲧⲟⲕ ⲁⲉ ⲣⲱⲟⲕ ⲥⲉⲙⲟⲩⲕϥ̄ ⲙⲙⲟⲕ ⲙ̄ ⲡⲉⲕⲛⲁ· ⲭⲉ ⲉⲧⲛⲁⲛⲁ ⲛⲁⲕ ⲙ̄ ⲡⲉⲕⲱⲩⲛ̄ ⲣⲧⲛⲕ ⲣⲁ ⲡⲛⲕⲉ· ⲉⲕⲥⲁⲛⲁⲩⲧ̄ ⲣⲏ ⲣⲉⲛⲱⲃⲧ̄· ⲙⲛ̄ ⲣⲉⲛⲡⲁⲛⲟⲓ· ⲙⲛ̄ ⲡⲕⲉ ⲥⲉⲡⲉ ⲛ ⲧⲃⲓⲛ· ⲉⲕⲟⲧⲱⲗ ⲛ ⲡⲉⲕⲣⲱⲱⲥ· ⲙ̄ ⲡⲛⲁⲣ ⲙⲁⲁⲧⲁⲕ· ⲣⲏ ⲟⲩⲙⲛ̄ⲧ ⲁⲧ ⲥⲉⲓ ⲙⲛ̄ ⲧⲕⲙⲛ̄ⲧⲁⲡⲁⲛⲟⲣⲱⲡⲟⲥ | ⲉⲕⲥⲱ ⲙ̄ ⲡⲛⲣⲡ̄ ⲉⲧ ⲥⲟⲧⲥ̄ ⲣⲏ Fol. 45 a ⲣⲉⲛⲫⲧⲁⲗⲙ· ⲫⲛ ⲙⲉ ⲣⲱⲟⲩ ⲉⲕⲱⲃⲱ ⲙⲙⲟⲕ ⲉ ⲣⲟⲩ ⲉ ⲧⲙ̄ ⲛⲁ ⲛⲁⲩ· ⲣⲙ̄ ⲡⲉⲧ ⲱⲟⲟⲡ ⲛⲁⲕ·

Λτω ⲉⲩⲱⲡⲉ ⲟⲩⲛ̄ ⲟⲩⲕⲟⲩ ⲛ̄ ⲉⲗⲁⲭⲉⲓⲥⲧⲟⲛ ⲙ̀ⲡⲟⲟⲩ ⲛⲁⲩ· ⲙ̀ⲡⲁⲕⲱⲁⲁⲧⲩ̄ ⲙ̀ⲙⲟⲩ ⲁⲗⲓⲕⲱⲥ· Ⲉⲩϫⲉ ⲛ̄ⲧ̄ⲥ ⲛⲁϥ ⲛⲁⲩ ⲁⲛ ⲫⲏ̄ ⲛⲉⲧⲉ ⲡⲟⲩⲕ ⲛⲉ· ⲕⲁⲛ ϯⲥⲟ ⲉ ⲣⲟⲩ ⲛ̄ⲧ̄ ⲣⲟⲉⲓⲥ· ⲛⲁⲩ ⲉ ⲡⲁⲓⲕⲁⲓⲟⲛ· ⲙ̀ⲡⲣ̄ ⲃⲁⲣⲉⲓ ⲙ̀ⲙⲟⲩ ⲫⲏ̄ ⲧⲛ̄ⲧⲣⲉϥϫⲓⲛⲥⲟⲛⲥ·⁘—Ⲕⲥⲟⲟⲩⲛ ⲉ ⲛ̄ⲧⲟⲕ ⲙⲙⲏ̄ ⲡⲟⲛⲕⲉ ⲛ̄ⲧⲁⲩⲧⲁⲙⲓⲉ ⲧⲛⲩⲧⲛ̄ ⲫⲏ̄ ⲙⲉⲓⲟⲙⲉ ⲛ̄ ⲟⲩⲱⲧ ⲙ̀ⲡⲣ̄ ⲗⲁⲡⲛ ⲙ̀ⲙⲟⲩ ⲉ ⲛ̄ⲛⲉ ⲡⲛⲟⲩⲧⲉ ⲗⲁⲡⲉⲓ ⲙ̀ⲙⲟⲛ· ⲟⲩⲛ̄ ⲟⲩⲁ ⲛ̄ ϯⲣⲁⲡ· ⲛⲁⲱⲟⲡⲉ ⲛ̄ⲥⲉⲕⲣⲓⲙⲉ· ⲙ̀ⲙ̄ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲡⲣⲟⲥ ⲛⲉ ⲛⲧⲁⲥⲁⲁⲧ· Ⲉⲓⲧⲉ ⲁⲥⲁⲃⲟⲛ ⲉⲓⲧⲉ ⲛⲉⲑⲟⲟⲩ·⁘—ⲉⲓⲥ ⲛⲁⲓ ⲛⲉⲧ ⲉⲩⲥⲣⲁⲓ ⲙ̀ⲙⲟⲟⲩ ⲛ̄ ⲣⲁϩ ⲛ̄ ⲥⲟⲩ ⲱⲁ ⲡⲗⲁⲟⲥ· ⲧⲏⲣⲩ̄
Fol. 45 b ⲛ̄ⲥⲓ ⲡⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲛ̄ ⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲏ|ⲑⲓⲟⲥ ⲛ̄ⲛⲁ
ⲣⲕ ⲥ̄ⲙ̄ⲥⲟⲙ ⲁⲉ ⲛ̄ⲕⲟⲥⲙⲓⲉⲓ ⲙ̀ⲙ̄ ⲡⲉⲛⲕⲱⲙⲓⲟⲛ ⲙ̀ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲁⲱ ⲛ̄ ⲣⲉ ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ ⲉ ⲃⲟⲗ ⲫⲏ̄ ⲧⲩ̄ⲧⲁⲡⲣⲟ ⲙ̀ⲙⲙ̄ ⲙ̀ⲙⲟⲩ· ⲁⲗⲗⲁ ⲙⲁⲣⲛ̄ ⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̀ⲙⲟⲩ ⲛⲧ̄ⲭⲱ-ⲣⲏⲥⲉⲓ ⲛⲁⲙ· ⲙ̀ⲙ̄ ⲡⲱⲱϣⲛ̄ ⲉⲧ ⲱⲱⲉ ⲉⲧⲁⲧⲟⲟⲩ ⲉ ⲡⲉⲓ ⲉⲩⲕⲱⲙⲓⲟⲛ· ⲕⲁⲧⲁ ⲡⲱⲓ ⲛ̄ ⲧⲙ̄ ⲙⲛ̄ⲧⲉⲗⲁⲭⲉⲓⲥⲧⲟⲥ· ⲁⲛⲟⲛ ⲫⲉⲛⲣⲓⲕⲁⲛⲟⲥ· ⲁⲛ ⲉ ⲡⲱⲣ ⲱⲁ ⲑⲁⲩⲓⲥ· ⲛ̄ ⲛⲉⲩ-ⲁⲣⲉⲧⲏ· ⲱ̄ ⲡⲁⲥⲕⲏⲛⲧⲏⲥ ⲉⲧ ⲛⲁⲛⲟⲩⲩ· ⲡⲁⲓ ⲟⲛ ⲉⲧ ⲕⲟⲥⲙⲓⲉⲓ ⲫⲏ̄ ⲛⲁⲣⲉⲧⲏ· ⲙ̀ⲙ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲡⲁ ⲛ̄ ⲁⲓⲕⲁⲓⲱⲙⲁ ⲙⲙ̄ ⲛⲉⲛⲧⲟⲗⲏ ⲧⲏⲣⲟⲩ ⲉⲧ ⲙⲛⲍ ⲛ̄ ⲱⲛ̄ⲍ ⁘—ⲁⲗⲏⲑⲱⲥ Ⲉⲓⲱⲁⲛⲱⲡⲉ· ⲉⲓⲣⲏⲧ ⲛ̄ ⲗⲁⲥ ⲧⲏⲣⲧ̄ ⲛ̄ ϯⲛⲁⲉⲱ-ⲥ̄ⲙ̄ⲥⲟⲙ ⲁⲛ ⲉ ⲧⲁⲓⲟⲛ ⲕⲁⲧⲁ ⲡⲟⲧ ⲛ̄ ⲧⲃⲁ ⲛ̄ ⲛⲉⲕⲁⲣⲉⲧⲏ· ⲁⲧⲱ ⲡⲕⲉⲕⲟⲩ ⲛ̄ⲧⲁⲛⲉⲩⲡⲟⲣⲉⲓ ⲙ̀ⲙⲟⲩ ⲉ ⲛⲁⲧⲁⲃⲁⲗⲉ
Fol. 46 a ⲙ̀ⲙⲟⲩ· ⲉ ⲡⲕⲁⲍⲱϥϯⲗⲁⲕⲓⲟⲛ· ⲧⲉⲕⲭⲁⲣⲓⲥ | ⲧⲏ̄ⲧⲁⲥ-
ⲣⲕⲁ ⲥⲃⲧⲱⲧⲩ̄ ⲛⲁⲙ ⁘

Ⲧⲏ̄ⲥⲟⲟⲩⲛ ⲥⲁⲣ ⲉ ⲛ̄ⲧ̄ ⲣⲁ ⲭⲣⲓⲁ ⲁⲛ ⲙ̀ⲙ̄ ⲡⲉⲛⲗⲁⲥ· ⲉⲧ ⲥⲟⲩⲃ̄ ⲉ ⲧⲣⲏ̄ ⲭⲱ ⲉ ⲣⲟⲕ ⲛ̄ ⲫⲉⲛⲕⲟⲩ ⲛ̄ ⲱⲁⲉ ⲛ̄ ⲉⲩⲕⲱⲙⲓⲟⲛ· ⲉ ⲃⲟⲗ ⲉ ⲃⲣⲉ ⲡⲉⲛⲡⲟⲗⲓⲧⲉⲩⲙⲁ· ⲫⲏ̄ ⲙ̀ⲙⲙ̄ ⲛ̄ⲧⲉ· ⲕⲁⲧⲁ ⲡⲱⲁⲉ ⲙ̀ⲙ̄ ⲡⲗⲁⲥ· ⲙ̀ⲡⲉⲥϯ ⲛⲟⲩⲭⲉ ⲡⲁⲩⲗⲟⲥ ⲉ ⲁⲛⲟⲛ ⲁⲉ· ⲉⲣⲉ ⲡⲉⲛⲡⲟⲗⲓⲧⲉⲩⲉ ⲙⲁⲣ ⲛ̄ ⲙ̀ⲙⲙ̄ ⲛ̄ⲧⲉ· ⲡⲙⲁ ⲉⲧ ⲛ̄ⲥⲱⲱⲩⲧ̄ ⲉ ⲃⲟⲗ ⲫⲛⲧⲩ̄ ⁘ ⲁⲗⲗⲁ Ⲙⲁⲣⲛ̄ ⲉ ⲫⲉⲛⲕⲟⲩ ⲉ ⲧⲃⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲉⲩⲉⲟⲟⲩ ⲙ̀ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲙ̀ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲉⲓⲛⲉ ⲙ̀ⲙ̄ ⲡⲣⲉⲟⲛⲟⲥ· ⲛ̄ ⲙ̀ⲙ̄ ⲡⲣⲥⲟⲥ· ⲉ ϫⲱⲛ ⲉ ⲧⲃⲉ ⲛⲉⲛⲛⲟⲃⲉ· ⲁ

ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲩⲟⲥ ϧⲱⲕ ⲉ ⲡⲧⲟⲟⲩ ⲛ̄ ⲧⲁⲓⲛⲓⲉ ⲁϥⲣⲟⲡϥ̄
ϧⲙ ⲡⲓⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉ ⲧⲃⲉ ⲙ̄ ⲡ̄ⲥ̄ⲟⲥ · ⲛⲉ ⲙ̄ⲡⲁⲧ ⲟⲩⲁⲓ
ⲧⲡⲟⲗⲓⲥ ⲥⲁⲣ ⲕⲃ̄ⲧ̄ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲁⲗⲗⲁ
ⲛⲉⲧⲉⲧⲁⲣⲭⲏ ⲥⲁⲣ ⲧⲉ · ⲛⲉⲓⲙⲟⲟⲩⲉ ⲇⲉ ⲛ̄ⲧⲙ̄ⲙⲁϥ ⲁⲛⲟⲕ
ⲓ̄ⲥ̄ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉⲓⲟ ⲛⲁϥ ⲛ̄ ϩⲩⲡⲉⲣⲉⲧⲏⲥ ·
ⲁⲓϥⲓ ⲁⲉ | ⲛ̄ ϩⲉⲛⲟⲣⲧⲁⲛⲟⲛ ⲙ̄ⲙⲟⲟⲩ · ⲁⲓⲕⲁⲁⲩ ϧⲙ̄ Fol. 46 b
ⲡⲓⲁ ⲉⲧ ⲛ̄ ⲛ̄ ϧⲛⲧ̄ϥ̄ ⲉⲙϩⲙⲏ · ⲁⲉ ⲛ̄ⲛⲁϩⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧ ⲣⲕⲃ
ⲛ̄ⲭⲣⲓⲁ ⲛ̄ ⲛⲉϩⲟⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̄ⲛⲁⲁⲩ ⲛ̄ ϧⲙⲡ · ϯϩⲧⲏⲛ̄
Ⲇⲉ ⲉ ⲡⲱⲁϩⲉ ⲕⲁⲗⲱⲥ ⲛ̄ⲧⲉⲧⲛ̄ⲣ̄ ⲱⲡⲏⲣⲉ · ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄
ϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉⲧ ⲉⲓⲣⲉ ⲛ̄ ⲛⲉⲓ ⲛⲟⲥ ⲛ̄ ⲱⲡⲏⲣⲉ ·
ϧⲓⲧⲛ̄ ⲛⲉϥ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲛⲟⲉ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲁⲥ ⲛ̄
ⲛ̄ⲱⲏⲣⲉ ⲙ̄ ⲡⲓⲛⲗ ⲙ̄ ⲡⲉⲟⲩⲟⲉⲓⲱ ϧⲓⲧⲙ̄ ⲙⲛⲧⲥⲛⲥ · ⲉⲁϥ-
ϩⲟⲟⲥ ⲛⲁϥ ⲁⲉ ϥⲓ ⲙ̄ ⲡⲉⲕⲉⲣⲱⲟ ⲉ ϩⲣⲁⲓ ⲛ̄ⲧ̄ ⲣⲱϩ ⲛ̄
ⲧⲡⲉⲧⲣⲁ · ⲛⲉⲥⲧⲁⲧⲉ ⲙⲟⲟⲩ ⲉ ϧⲟⲗ · ⲛ̄ⲧⲉ ⲡⲗⲁⲟⲥ ⲥⲱ · ⲧⲁⲓ
ⲟⲛ ⲧⲉ ⲑⲉ ⲙ̄ ⲡⲉⲓ ⲙⲁ · ⲛ̄ ⲧⲉⲣⲉ ⲧϧⲱⲕ ⲁⲉ ⲟⲛ ⲉ ⲡⲧⲙⲁ
ⲛ̄ ϩⲱⲡ ⲁⲛⲟⲕ ϩⲱ ⲛⲉⲙⲙⲟⲟⲩⲉ ⲛ̄ⲙⲙⲁⲩ ⲡⲉ · ⲁⲙⲥⲱ ⲁⲉ
ϩⲙ̄ ⲡⲓⲁ ⲉⲧ ⲛ̄ϩⲙⲡ ⲛ̄ ϩⲛⲧ̄ϥ̄ · ⲁⲙ̄ⲡ̄ ⲟⲩⲙⲛⲛⲉ ⲛ̄ⲣⲟⲟⲩ
ϩⲙ̄ ⲡⲓⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲁⲩⲱ ⲁ ⲡⲕⲟⲓ ⲙ̄ ⲙⲟⲟⲩ ⲱⲁⲛ̄ ⲛ̄
ⲧⲟⲟⲩⲛ̄ | ⲧⲏⲣⲟⲩ̄ ⲡⲁⲓ ⲉⲧ ⲱⲟⲁⲛ̄ ⲛⲁⲛ · Ⲗⲓⲁⲟⲟⲥ ⲁⲉ ⲙ̄ ⲡⲁ Fol. 47 a
ⲉⲓⲱⲧ ⲁⲉ ⲙⲛⲛ̄ ⲛⲉ ⲙⲟⲟⲩ ⲱⲟⲟⲛ ⲛⲁⲛ ·:— ⲣⲕⲉ

Ⲗⲉⲣⲟⲧⲱⲱⲃ ⲛ̄ⲥⲓ ⲡⲁ ⲉⲓⲱⲧ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕⲁⲁⲛ ⲁⲛ
ⲛ̄ⲥⲱϥ ⲱ̄ ⲡⲁ ⲱⲛⲣⲉ · ⲁⲗⲗⲁ ⲫⲁⲭⲱⲣⲓⲥⲉⲓ ⲛⲁⲛ ⲛ̄ⲧⲛ̄-
ⲭⲣⲓⲁ ⲧⲏⲣⲥ̄ · ⲁϥⲭⲟⲟⲥ ⲥⲁⲣ ⲁⲉ ⲙ̄ⲡⲣ̄ ⲓϧ ⲣⲟⲟⲩⲥ̄ ⲉ
ⲡⲉⲣϩⲁⲥⲧⲉ · ϩⲁⲥⲧⲉ ⲥⲁⲣ ⲛⲁϥ ⲣⲟⲟⲩⲥ ϧⲁ ⲣⲟϥ · ⲁⲩⲱ
ⲟⲛ ⲙ̄ ⲡⲛⲁⲩ Ⲉⲧ ⲉⲣⲉ ϧⲛⲓⲁⲥ ⲡⲉⲑⲉⲥⲃⲱⲧⲛⲥ ϩⲓ ⲧⲉⲣⲛ-
ⲙⲟⲥ · ⲉⲣⲉ ⲛⲁⲃⲟⲕⲉ ⲉⲛ ⲟⲉⲓⲕ ⲛⲁϥ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲱⲱⲣⲡ̄
ⲙ̄ ⲙⲛⲛⲉ · ⲁⲩⲱ ⲟⲛ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲣⲟⲩⲉ · ⲛ̄ ⲧⲉⲣⲉ
ⲫⲛⲕⲟⲧⲕ ⲁⲉ ⲟⲛ ϧⲁ ⲡⲱⲛⲓ ⲉⲧ ⲟⲩⲟⲟⲩⲧⲉ ⲉ ⲣⲟϥ ⲁⲉ
ϧⲣⲁⲙⲙⲉⲛ ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲉ ⲉ ⲣⲟⲥ ⲉⲟⲩⲛ̄ ⲟⲩⲟⲉⲓⲕ ϧⲁ
ⲭⲱϥ ⲙⲙⲛ̄ ⲟⲩⲡⲕⲁ ⲙ̄ ⲙⲟⲟⲩ · ⲛⲉⲓⲁⲉ ⲡⲁⲥⲧⲉⲗⲟⲥ ⲛⲁϥ ⲁⲉ
ⲧⲱⲟⲩⲛ ⲙ̄ⲡ̄ ⲟⲩⲉⲓⲁ ⲃⲉⲓⲕ ⲙ̄ⲡ̄ ⲥⲉ ⲙⲟⲟⲩ · ⲁ ϧⲛⲓⲁⲥ ⲁⲉ
ⲟⲩⲱⲓⲉ ⲙ̄ ⲡⲟⲉⲓⲕ ⲁϥⲥⲱ ⲙ̄ ⲡⲙⲟⲟⲩ ⲁϥⲙⲟⲟⲩⲉ ⲉⲃ̄ ⲧⲉϧⲓⲛ
ⲉⲧ ⲙ̄ⲙⲁⲩ ⲛ̄ ϩⲙⲉ | ⲛ̄ ϩⲟⲟⲩ · ⲙⲛ̄ ϩⲙⲉ ⲛ̄ ⲟⲩϫⲏ · ⲙⲛⲉ Fol. 47 b
ϩⲟⲩⲱⲓⲉ ⲛ̄ ⲟⲩⲟⲉⲓⲕ ⲟⲩⲁⲉ ⲙ̄ⲛⲉ ⲩⲥⲱ ⲛ̄ ⲟⲩⲙⲟⲟⲩ · ⲛⲉ ⲣⲕⲁ

ⲛⲦⲁⲭⲭⲱⲣⲏⲥⲉⲓ ⲟⲩⲛ ⲛ̄ ⲭⲏⲗⲓⲁⲥ ⲛ̄ ⲟⲩⲧⲣⲟⲫⲏ ⲙ̄ⲙⲟ ⲛⲓⲙ̄ⲓⲕⲟⲛ· ⲉ ⲧⲃⲉ ⲁⲉ ⲁⲭⲟⲩⲁⲣⲉ̄ ⲛ̄ⲥⲱⲟⲩ ⲉⲙ̄ ⲡⲉ̄ⲭⲣⲏⲧ ⲧⲏⲣⲉ̄· ⲁⲛⲟⲛ ⲭⲱⲱⲛ· ⲉⲩⲯⲁⲗⲗⲁⲧ ⲉ ⲧⲏⲡⲣⲟⲫⲁⲓⲣⲉⲥⲓⲥ· ⲙⲙⲏ ⲛⲓⲙ̄ⲣⲏⲧ· ⲉⲩⲥⲟⲩⲧⲱⲛ ⲉ ⲭⲟⲩⲛ ⲉ ⲣⲟⲩ· ⲩⲛⲁⲩⲓ ⲛⲉⲛⲣⲟⲟⲩⲧⲉ· ⲁⲭⲱⲟⲥ ⲅⲁⲣ ⲉⲓⲧⲙ̄ ⲡⲉⲯⲁⲗⲙⲱⲇⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ϯⲁⲁϯ· ⲁⲉ ⲛⲉⲭ ⲛⲉⲕⲣⲟⲟⲩⲧⲉ ⲛ̄ ⲡⲭⲟⲉⲓⲥ· ⲁⲩⲱ ⲩⲛⲁⲥⲁⲛⲟⲧⲱⲕ̄· ⲡⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲥⲟⲟⲩⲛ· ⲙ̄ ⲡⲉⲧⲛ̄ ⲣ̄ ⲭⲣⲓⲁ ⲛⲁⲩ· ⲙ̄ⲡⲁⲧⲉ ⲧⲙ̄ⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟⲩ· Κατα ⲑⲉ ⲛⲧⲁⲭⲭⲟⲟⲥ ⲉⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· Ναι ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲫⲭⲟⲟⲩ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲡⲁ ⲉⲓⲱⲧ ⲁⲩⲙⲟⲟⲩⲉ ⲉ ⲃⲟⲗ ⲉⲓ ⲧⲟⲟⲧ· ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲙⲟⲭⲧ̄ ⲉⲭⲙ̄ ⲡⲕⲁⲉ· ⲁⲓⲥⲱⲕ ⲙ̄ ⲡⲱⲟ ⲉⲧ ⲕⲛⲃ· ⲉⲭⲙ̄ ⲡⲁ ⲉⲓⲙ̄ⲧ ⲉⲙⲛⲭ ⲉ ⲃⲟⲗ ⲉⲓⲙ̄ⲕⲟⲧⲕ̄·

Fol. 48 a ⲉⲓⲣⲟⲕⲉ̄ ⲉⲙⲁⲧⲉ ⲉⲁ ⲡⲕⲁⲧⲥⲟⲛ· | ⲙ̄ⲡ ⲡⲉⲓⲃⲉ ⲙ̄ⲙⲟⲟⲩ·
ⲣⲕⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲉ ⲣ̄ ⲟⲩⲟⲥ ⲛ̄ⲕⲱⲟⲩ ⲙ̄ ⲡⲟⲧⲉ ⲙ̄ⲙⲟⲓ ⲉⲙⲁⲧⲉ· ⲁⲩⲕⲧⲟⲩ ⲱⲁ ⲣⲟⲓ ⲉⲣⲉ ⲛⲑⲃⲁⲗ ⲙⲛ̄ⲭ ⲛ̄ ⲟⲧⲟⲉⲓⲙ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲛⲉⲓ ⲫⲱⲥⲧⲏⲣ· ⲛ̄ ⲧⲡⲉ· ⲁⲧⲱ ⲉⲩⲣⲟⲟⲩⲧ ⲧⲏⲣⲉ̄ ⲡⲉ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲟⲧⲁ ⲉ ⲁⲩⲥⲱⲗ ⲉⲣ̄ ⲟⲩⲙⲁ ⲛ̄ ⲥⲱ ⲁⲧⲱ Πεχⲁⲥ ⲛⲁⲓ ⲁⲉ ⲓ̄ⲥ̄ ϯⲛⲁⲧ ⲉ ⲣⲟⲕ ⲉⲕⲥⲟⲩⲱ ⲉⲁ ⲡⲉⲓⲃⲉ ⲃⲱⲕ ⲁ ⲙⲙⲟⲟⲩ ⲙ̄ⲡ̄ⲥⲱ ⲁⲓⲟⲩⲱⲱⲃ̄· Πεχⲁⲓ ⲛⲁⲥ ⲁⲉ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲛⲟⲣⲥⲁⲛⲱⲛ ⲙ̄ⲙⲟⲟⲩ· ⲱⲟⲟⲩⲉ ⲭⲓⲛ ⲛ̄ ⲭⲙ̄ ⲱⲟⲙⲧⲉ ⲛ̄ⲥⲁⲩ· Λⲧⲱ ⲙ̄ⲙ̄ ⲗⲁⲁⲧ ⲙ̄ⲙⲟⲟⲩ ⲉⲣ̄ ⲛⲉⲙⲁ ⲛ̄ ⲱⲟⲡⲉ· ⲡⲁ ⲉⲓⲱⲧ Λⲉ ⲛⲑⲙⲛⲥⲧⲉⲩⲉ ⲱⲟⲙⲛ̄ⲧ ⲱⲟⲙⲛ̄ⲧ ⲛ̄ ⲣⲟⲟⲧ· ⲣⲉⲛⲥⲟⲛ Λⲉ ⲟⲛ ⲉⲱⲟⲡⲉ ⲡⲉⲭⲥⲱⲙⲁ ⲧⲟⲧⲭⲛⲧ ⲉⲧⲱⲟⲡⲉ· ⲱⲁⲭⲙⲛⲥⲧⲉⲩⲉ· ⲛ̄ ⲟⲃⲁⲱⲙⲁⲥ ⲧⲏⲣⲥ̄· ⲡⲁⲗⲓⲙ ⲟⲛ ⲡⲉⲭⲁⲥ Ναι ⲁⲉ ⲓ̄ⲥ̄ ⲉ ⲧⲃⲉ ⲟⲧ ⲕⲱ ⲛ̄ ⲁⲧ ⲥⲱⲧⲙ̄ ⲃⲱⲕ ⲁ ⲙⲙⲟⲟⲩ ⲙ̄ⲡ̄ ⲥⲱ ⲁⲉ ϯⲛⲁⲧ ⲉ ⲣⲟⲕ ⲉⲕⲟⲗⲓⲃⲉ ⲧⲱⲡⲟⲧ ⲉⲁ ⲡⲉⲓⲃⲉ·

Fol. 48 b ⲣⲕⲉ̄ Πεχⲁⲥ ⲛⲁⲥ ⲟⲛ ⲁⲉ ⲓⲱⲁⲛⲛⲥ· | ⲡⲣⲟⲥ ⲑⲉ· ⲉ ϯⲛⲁⲧ ⲉ ⲣⲟⲕ ⲁⲕⲱⲟⲟⲩⲉ ⲧⲱⲡⲟⲧ ⲉⲁ ⲡⲉⲓⲃⲉ ⲁⲧⲱ ⲁⲕⲟⲗⲓⲃⲉ ⲉⲁ ⲡⲉⲥⲛⲱⲫⲟⲥ· ⲙ̄ ⲡⲉⲓⲃⲉ ⲙ̄ ⲙⲟⲟⲩ·

ⲁⲓⲟⲩⲱⲱⲃ̄ Λⲉ ⲛⲁⲥ· ⲁⲉ ⲁⲓⲉ ⲁⲓⲟⲗⲓⲃⲉ· ⲁⲗⲗⲁ ⲧⲙⲉ ⲧⲉ ⲧⲁⲓ· ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲕⲃⲱⲕ· ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲭⲁⲓⲉ· ⲙ̄ⲡ̄ ⲕⲟⲧⲕ̄ ⲉ ⲃⲟⲗ· ⲱⲁ ⲣⲟⲓ ⲛ̄ ⲕⲉ ⲥⲟⲡ ⲛⲧⲁⲛⲁⲧ ⲉ ⲡⲉⲕⲣⲟ ⲉⲧ ⲙⲉⲣ̄ ⲛ̄ ⲣⲁⲱⲉ ⲉⲩⲧⲛⲕ ⲟⲧⲟⲉⲓⲙ· ⲛ̄ⲑⲟⲉ ⲙ̄ ⲡⲁⲙⲱⲧⲥⲛⲥ· ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ ⲁ ⲧⲁⲣⲉⲍⲛⲥ· ⲥⲙⲏⲧ̄ⲥ̄ ⲁⲓⲗⲟ ⲉⲓⲟⲃⲉ·

ⲁϥⲟⲩⲱϣⲃ̅ ⲁⲥ ⲡⲉϩⲁϥ Ⲛⲁⲓ ⲁⲥ ⲉⲩϫⲉ ⲁⲛⲟⲗⲓⲃⲉ ⲛ̅ ⲧⲉⲓ
ⲣⲉ ⲛ̅ ⲣⲟⲟⲩ ⲥⲛⲁⲩ· ⲉⲓⲉ ⲟⲩⲛⲏⲣ· ⲛ̅ ⲟⲗⲓⲯⲓⲥ ⲛⲉⲧ ⲣⲓϫⲛ̅
ⲛⲉⲧ ⲣⲙ̅ ⲡⲉⲥⲛⲱⲫⲟⲥ· ⲛ̅ ⲁⲙⲛ̅ⲧⲉ ⲙⲙ̅ ⲡⲩⲛ̅ⲧ ⲛ̅ ⲁⲧ
ⲛ̅ⲕⲟⲧⲕ̅· ⲙⲙ̅ ⲡⲛⲁⲕⲉ ⲉⲧ ⲣⲓ ⲃⲟⲗ· Ⲡⲙ̅ ⲡⲉⲓⲣⲟ ⲛ̅ ⲕⲱⲣⲧ·
ⲉⲧ ⲥⲱⲕ ⲣⲓ ⲟⲛ ⲙ̅ ⲡⲉⲕⲣⲓⲧⲏⲥ ⲙ̅ ⲙⲉ· ⲛⲁⲓ ⲉⲧ ⲟⲩⲛⲁ-
ⲁⲟⲕⲓⲙⲁⲍⲉ ⲙⲙⲟⲛ ⲛ̅ ⲛ̅ ⲣⲏⲧⲥ̅· ⲁⲗⲏⲑⲱⲥ Ⲡⲁ ϣⲛⲣⲉ·
ⲟⲩⲣⲟⲧⲉ ⲙⲙ̅ ⲟⲩⲥⲧⲱⲧ ⲡⲉ ⲣⲉ ⲉ ⲣⲣⲁⲓ ⲉⲛⲥⲓϫ ⲙ̅ ⲡⲛⲟⲩⲧⲉ
ⲉⲧ ⲟⲛⲥ̅· ⲛ̅ ⲧⲉⲣ ⲥ̅ | Ⲁⲉ ⲛⲁⲓ ⲡⲉϩⲁϥ ⲁⲉ ✝ⲙⲉⲉⲧⲉ ⲁⲉ Fol. 49 a
ⲟⲩⲛ̅ ⲙⲟⲟⲩ ⲣⲙ̅ ⲡⲟⲣⲥⲁⲛⲟⲛ ⲛ̅ⲧⲁⲕⲥ̅ ⲡⲱⲃϣ ⲙⲙⲟⲛ ⲉⲓⲥ ⲣⲛⲍ
ⲟⲧⲟⲛ ⲛ̅ ⲣⲛⲧⲟⲩ· ⲁⲛⲟⲕ ⲁⲉ Ⲡⲉⲓ ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ ⲓⲱⲥ ⲛ̅
✝ ⲙⲡϣⲁ ⲁⲛ ⲉ ⲧⲁⲧⲉ ⲧⲉϣⲡⲛⲣⲉ ⲉⲧ ⲙⲙⲁⲩ ⲛ̅ⲧ ⲁⲓⲙⲁⲩ
ⲉ ⲣⲟⲥ ⲣⲟⲟⲩ ⲣⲙ̅ ⲛⲁ ⲃⲁⲗ· ⲉ ⲁⲓⲟⲡ̅ ⲙⲁⲧⲁⲁⲧ ⲛ̅ ⲉⲃⲓⲛⲓ
ⲛ̅ ⲧⲉⲣⲉ ⲓⲃⲱⲕ ⲉ ⲡⲙⲁ ⲉⲧ ⲉⲣⲉ ⲛ̅ ⲟⲣⲥⲁⲛⲟⲛ ⲛ̅ ⲣⲛⲧⲍ̅·
✝ⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲛⲧ̅ⲛ̅ ⲛⲁ ⲙⲉⲣⲁⲁⲧⲉ ⲛ̅ ⲑⲟⲧⲉ ⲉⲧⲙ̅ⲛⲁⲉⲓ
ⲉ ⲣⲣⲁⲓ ⲉ ⲣⲟⲥ ⲧⲙⲣⲙ̅· ⲁⲉ ⲁⲓⲣⲉ ⲉ ⲣⲟⲟⲩ ⲉⲧⲙⲛⲍ ⲙ̅ⲙⲟ-
ⲟⲩ· ⲉ ⲣⲣⲁⲓ ⲉ ⲣⲱⲟⲩ ⲉⲣⲉ ⲡⲉⲧⲙⲟⲟⲩ ⲟⲧⲟⲃϣ̅ ⲛⲑⲟⲉ
ⲛ̅ ⲟⲩⲉⲣⲱⲧⲉ· ⲙⲙ̅ ⲟⲩϫⲓⲱⲙ ⲉⲧⲣⲟⲗⲟⲥ̅ ⲛⲑⲟⲉ ⲛ̅ ⲙⲙⲟⲟⲩ
ⲛ̅ ⲥⲛⲱⲙ ⲛⲁⲓ ⲉⲧ ⲧⲛⲍ ⲁⲓⲃⲱⲕ ⲁⲉ ⲁⲓϫⲛⲉ ⲛⲁ ⲉⲓⲱⲧ ⲁⲉ
ⲁⲓⲣⲉ ⲉⲛⲟⲣⲥⲁⲛⲟⲛ ⲉⲧⲙⲛⲍ ⲙⲙⲟⲟⲩ· ⲁⲣⲁ ⲉⲧⲙⲛⲧ ⲧⲱⲙ
ⲛⲁ ⲭ̅ⲥ̅ ⲛ̅ ⲉⲓⲱⲧ ⁘

ⲁϥⲟⲩⲱϣⲃ̅ ⲁⲥ ⲛⲁⲓ ⲁⲉ ⲛⲁ ⲣⲱⲕ ⲛⲁ ϣⲛⲣⲉ· ⲡⲉⲧ-
ⲭⲱⲣⲓⲥⲉⲓ· ⲛ̅ⲧⲉⲧⲣⲟⲫⲏ ⲛ̅ⲛⲁⲃⲟⲕⲉ | ⲉⲧⲉ ⲛ̅ⲥⲉϫⲟ ⲁⲛ· Fol. 49 b
ⲟⲩⲁⲉ ⲛ̅ⲥⲉⲱⲥϣ̅ ⲁⲛ· ⲟⲩⲁⲉ ⲛ̅ⲥⲉⲥⲱⲟⲩⲍ ⲁⲛ ⲉ ⲣⲟⲟⲩ ⲣⲙ̅ⲛ
ⲉ ⲁⲡⲟⲧⲁⲕⲏ· ⲛ̅ⲧⲟϥ ⲡⲉ ⲛ̅ⲧⲁϥⲭⲱⲣⲓⲥⲉⲓ ⲛⲁⲙ ⲛ̅ ⲛⲉⲓ
ⲙⲟⲟⲩ ⲉⲧ ⲛ̅ ⲭⲣⲓⲁ· ⲡⲉⲧ ⲛⲁⲕⲱ ⲡⲙ̅ⲣⲟⲟⲩϣ̅ ⲥⲁⲣ ⲣⲓ ⲓⲥ̅
ⲥⲛⲁϥⲓ ⲡⲉⲣⲣⲟⲟⲩϣ̅ ⲥⲁⲣ ⲣⲙ̅ ⲙⲁ ⲙⲙ ⲉⲧ ⲥⲛⲁⲃⲱⲕ
ⲉ ⲣⲟϥ· Ⲁⲧⲉⲧⲛⲉⲓⲙⲉ ⲥⲉ ⲱ̅ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲁⲉ ⲙⲁ ⲙⲙ
ⲉⲧ ⲥⲛⲁⲃⲱⲕ ⲉ ⲣⲟϥ· ⲉⲣⲉ ⲧⲣⲣⲗⲡⲓⲥ ⲧⲙⲣⲥ̅ ⲓⲥ̅ ⲉⲉⲓⲣⲉ ⲛ̅
ⲡⲙⲉⲉⲧⲉ ⲛ̅ ⲡⲉⲧ ⲥⲛⲍ· ⲣⲙ̅ ⲓⲉⲣⲉⲙⲓⲁⲥ ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲁⲉ
ⲁⲥⲣⲟⲧⲟⲣⲧ̅ ⲛⲥⲓ ⲡⲉⲧ ⲉⲣⲉ ⲧⲣⲣⲗⲡⲓⲥ ϣⲟⲟⲡ ⲣⲓ ⲣⲱⲙⲉ ⁘
ⲁⲥⲙⲁⲁⲁⲧ Ⲁⲉ ⲛⲥⲓ ⲡⲣⲱⲙⲉ· ⲛⲧⲁⲩⲕⲁ ⲣⲧⲏⲩ ⲉ ⲡⲭ̅ⲥ̅·
ⲁⲩⲱ ⲡⲭ̅ⲥ̅ ⲛⲁϣⲱⲡⲉ ⲛⲁⲩ ⲛ̅ ⲣⲗⲡⲓⲥ· ⲁⲛⲁⲣ ⲟⲉ ⲛ̅
ⲟⲩϣⲏⲛ ⲉⲣⲣⲟⲟⲩⲧ ⲣⲓⲭⲛ̅ ⲟⲩⲙⲟⲟⲩ· ⲁⲩⲱ ⲛⲏⲉ ⲛⲏ-
ⲛⲟⲩⲛⲉ ⲭⲉⲛⲁ ⲣⲓⲭⲛ̅ ⲟⲩⲁⲧⲃⲉⲥ ⁘—ⲉⲓⲛⲁϩⲉ ⲟⲛ ⲛⲧⲁⲕⲁ ⲟⲛ

ϩⲛ ⲛaρετⲏ ⲧⲏρⲟⲩ ⲉⲧ ⲧⲁⲓⲛⲧ ⲙ̅ⲙ̅ ⲛⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ⲧⲁⲓⲛⲧ
Fol. 50 a ⲁⲧⲱ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ · | Ⲁⲧⲱ ⲙ̅ⲙ̅ ⲙⲁⲕⲁⲣⲓⲟⲥ · ⲯⲟⲣⲡ̅ ⲙⲉⲛ
ⲣⲕⲑ ⲉⲓⲛⲁⲯⲁϫⲉ · ⲉ ⲧⲃⲉ ⲧⲫⲛⲧⲣⲉϥⲯⲱⲙⲉ · ⲛⲟⲩⲧⲉ ⲁⲧⲱ ⲟⲛ
ⲉ ⲧⲃⲉ ⲧⲉ ϫⲁⲣⲓⲥ ⲛ̅ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁⲥ ⲛⲁϥ ⲙ̅ⲙ̅ ⲧⲫ-
ⲁⲱⲣⲉⲁ ⲉⲧ ⲛⲁⲩⲱⲡ ⲛ̅ⲧⲁϥϫⲁⲣⲓⲍⲉ ⲙ̅ⲙⲟⲥ ⲛⲁϥ · ϫⲓⲙ
ⲧⲉϥⲁⲣⲭⲏ ⲯⲁ ⲡⲉϥϫⲱⲕ ⲉ ϧⲟⲗ ⁘—

ⲉⲓⲛⲁⲧⲛ̅ⲧⲱⲛⲧ̅ Ⲍ ⲙⲛ̅ ⲱ̅ ⲡⲣⲱⲙⲉ ⲙ̅ⲙ̅ ⲙⲁⲕⲁⲣⲓⲟ[ⲥ] ⲁⲡⲁ
ⲡⲉⲥⲧⲱⲣⲓⲟⲥ · ⲉⲓⲛⲁⲧⲛ̅ⲧⲱⲛⲧ̅ ⲉ ⲁⲃⲉⲗ ⲛ̅ⲧ ⲁⲩⲱⲟⲡⲉ ⲛ̅
ⲁⲣⲭⲏ ⲛ̅ ⲧⲫⲛⲧⲣⲉϥⲯⲱⲙⲉ ⲛⲟⲩⲧⲉ · ⲙⲛ̅ ⲧⲫⲛⲧⲁⲣⲭⲓⲉ-
ⲣⲉⲩⲥ · ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉ ⲁⲩⲣ̅ ⲯⲟⲣⲡ̅ ⲉ ⲧⲁⲗⲟ ⲛ̅ ⲛⲉ̅ϧⲟⲩⲥⲓⲁ
ⲉ ϩⲣⲁⲓ ⲙⲛ̅ ⲛⲉ̅ⲡⲣⲟⲥⲫⲟⲣⲁ ⁘—ⲉ ⲧⲃⲉ ⲡⲁⲓ ☩ⲡⲁⲗⲗⲁⲕⲁ-
ⲣⲓϫⲉ ⲛ̅ ⲧⲕⲫⲛⲧⲉⲓⲱⲧ · ⲉⲧ ⲟⲩⲁⲁϩ · ⲉ ϧⲟⲗ ϫⲉ ⲁⲕⲯⲱⲡⲉ
ⲛ̅ ⲉⲓⲱⲧ · ⲛ̅ ⲛⲟⲣⲫⲁⲛⲟⲥ · Ⲁⲧⲱ ⲁ ⲧⲧⲁⲣⲡⲟ ⲛ̅ ⲧⲉϫⲛⲣⲁ
ⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲛ̅ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲱ-
Fol. 50 b ⲛⲓⲟⲥ ⁘ ⲁⲕⲯⲱⲡⲉ Ⲏ ⲉⲓⲱⲧ ⲛ̅ ⲛⲥⲱϧ · ⲁⲧⲱ ⲙ̅ | ⲙⲁ ⲛ̅
ⲣⲗ ⲥⲟⲓⲗⲉ ⲛ̅ ⲛⲉⲡⲣⲟⲥⲧⲗⲏⲧⲟⲥ ⁘—ⲁⲕⲯⲱⲡⲉ ⲛ̅ ϩⲣⲉ ⲛ̅
Ⲛⲉⲧ ϩⲟⲉⲓⲧ · ⲁⲧⲱ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ ⲛⲉⲧ ⲟ̅ⲃ̅ⲉ · ⲁⲕⲯⲱⲡⲉ ⲛ̅
Ⲍⲃ̅ⲥⲱ ⲛ̅ ⲛⲉⲧ ⲕⲛ ⲛⲁ ϩⲛⲧ · ⲁⲧⲱ ⲛ̅ⲡⲉⲛⲁⲧⲙⲁ ⲛ̅ ⲛⲉⲧ ⲕⲛ
ⲛⲁ ϩⲛⲧ · ⲁⲕⲃⲱⲕ ⲉ ϩⲟⲩⲛ ⲉ ⲡⲡⲁⲣⲁⲗⲩⲥⲓⲥ ϩⲙ̅ ⲡⲉⲕ-
ⲛⲟⲩⲥ · Ⲗⲕⲟⲧⲱⲗⲉ ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲯⲩⲭⲏ ⲛ̅ ⲧⲁⲑⲁⲛⲁⲥⲓⲁ ⁘—
ⲛ̅ⲧⲕ̅ ⲟⲩⲤⲟⲫⲟⲥ ϩⲙ̅ ⲡⲉⲛⲕⲁ ⲣⲱϥ · ⲛ̅ⲧⲕ̅ ⲟⲩⲛⲱⲉⲣⲟⲥ ϩⲛ̅
ⲧⲉⲕⲥⲓⲛⲱϫⲉ · ⲁ ⲡⲉⲕⲣⲁⲛ ⲥⲁⲣ ⲡⲱϥ ⲯⲁ ⲛⲉⲕⲣⲱⲟⲩ ⲛ
ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ · ⲁⲕⲱⲱⲡⲉ ⲛ̅ ⲉⲧⲫⲧⲛⲥ · ϩⲛ̅ ⲧⲥⲟⲫⲓⲁ ⲙ̅ⲙ̅
ⲡⲛⲟⲩⲧⲉ · Ⲁⲧⲱ ⲛ̅ⲥⲛⲱⲥ☩ⲕⲟⲥ ϩⲙ̅ ⲡⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ
ⲟⲩⲁⲁϩ ⁘—Ⲗⲕⲱⲓⲛⲉ ⲛ̅ ⲯⲟⲣⲡ̅ ⲛ̅ⲥⲁ ⲧⲫⲛⲧⲉⲣⲟ · ⲁⲧⲱ
ⲧⲉϥⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ · ⲁⲧⲱ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲁ ⲡⲛⲟⲩⲧⲉ ϫⲁ-
ⲣⲓⲍⲉ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲕ · ⲁⲕⲃⲱⲕ ⲉ ϧⲟⲩⲛ ⲉ ⲡⲕⲁϥ ⲙ̅ ⲡⲉⲣⲛⲧ ·
Fol. 51 a ϩⲙ̅ ⲡⲉⲕ|ⲛⲟⲩⲥ · ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲡⲛⲟⲩⲧⲉ ☩ ⲥⲟⲙ ⲛⲁⲕ ·
ⲣⲗⲁ ⲉ ⲧⲣⲉ ⲕⲁⲣⲟ ⲉ ⲛⲉϫⲁⲛⲁⲓⲟⲥ · ⲉⲧ ϩⲛⲏ ⲁⲕⲑⲉⲱⲣⲉⲓ
ⲛ̅ ⲙ̅ ⲡⲁⲣⲁⲗⲩⲥⲓⲥ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲡⲓⲕⲟⲛ · ⲁⲧⲱ ⲁⲕⲛⲟⲓ
ⲛ̅ ⲙ̅ ⲡⲁⲣⲁⲡⲟⲗⲏ ⲧⲏⲣⲟⲩ ⲛ̅ ⲛⲉⲧⲁⲥⲧⲉⲗⲓⲟⲛ · ⲁⲕ☩ ϩⲧⲏⲕ
ⲉ ⲛⲉⲧϩⲣⲁⲙⲁ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲡⲓⲕⲟⲛ · ⲁⲩⲣ̅ ⲯⲡⲏⲣⲉ ·

Ⲏⲧⲉⲕ ⲥⲟⲫⲓⲁ ⲛ̅ⲥⲓ ⲛ̅ ⲥⲟⲫⲓⲥⲧⲏⲥ ⲧⲏⲣⲟⲩ ⲙ̅ ⲡⲕⲁϥ ·
ⲁⲧⲱ ⲁⲧⲁⲁⲡⲟⲣⲉⲓ ϩⲙ̅ ⲛⲉⲕⲁⲡⲟⲗⲟⲥⲓⲁ ⲛ̅ⲧⲉ ⲡⲉⲓ ⲁⲓⲱⲛ ·

ⲛⲉⲧ ⲣ̄ ⲯⲡⲏⲣⲉ ⲁⲉ ⲟⲛ ⲛ̄ⲥⲓ ⲛⲉⲥⲭⲟⲗⲁⲥⲧⲓⲕⲟⲥ ⲛ̄ⲧⲛ̄ⲕ
ⲥⲟⲫⲓⲁ· ⲁⲧⲱ ⲛⲉⲧ ⲣ̄ ⲯⲡⲏⲣⲉ· ⲛ̄ ⲛⲉⲕⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̄ⲥⲓ
ⲛ̄ ⲥⲧⲓⲕⲗⲏⲣⲓⲕⲟⲥ ⲧⲏⲣ̄ⲟ· Ⲛⲉⲩⲡⲛⲧ ⲥⲁⲣ ⲉ ⲣⲁⲧⲛ̄ ⲛ̄ⲥⲓ
ⲛⲉⲧ ⲫⲏⲩ ⲧⲏⲣⲟⲩ· ⲁⲧⲱ ⲛⲉⲕⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲟⲩ· ⲫⲛ̄
ⲧⲕⲙⲛ̄ⲧⲁⲥⲁⲟⲟⲥ· ⲁⲕⲱⲱⲡⲉ ⲛ̄ ⲁⲓⲕⲁⲓⲟⲉ ⲥⲛ̄ ⲛⲉⲙⲣⲟⲟⲩ·
ⲁⲧⲱ ⲛ̄ⲥⲕⲟⲡⲟⲥ ⲫⲛ̄ ⲧⲛ̄ⲥⲉⲛⲉⲁ· ⲱ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲡⲁⲡⲁⲭⲱⲣⲓⲧⲏⲥ ⲉⲧ ⲥⲙⲁ-
ⲙⲁⲁⲧ· ⲁⲛⲁⲣⲭⲱⲛ | ⲣ̄ ⲙⲁⲓ ⲫⲛⲕⲉ ⲫⲛ̄ ⲛⲉⲕⲣⲟⲟⲩ ⁘— Fol. 51 *b*

Ⲁⲧⲱ ⲁⲧⲭ ⲉⲟⲟⲩ ⲛ̄ ⲧⲉⲕⲙⲛ̄ⲧⲣⲉϥⲯⲩⲭⲏ ⲛⲟⲩⲧⲉ ⁘ ⲣⲗⲃ
ⲁⲕⲱⲱⲡⲉ ⲛ̄ ⲉⲧⲥⲉⲛⲛⲥ· ⲛ̄ ⲛⲉⲧ ⲫⲛⲓ ⲉ ⲣⲟⲕ· ⲁⲧⲱ ⲁⲧⲭ
ⲉⲟⲟⲩ ⲛⲁⲕ ⲛ̄ⲥⲓ ⲛⲉⲣⲱⲙⲁⲓⲟⲥ· Ⲁⲛⲛⲁⲧⲁⲣⲭⲉⲓ ⲙ̄ ⲡⲧⲟ-
ⲡⲟⲥ ⲙ̄ⲙ̄ ⲙⲟⲛⲁⲣⲭⲓⲱⲛ· ⲁⲧⲱ ⲁⲕⲧⲱⲙ ⲉ ⲣⲱⲟⲩ· ⲛ̄
ⲛⲉⲑⲏⲣⲓⲟⲛ· Ⲁⲧⲱ ⲁⲧⲁⲡⲟⲣⲉⲓ ⲛ̄ⲥⲓ ⲛ̄ⲕⲁⲗⲉⲁⲕⲣⲁ· ⲁⲧⲱ
ⲁⲧⲁⲛⲁⲭⲱⲣⲉⲓ ⲛ̄ⲥⲓ ⲛ̄ⲧⲫⲏⲛⲛⲕⲟⲥ ⁘—ⲁⲕⲭⲣⲟ ⲉ ⲡⲁⲗⲁ-
ⲗⲓⲛⲕ ⲛ̄ⲟⲉ ⲛ̄ ⲓⲉⲥⲟⲩ ⲡⲱⲏⲣⲉ ⲛ̄ ⲛⲁⲧⲛ· ⲁⲧⲱ ⲕⲭⲣⲟ ⲉ
ⲡⲁⲙⲟⲣⲣⲁⲓⲟⲥ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲓⲛⲗ ⁘—ⲁⲕⲭⲓ ⲛ̄ ⲧⲡⲁⲣⲑⲉⲛⲓⲁ ⲙ̄
ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲕⲥⲱⲥⲟⲙ ⲉ [ⲱ]ⲱⲙ̄ ⲥⲟⲟⲧⲉ ⲙⲙ̄ ⲙ̄
ⲡⲡⲟⲛⲏⲣⲟⲥ· ⲉⲧ ⲭⲉⲣⲟ ⁘—ⲁⲧⲱ ⲁⲕⲡⲟⲗⲉⲙⲉⲓ ⲛ̄ ⲛⲁⲫⲣⲏ̄ ⲛ̄
ⲕⲟⲧⲉ̄ ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⁘—ⲁⲕⲁⲙⲁⲣⲧⲉ ⲙ̄ ⲡⲉⲟⲧⲣⲱⲛ (*sic*)
ⲛ̄ ⲧⲡⲓⲥⲧⲓⲥ· ⲁⲧⲱ ⲁⲕⲟⲧⲱⲧⲉ̄ ⲉ ⲛⲉⲕ ⲟⲩⲣⲏⲛⲏ ⲫⲙ̄ ⲡⲥⲱⲃⲧⲉ
ⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲛ̄ ⲧⲣⲏⲛⲏ· ⲁ ⲡⲉⲕⲥⲟⲉⲓⲧ | ⲡⲱⲉ ⲯⲁ ⲛⲉⲕ- Fol. 52 *a*
ⲣⲱⲟⲩ ⲛ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲁⲕⲱⲱⲡⲉ ⲛ̄ ⲥⲟⲫⲟⲥ Ⲏ ⲛⲁⲫⲣⲏ̄ ⲣⲗⲉ
ⲛⲁⲣⲭⲱⲛ ⲛ̄ⲟⲉ ⲙ̄ ⲫⲁⲥⲓⲟⲥ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ· ⲁⲧⲱ ⲁ
ⲡ̄ⲛ̄ⲧⲉ ⲧ ⲥⲟⲙ ⲛⲁⲕ ⲫⲙ̄ ⲛⲉⲧⲣⲁⲫⲏ· ⲛⲉⲕⲱⲓⲙⲉ ⲁⲉ ⲛ̄ⲥⲁ
ⲛⲉⲓ ⲁⲓⲱⲛ ⲉⲧ ⲛⲁⲱⲱⲡⲉ ⲫⲙ̄ ⲡⲛ̄ⲟⲩⲥ· ⲁⲧⲱ ⲛⲉⲕⲧ ⲙ̄
ⲡⲛ̄ⲟⲩⲟⲓ ⲛⲉ ⲛ̄ⲥⲁ ⲛ̄ ⲃⲁⲑⲙⲟⲥ ⲉⲧ ⲫⲙⲡ· ⲛ̄ ⲧⲥⲟⲫⲓⲁ ⲛ̄ⲧⲉ
ⲡⲛⲟⲩⲧⲉ·

Ⲁⲕⲱⲱⲡⲉ ⲛ̄ ⲑⲉⲱ̄ⲣⲓⲕⲟⲥ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ
ⲡⲁⲣⲱⲙⲁⲱ ⲛⲉⲓⲱⲧ ⲛ̄ ⲧⲕⲟⲓⲛⲱⲛⲓⲁ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲧ ⲛ̄ ⲟⲩⲛⲟⲥ
ⲛ̄ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ ⲫⲛ̄ ⲛⲉⲕⲣⲟⲟⲩ· Ⲁⲧⲱ ⲁⲭⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄
ⲧⲉⲭⲉⲓⲣⲓⲛⲓⲛ ⲫⲛ̄ ⲧⲉⲕⲥⲛⲉⲁ· Ⲁ ⲡⲛⲟⲩⲧⲉ ⲉⲓⲙⲉ ⲉ ⲃⲟⲗ
ⲛ̄ⲧⲉⲕⲁⲓⲕⲁⲓⲟⲥⲧⲏⲛⲏ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲟⲧⲟⲉⲓⲛ· ⲁⲧⲱ ⲁⲭⲧⲣⲉ
ⲛⲉⲕⲣⲁⲗ· Ⲱⲱⲡⲉ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲛⲁⲩ ⲙ̄ ⲙⲉⲉⲣⲉ· ⲁⲕⲣⲁⲣⲉϥ
ⲉ ⲧⲛ̄ⲧⲟⲗⲏ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲧⲕⲉⲓⲣⲏⲛⲏ ⲣ̄ ⲟⲉ

Fol. 52 b
рлд

ⲙ̅ ⲡⲉⲓⲣⲟ ⲉⲧ ⲙⲟⲩⲣ· ⲁⲩⲱ ⲧⲉⲕⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲛ̅ⲑⲉ | ⲙ̅ ⲡⲛⲟⲩⲧ ⲉⲧ ⲛⲁⲩⲱϥ· ⲡⲉⲕⲡⲛ̅ⲁ ⲉⲧ ⲛⲁⲩⲱϥ· ⲥⲛⲁⲣⲑⲉ ⲙ̅ ⲡⲥⲟⲩ ⲛ ⲣⲧⲟⲟⲩⲉ· ⲁⲩⲱ ⲡⲉⲕⲥⲡⲣⲙⲁ ⲛ̅ⲑⲉ ⲙ̅ ⲡⲱⲟ ⲉⲧ ⲣⲓϫⲙ̅ ⲡⲉⲥⲡⲟⲧⲟⲩ ⲛ̅ ⲑⲁⲗⲁⲥⲥⲁ ⲉⲧⲉ ⲙⲙⲛ̅ ⲧⲁⲁϥ ⲛⲛⲡⲉ· ⲁⲩⲱ Ⲛⲉϥⲱⲗϩⲗ ⲣⲓϫⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅ ⲣⲙ̅ ⲟⲩⲙⲛ̅ⲧⲁⲥⲁⲑⲟⲥ· Ⲁⲩⲱ ⲛⲉⲕⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ⲉ ⲧⲣⲉ ⲧⲕⲧⲟⲟⲩ ⲉ ⲡⲛⲟⲩⲧⲉ ⲣⲙ̅ ⲟⲩⲙⲉⲧⲁⲛⲟⲓⲁ· ⲁⲕⲧⲥⲁ[ⲃⲉ] ⲛ̅ ⲁⲡⲟ-ⲙⲟⲥ ⲉ ⲛⲉⲣⲓⲟⲟⲩⲉ ⲙ̅ ⲡⲛ̅ⲧⲉ· ⲁⲩⲱ ⲁⲕⲕⲧⲟ ⲛ̅ ⲛⲁⲥⲉⲃⲛⲥ· Ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲧⲉⲧⲁⲥⲉⲃⲓⲁ· ⲛⲉⲕⲧⲟⲧⲛⲟⲥ ⲛ̅ ⲛⲉⲧ ⲱⲱⲡⲉ ⲡⲉ ⲣⲙ̅ ⲛⲕⲱⲗϩⲗ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩⲱ ⲛⲉⲕⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉϧⲙ̅ ⲛⲉⲧⲟ ⲛ̅ ⲁⲗⲗⲱⲛⲓⲟⲛ ⁘ ⲉⲓⲙⲁⲧⲏⲧⲱⲛ̅ ⲉ ⲛⲓⲙ ⲱ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲛ̅ ⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲡⲉⲡⲓ-ⲥⲕⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·⁘—Ⲁⲕⲱⲱⲡⲉ ⲙ̅ ⲡⲓⲥⲧⲟⲥ ⲣⲙ̅ ⲧⲡⲉⲛⲉⲁ· ⲁⲩⲱ ⲛ̅ ⲇⲓⲕⲁⲓⲟⲥ ⲣⲙ̅ ⲡⲉⲛϩⲟⲟⲩ·⁘—ⲁⲕⲱⲱⲡⲉ ⲛ̅ Ⲅⲣⲁⲙ-
Fol. 53 a
рлⲉ
ⲙⲁⲧⲉⲩⲥ ⲣⲙ̅ ⲡⲉⲕⲁⲓⲥ|ⲟⲛⲧⲏⲣⲓⲟⲛ· Ⲁⲩⲱ ⲛ̅ ⲥⲧⲗⲗⲱⲅⲣⲁ-ⲫⲟⲥ ⲣⲙ̅ ⲡⲉⲡⲧⲓⲕⲟⲛ· Ⲁⲕⲱⲱⲡⲉ ⲛ̅ ⲁⲣⲭⲓⲁⲧⲣⲟⲥ ⲉⲕ-ⲑⲉⲣⲁⲡⲉⲩⲉ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ ⲣⲙ̅ ⲟⲩⲣⲛⲧ ⲛ̅ ⲁⲅⲁⲑⲟⲥ· ⲁⲕⲁⲓⲥⲉ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲃⲛ̅ⲛⲉ· ⲣⲙ̅ ⲧⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲁⲕⲟⲩⲰⲥⲱ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲧⲥⲟⲫⲓⲁ ⲙ̅ ⲡⲛ̅ⲧⲉ· ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲱⲛⲓ ⲙ̅ ⲡⲗⲁⲧⲁⲛⲟⲥ· ⲁⲕⲱⲉⲱ ⲥ̀ⲧ ⲛⲟⲩⲭⲉ Ⲫ ⲃⲟⲗ ⲣⲙ̅ ⲧⲁⲣⲉⲧⲏ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲕⲓⲛⲁⲗⲗⲱⲛⲓⲟⲛ· ⲁ ⲡⲉⲥ̀ⲧ ⲛⲟⲩⲭⲉ Ⲏ ⲛⲉⲕⲥⲟⲥⲙ̅ ⲡⲱϩ ⲱⲁⲛ ⲉⲕⲣⲱⲟⲩ ⲛ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ· ⲁⲕⲱⲱⲡⲉ ⲙ̅ ⲡⲉⲛ-ⲧⲁ ⲡⲟⲗⲓⲥ ⲣⲙ̅ ⲧⲁⲱⲣⲉⲁ ⲙ̅ ⲡⲉϫ̅ⲥ̅· ⲁⲩⲱ ⲛⲉⲧⲙⲉⲗⲛⲧⲁ ⲛ̅ ⲛⲉⲕⲱⲡⲛⲣⲉ ⲧⲏⲣⲟⲩ ⲣⲙ̅ ⲙ̅ ⲡⲟⲗⲓⲥ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣϥ̅· ⲁⲕⲱⲱⲡⲉ ⲛ̅ ⲣⲧⲉⲉⲣⲱⲫⲁⲛⲧⲏⲥ ⲛⲑⲉ ⲙ̅ ⲙⲱⲧⲥⲏⲥ· ⲁⲩⲱ ⲛ̅ ⲣⲧⲉⲣⲱⲣⲧⲙⲛⲟⲩ ⲛⲑⲉ ⲛ̅ ⲁⲁⲁ· ⲁⲛⲥⲱⲧⲙ̅ Ⲅⲁⲣ ⲉ ⲛⲉⲕ-ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲛ̅ ⲣⲁϩ ⲛ̅ ⲥⲟⲛ ⲣⲙ̅ ⲛⲉⲕⲉⲡⲓⲥⲧⲟⲗⲏ· ⲁⲩⲱ
Fol. 53 b
рлⲥ
ⲁⲛⲛⲁϩ ⲉ ⲡⲃⲁⲏⲙⲟⲥ ⲛ̅ ⲛⲉⲕⲥⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ ⲣⲙ̅ | ⲛⲉⲕ-ⲉⲡⲓⲥⲧⲟⲗⲟⲟⲩⲉ· ⲙⲙⲛ̅ ⲧⲉⲕⲥⲟⲫⲓⲁ ⲉⲧ ⲟⲱ· ⲁⲕⲣⲉⲧ ⲧⲛϥ̅ ⲛⲑⲉ ⲛ̅ ⲟⲩⲁⲓⲧⲟⲥ·⁘—ⲁⲩⲱ ⲁⲕⲱⲓⲃⲉ ⲣⲙ̅ ⲧⲥⲟⲙ ⲛ̅ ⲧⲙⲛ̅ⲧ-ⲣⲉϥⲱⲱⲡⲉ ⲛⲟⲩⲧⲉ· ⲛⲑⲉ ⲛ̅ ⲟⲩⲁϥⲱⲙ· Ⲗ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱⲛ ⲛ̅ ⲛⲃⲁⲗ ⲛ̅ ⲧⲉⲕⲯⲩⲭⲏ· ⲉ ⲁⲩⲧⲥⲁⲃⲟⲕ ⲉ ⲙ̅ ⲡⲁⲗⲏ ⲛ̅ ⲧⲁⲑⲁⲛⲁⲥⲓⲁ· ⲛⲑⲉ ⲛ̅ ⲧⲥⲁⲙⲁⲣⲓⲧⲏⲥ ⁘—ⲁⲩⲱ Ⲛⲉⲣⲉ ⲡⲉⲕⲛⲟⲩⲥ ⲙⲙⲁ ⲛ̅ ⲡⲟⲛⲏⲣⲁ ⲛ̅ ⲧⲉⲥⲣⲁⲫⲏ· ⲛⲑⲉ ⲙ̅ ⲡⲗⲉⲕ-

тром ⲛ̄ откюара· ауω Некрумете є роч ⲣⲙ̄ отψалтнрюн ⲙ̄ ⲙнт ⲛ̄ кап·

Єїнатⲛ̄тωнⲧ̄ є ⲛⲓⲙ ⲱ̄ па келархнс ет отаав апа песнюїос потннѣ ет ⲛ̄рот·—єїнатⲛ̄тωнⲧ̄ Є ⲛωрє· паї ⲛ̄та ⲡⲛоутє ψωлⲙ̄ є ⲛ̄ⲧ̄ⲟⲩсїа ет отаав· акхіⲯⲡе сар хе напот ⲡ̄р̄ ρωѣ ауω ⲙере пекрнвⲥ̄ хена ⲛ̄тетψн тнрⲥ̄· акталю нак ⲛ̄ ρенроїте· ⲛ̄епотранюн є вол ⲣⲙ̄ ⲡⲩⲡⲥ̄· ⲙⲛ̄ пⲭнке·| ауω актωωсе ⲛ̄ отⲙа ⲛ̄ єлооле є вол ⲣⲙ̄ Fol. 54 a
пкарпос ⲛ̄ некєїх· акщωпе ⲛ̄ аїкаїос ⲣⲛ̄ тⲙⲛ̄т- ⲣⲗⲍ
ресщⲙ̄ще ноутє· ⲣⲙ̄ некрнт тнрⲧ̄ ⲙⲛ̄ текψтχн тнрⲥ̄ ·:·—а ⲡⲛоутє ✝ нак ⲙ̄ рот ⲙ̄ пе ⲛ̄ⲟⲉ ⲛ̄ ρнлїас· асутре нет саще ρлос ⲛ̄ тоотⲥ̄ ⲛ̄ тек-аїакωнїа· ⲛ̄ⲟⲉ ⲛ̄ єлїсаїос ·:·—антотеін ρлос ⲣⲛ̄ некроот ·:·—ауω анвотнос тауе є рωте є вол ⲣⲛ̄ текѵенеа· неккωт сар ⲛ̄ некщнре ⲭїⲧ̄ⲛ тпетра ⲛ̄ ат кⲙ̄· пе χⲥ̄· ауω некⲔωт ⲛ̄ ρнтот ⲛ̄ отпіс✝с ⲛ̄ аⲓ̄ѡⲛⲓⲟⲛ·:·—акщωпе ⲏ отанапаѵсіс ⲛ̄ ⲛ̄ рⲙ̄ ⲛ̄ кⲙ̄ⲙе· ауω ⲛ̄ ⲉѵфрасїа ⲛ̄ неⲍенікос ·:·—акщωпе ⲛ̄ рⲧ̄щⲛ̄ ρісе· ρⲛ̄ таїакωнїа ⲛ̄ ⲛ̄рнке· ауω ⲛ̄ вонюїа ⲛ̄ нет ρнщ тнрот· акюеⲱрει· ⲙ̄ песоот ⲛ̄ телїон ⲙ̄ пⲡⲓкон· ауω акⲙ̄тон ⲙ̄ⲙок ⲛ̄ тⲙⲛⲛте ⲛ̄| некщнре· ⲛ̄ⲟⲉ ⲛ̄ іакωв· Fol. 54 b

Ⲡ̄сωс (*sic*) аⲩотарк ⲛ̄ наρⲡ̄ некеїооте ⲛ̄ⲟⲉ ⲛ̄ ⲣⲗⲏ
ⲭⲁⲍ ·:·—

Акщωпе ⲛ̄ софос ⲛ̄ⲟⲉ ⲛ̄ соломωн· ауω акⲗнроноⲙει ⲙ̄ песнот ρⲓⲧⲙ̄ ⲡⲛоутє· є тⲃе паї акре є неріоотє ет слєслωс· акхек ⲡωт є вол· акраре ϥ є піс✝с· акхі ⲙ̄ пеклом ⲛ̄ таїкаюстнн ехⲛ̄ тка пе·:·—акка пекспрма нак ⲣⲛ̄ сіωн· ⲱ апа песнюїос· ауω акхпо Нак ⲛ̄ ⲡрⲙ̄ ⲛ̄ нї ⲣⲛ̄ θіелнⲙ̄ ⲛ̄ тпе· акхі ⲛ̄ тснче ⲙ̄ пеппа ет отаав є вол ρⲓⲧⲛ̄ ψлнл ⲛⲓⲙ· ⲙⲛ̄ сопсⲛ̄ ⲛⲓⲙ· є тⲃе хе акхⲙ̄сом ен косⲙωкратωр ⲙ̄ пкаке·:·—акюеШ-

рει ⲙⲁ прн· ⲛ ⲧⲁⲓⲁⲓⲟⲥⲧⲙⲛ· ⲛⲁⲓ ⲉⲣⲉ ⲡⲧⲁⲗⲥⲟ
ⲭⲁ ⲛⲉⲩⲧⲡⲣ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁⲧⲣⲟⲧⲟⲉⲓⲙ· ⲛⲥⲓ ⲛⲃⲁⲗ ⲛⲧⲕ|
Fol. 55 a ⲯⲩⲭⲏ·⁘—

ⲣⲗⲟ Ⲁⲛⲕⲱⲧ ⲙⲁ ⲡⲛⲓ ⲙⲁ ⲡⲛⲟⲩⲧⲉ· ⲛⲟⲉ ⲛ ⲥⲟⲗⲟⲙⲱⲛ·
ⲁⲧⲱ ⲁⲕⲭⲱⲕ ⲉ ⲃⲟⲗ ⲛⲧⲩⲁⲧⲗⲏ ⲛⲟⲉ ⲛ ⲍⲟⲣⲟⲃⲁⲃⲉⲗ·
ⲁⲛⲓⲟⲟⲩⲉ ⲣⲛ ⲧⲥⲱⲩⲉ ⲙⲁ ⲡⲧⲓⲕⲟⲛ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁⲕⲥⲓⲛⲉ
ⲙⲁ ⲡⲁⲣⲟ· ⲙⲁ ⲡⲁⲩⲥⲧⲏⲣⲓⲟⲛ· ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲕⲱⲱⲡⲉ
Ⲛⲁⲕ ⲁⲓⲣⲉⲟⲥ ⲣⲙⲁ ⲡⲉⲕⲣⲛⲧ· ⲉ ⲧⲃⲉ ⲛⲁⲓ ⲁ ⲡⲛⲟⲩⲧⲉ ☩ ⲛⲁⲕ
ⲙⲁ ⲡⲥⲓⲟⲩ ⲙⲁ ⲡⲟⲩⲟⲉⲓⲙ ⲛ ⲧⲉⲩⲥⲛⲱⲥⲓⲥ⁘—ⲁⲕⲟⲩⲱⲗⲉ ⲉ
ⲃⲟⲗ ⲣⲙⲁ ⲡⲟⲉⲓⲕ· ⲛ ⲉⲡⲟⲩⲣⲁⲛⲓⲟⲛ ⲁⲧⲱ ⲁⲕⲉⲩⲫⲣⲁⲛⲉ
ⲙⲙⲟⲕ ⲣⲙⲁ ⲡⲱⲛⲓ ⲛ ⲧⲁⲑⲁⲛⲁⲥⲓⲁ· Ⲥⲓⲛⲁⲧⲛ̄ⲧⲱⲛⲧ̄ ⲥⲉ ⲉ
ⲛⲓⲙ ⲱ ⲡⲣⲱⲙⲉ ⲙⲁ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲡⲛⲟⲥ ⲛ ⲟⲩⲛⲏⲃ· ⲁⲡⲁ
ⲡⲉⲥⲩⲛⲟⲓⲟⲥ⁘—ⲉⲓⲛⲁⲧⲛ̄ⲧⲱⲛⲧ̄ Ⲥ ⲓⲁⲕⲱⲃ ⲛⲁⲓ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ
ⲣ ⲡⲙⲉⲉⲩⲉ· ⲣⲛ ⲛⲉⲩⲣⲓⲥⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲩⲧⲃⲃⲟ· ⲁⲧⲱ ⲁⲩ☩
ⲛⲁⲩ ⲛⲧⲉⲕⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ· ⲉⲓⲛⲁⲧⲛ̄[ⲧⲱ]ⲛⲧ̄ ⲉ ⲓⲱⲥⲏⲫ
Fol. 55 b Ⲛⲁⲓ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ☩ ⲛⲁⲩ |
ⲣⲙⲁ ⲛ ⲧⲉⲍⲣⲏⲛⲏ ⲛⲧⲙⲛ̄ⲧⲉⲣⲟ·

ⲣⲙⲁ Ⲥⲓⲛⲁⲧⲛ̄ⲧⲱⲛⲧ̄ ⲉ ⲥⲁⲙⲟⲩⲏⲗ ⲛⲁⲓ ⲛⲧⲁⲩⲣ . . . . .
ⲛ ⲛⲉⲭⲁⲣⲓⲥⲙⲁ ⲛ ⲧⲙⲛ̄ⲧⲁⲣⲭⲓⲉⲣⲉⲩⲥ· Ⲥⲓⲛⲁⲧⲛ̄ⲧⲱⲛⲧ̄ ⲉ
ⲥⲁⲙⲟⲩⲏⲗ ⲡⲉ ⲛⲧⲁⲩⲱⲱⲡⲉ ⲛ ⲟⲩⲛⲏⲃ ⲉⲁ ⲡⲛⲟⲩⲧⲉ ☩
ⲛⲁⲩ ⲙⲁ ⲡⲉⲣⲛⲧ ⲛ ⲧⲙⲛ̄ⲧⲟⲩⲛⲏⲃ ⲁⲓⲛ ⲧⲫⲙⲛ̄ⲧⲕⲟⲩⲓ· ⲁⲧⲱ
ⲟⲛ ⲧⲙⲛ̄ⲧⲡⲣⲟⲫⲏⲧⲏⲥ⁘—Ⲥⲓⲛⲁⲧⲛ̄ⲧⲱⲛⲧ̄ ⲉ ⲛⲱⲛⲣⲉ ⲛ
ⲓⲱⲛⲁⲍⲁⲃ ⲛⲁⲓ ⲛⲧⲁⲣⲫⲁⲣⲉϥ ⲉ ⲧⲛ̄ⲧⲟⲗⲏ ⲙⲁ ⲡⲉⲧⲉⲓⲱⲧ⁘
ⲉⲓⲛⲁⲧⲛ̄Ⲧⲱⲛⲧ̄ ⲉ ⲡⲛⲟⲥ ⲛ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲫⲁⲥⲓⲟⲥ ⲡⲉⲧⲣⲟⲥ·
ⲛⲁⲓ ⲛⲧⲁⲥⲁⲁⲣⲉ ⲣⲁⲧⲥ̄ ⲣⲛ̄ ⲧⲧⲁⲍⲓⲥ ⲛⲧⲙⲛ̄ⲧⲁⲣⲭⲏⲉⲡⲓ-
ⲥⲕⲟⲡⲟⲥ· Ⲥⲓⲛⲁⲧⲛ̄ⲧⲱⲛⲧ̄ ⲟⲛ ⲉ ⲡⲁⲩⲗⲟⲥ ⲛⲁⲓ ⲛⲧⲁⲥⲩⲓ-
ⲡⲣⲟⲟⲧⲱ ⲛ ⲛⲉⲕⲕⲗⲏⲥⲓⲁ ⲧⲏⲣⲟⲩ⁘—Ⲥⲓⲛⲁⲧⲛ̄ⲧⲱⲛⲧ̄ ⲉ
ⲍⲁⲭⲁⲣⲓⲁⲥ ⲡⲁⲣⲭⲓⲉⲣⲉⲩⲥ· ⲛⲁⲓ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲙⲟⲣⲥ̄
ⲉ ⲃⲟⲗ ⲣⲙⲁ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲁⲣ ☩ ⲛⲁⲕ
Fol. 56 a ⲛ ⲧⲥⲟⲫⲓⲁ |ⲉ ⲃⲟⲗ ⲣⲛ̄ ⲣⲱϥ ⲛⲟⲉ ⲙⲁ ⲡⲥⲟⲫⲟⲥ ⲥⲟⲗⲟⲙⲱⲛ·
ⲣⲗⲁ ⲁⲕⲑⲉⲱⲣⲉⲓ Ⲏ ⲧⲉⲕⲧⲏⲥⲓⲥ ⲛⲟⲉ ⲙⲁ ⲙⲱⲧⲥⲛⲥ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲕⲁⲧⲁⲣⲥⲉⲓ ⲛ ⲧⲙⲛ̄ⲧⲣⲉϥⲱⲱⲡⲉ ⲉⲓⲁⲱⲗⲟⲛ ⲣⲛ̄ ⲛⲉⲕⲣⲟⲟⲩ·
ⲛⲟⲉ ⲛ ⲟⲍⲓⲁⲥ·

Ⲛⲓⲙ ⲡⲉⲧ ⲛⲁⲉⲓ ⲱⲁ ⲣⲟⲕ ⲉⲣⲉ ⲡⲛ̄ⲣⲏⲧ ⲗⲁⲡⲛ· ⲛⲛ̄ⲧⲙⲙ
ⲕⲟⲧⲛ̄ ⲉⲩⲣⲁⲱⲉ· ⲱ ⲡⲣⲉϥⲥⲟⲗⲉⲗ ⲙⲙ ⲙⲉ ⲕⲁⲧⲁ ⲡⲱⲁⲍⲉ

ⲙ̅ ⲡⲣⲉϥϣⲁⲗⲗⲉⲓ ⲁⲁϩ· ⲁⲉ ⲁ ⲡⲉⲕϣⲁϫⲉ ⲧⲁⲓⲣⲟⲓ· ⲁ ⲡⲉⲕϣⲁϫⲉ ⲥⲁ̅ⲥⲱⲗⲧ̅·:—ⲁⲗⲏⲑⲱⲥ ⲉⲕⲧⲏ̅ⲧⲱⲛ Ⲉ ⲙⲡⲧⲥⲛⲥ ⲡⲉ ⲛⲧⲁ ⲡⲉⲩⲣⲟ ⲁⲓ ⲉⲟⲟⲩ· ⲁϥϫⲓⲥⲉ ⲛ̅ ⲧⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ϣⲁϫⲉ ⲛⲉⲙⲙⲁϥ ⲛ̅ⲧⲟⲕ ⲣⲱⲟⲩⲕ ⲡⲣⲉϥⲥⲙⲏ̅ ⲛⲟⲙⲟⲥ· ⲁ ⲡⲉⲓⲛⲉ ⲙ̅ ⲡⲉⲕⲣⲟ ⲁⲓ ⲉⲟⲟⲩ ⲣⲓⲧⲏ̅ ⲧⲥⲟⲙ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲛⲉⲙⲙⲁⲕ· ⲡⲉ ⲛⲧⲁ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ϣⲱⲡⲉ ⲛ̅ϣⲩⲏⲣ ⲉ ⲣⲟϥ ⲉ ⲧⲃⲉ ⲡⲉϥⲧⲃ̅ⲃⲱ· ⲙ̅ⲡ̅ ⲧ̅ⲣ̅ⲁⲥⲙⲓⲁ ⲙ̅ⲡⲓ ⲉⲩⲟ ⲙ̅ ⲙⲟⲛⲟϫⲟⲥ ⲣⲁ ⲟⲛ ⲙ̅ⲡⲁⲧ ⲥ̅ⲭⲓ ⲙ̅ ⲡⲧⲁⲓⲟ ⲛ̅ ⲧⲙ̅ⲡⲉⲥ-
ⲕⲟⲡⲟⲥ· ⲙⲙⲁ ⲉⲛⲉϩ Ⲡⲉⲧ ⲛⲁϣⲱⲡ̅ⲧ̅ ⲉ ⲣⲟⲩⲛ ⲣ̅ⲙ̅ |
ⲡⲉⲕⲣⲟ ⲛⲥ̅ ⲧⲁⲓ ⲣ̅ ⲣⲟⲧⲉ· ⲱ Ⲡⲉⲧ ⲉⲣⲉ ⲛⲧ̅ⲃⲁⲗ ⲙⲟⲧϩ Fol. 56 b
ⲛ̅ⲟⲉ ⲙ̅ ⲡⲥⲟⲩ ⲛ̅ ⲣⲧⲟⲟⲩⲉ· ⲉⲩⲙⲛⲭ ⲉ ⲃⲣⲛⲅⲉ ⲉ ⲣⲙⲃ
ⲃⲟⲗ ⲛ̅ ⲟⲩⲟⲉⲓϣ ⲙⲙⲁ· Ⲓ̅Ⲏ̅ ⲛⲁⲓⲁⲧⲥ̅ ⲛ̅ⲟⲏⲛ ⲛ̅ⲧ ⲁⲥⲭⲓ ⲣⲁ ⲣⲟⲕ Ⲉⲓϣⲁⲛⲟⲩⲱϣ ⲥⲉ ⲉ ⲧⲁⲧⲟ ⲛ̅ ⲛⲉⲕⲕⲁⲧⲟⲣⲑⲱⲙⲁ ⲧⲏⲣⲟⲩ· ☩ⲭⲓ ⲛ̅ ⲣⲉⲛⲗⲟⲅⲱⲅⲣⲁⲫⲟⲥ ⲉ ⲣⲟⲓ· ⲛ̅ⲟⲉ ⲙ̅ ⲙⲱⲧⲥⲛⲥ ⲡⲛⲟⲙⲟⲑⲉⲧⲏⲥ· ⲁⲧⲱ ⲡⲣⲉϥⲥⲙⲏ̅ ⲛⲟⲙⲟⲥ ϣⲁⲛⲧ ⲁⲟⲩⲱⲛⲟ̅ ⲉ ⲃⲟⲗ ⲛ̅ⲧⲕⲙⲡ̅ⲧ̅ϫⲱⲣⲉ· ⲱ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲧⲉⲗⲓⲟⲥ· ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲉⲕⲧⲏ̅ⲧⲱⲛ ⲅⲁⲣ ⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲡⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ ⲁⲡⲁ ⲡⲁⲗⲁ-
ⲙⲱⲛ· ⲙ̅ⲡ̅ ⲁⲡⲁ ⲡⲁⲣϣⲓⲱ· ⲙ̅ⲡ̅ ⲁⲡⲁ ⲡⲉⲧⲣⲱⲛⲓⲟⲥ ⲙ̅ⲡ̅ ⲁⲡⲁ ⲣⲱⲣⲥⲓⲉⲥⲓⲟⲥ· ⲙ̅ⲡ̅ Ⲗⲡⲁ ⲑⲉⲟ̅ⲇⲱⲣⲟⲥ·:—ⲉⲕ-
ⲧⲏ̅ⲧⲱⲛ Ⲉ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲃⲁⲥⲓⲗⲓⲟⲥ ⲙ̅ⲡ̅ ⲅⲣⲏⲅⲟⲣⲓⲟⲥ· ⲡⲑⲉⲟⲗⲟⲅⲟⲥ·

ⲉⲣⲉ ⲛⲓⲙ ⲧⲟⲟⲙⲉ ⲉ ⲡⲉⲑⲣⲟⲛⲟⲥ ⲛ̅ ⲧⲙⲡⲧⲟⲩⲛⲛⲃ ⲛ̅ ⲧⲕⲣⲉ· ⲛⲉⲕⲙⲡ̅ⲧ̅ϫⲱⲣⲉ· ⲁⲉ ⲛ̅ ⲱⲡⲛⲣⲉ ⲙ̅ⲡ̅ ⲗⲁⲁⲩ ⲛ̅ ⲣⲱⲙⲉ· ⲛⲁⲱⲉⲙⲉ ⲉ | ⲡⲉⲧϫⲱⲕ ⲉⲧ ⲁⲧⲟⲟⲩ ⲣⲙ̅ ⲟⲩ- Fol. 57 a
ⲙⲟⲧⲛⲥ̅· ⲁⲗⲗⲁ ⲛⲉ ⲛⲧ ⲁⲛⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲣⲙ̅ ⲛⲉⲛⲃⲁⲗ· ⲣⲙⲁ
ⲙ̅ⲡ̅ ⲛⲉ ⲛⲧⲁⲛⲥⲟⲧⲙⲟⲩ ⲣⲙ̅ ⲛⲉⲙⲙⲁⲁϩⲉ ⲙⲙⲁ ⲙⲁⲓ ⲗⲟⲅⲟⲥ ⲉⲟⲩⲉⲓ ⲣⲙ̅ ⲛⲧⲙⲡⲧⲟⲩⲛⲛⲃ ⲛ̅ⲧⲕⲣⲉ· ⲧⲉ ⲧⲁⲓ ⲉⲧⲏⲡⲁⲧⲁⲧⲟⲟⲥ ⲧⲉⲛⲟⲩ·:—Ⲧⲉⲧⲏ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲅⲁⲣ ⲛ̅ϣⲩⲏⲣ ⲥⲟⲟⲩⲛ ⲁⲉ ⲣ̅ ϣⲁⲛ ⲛⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲡⲁⲥⲭⲁ· ⲙ̅ ⲡⲉⲣⲙⲉ ⲛ̅ ⲣⲟⲟⲩ ⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ϣⲁⲣⲉ ⲛ ⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲛⲁⲗⲉⲝ-
ⲁⲛⲇⲣⲉⲩⲥ ⲧⲏⲛⲟⲟⲩ ⲟⲩⲕⲣⲓⲥⲓⲥ ⲉ ⲣⲛⲥ ⲣⲙ̅ ⲕⲛⲓⲉ ⲧⲏⲣⲩ̅· ⲉⲩⲥⲧⲙⲁⲛⲉ ⲛ̅ ⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲙ̅ⲡ̅ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ Ⲡⲙ̅ ⲡⲗⲁⲟⲥ ⲧⲏⲣⲩ̅ ⲛ̅ ⲟⲣⲑⲟⲇⲟⲝⲟⲥ ⲁⲉ ⲉ ⲥⲃⲧⲉ ⲧⲏⲧⲏ̅ ⲁⲉ ⲁ ⲛⲉⲣⲟⲟⲩ

ⲙ̅ ⲡⲡⲁⲥⲭⲁ ⲫⲱⲛ ⲉ ⲣⲟⲩⲛ· ⲁⲩⲱ ⲁⲉ ⲱⲁ ⲧⲉⲧⲛ̅ⲁⲣⲭⲉⲥⲟⲁⲓ
ⲉ ⲡⲉⲣⲙⲉ ⲛ̅ⲣⲟⲟⲩ ⲉⲧ ⲟⲩⲁⲁϩ ⲛ̅ ⲥⲟⲩⲛⲏⲣ ⲛ̅ ⲁⲩ ⲛ̅ⲉⲃⲟⲧ
ⲁⲩⲱ ⲱⲁ ⲧⲉⲧⲛ̅ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲛ̅ ⲁⲩ ⲛ̅ ⲛⲁⲩ· Ⲁ ⲡⲡⲁⲧⲣⲓ-
ⲁⲣⲭⲏⲥ ⲁⲉ ⲁⲡⲁ ⲁⲁⲙⲓⲁⲛⲟⲥ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛ̅
Fol. 57 b ⲣⲁⲕⲟⲧⲉ· | ⲧⲛ̅ⲟⲟⲩ ⲛ̅ ⲫⲉⲛⲕⲗⲏⲣⲓⲕⲟⲥ ⲙ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲉ
ⲣⲁ ⲙⲛ̅ ⲡⲉⲭⲣⲓⲥⲧⲟⲥ ⲉⲧ ⲟⲩⲁⲁϩ ⲉⲧϯ ⲙ̅ⲙⲟⲩ ⲕⲁⲧⲁ
ⲡⲟⲗⲓⲥ· ⲉⲡⲉⲓ ⲁⲛ Ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲁⲡⲁ ⲁⲁⲙⲓⲁⲛⲟⲥ ⲡⲉ
ⲛⲧⲁⲣⲭⲓⲉⲣⲟⲇⲓⲁⲕⲟⲛⲉⲓ ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁϩ ⲁⲡⲁ ⲡⲉⲥⲧⲱⲣⲓⲟⲥ ⲛ̅
ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉ ⲧⲡⲟⲗⲓⲥ ⲕⲃ̅ⲧ̅ Ⲏ ⲧⲉⲣⲉ ⲙ̅ ⲙⲁⲓ ⲛⲟⲩⲧⲉ ⲁⲉ
ⲛ̅ⲕⲗⲏⲣⲓⲕⲟⲥ ⲥⲟⲩⲗⲉ ⲉ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲁϩ ⲛ ⲉⲓⲱⲧ ⲁⲡⲁ
ⲡⲉⲥⲧⲱⲣⲓⲟⲥ· ⲁⲩⲱⲓ ⲥⲙⲟⲩ ⲫⲏ̅ ⲛ̅ⲑ̅ⲩⲥⲓⲭ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲩ-
ⲣⲙⲟⲟⲩ ⲉ ⲫⲣⲁⲓ ⲁⲥⲭⲱⲛ̅ⲥ̅ ⲁⲉ ⲫⲏ̅ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ
ⲕⲁⲧⲁ ⲡⲧⲱⲱⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲣⲉ ⲫⲉⲛⲛⲟⲥ ⲛ̅ⲣⲱⲙⲉ ⲫⲙⲟⲟⲩ
ⲫⲁ ⲫⲧⲛⲏ ·⁘—

Ⲁⲩⲣⲱⲙⲉ ⲉⲫⲏⲡ ⲉ ⲧⲛ̅ⲥⲧⲏⲣⲟⲣⲓⲁ ⲉⲧⲱⲱⲥ ⲡⲉ ⲉⲫ-
ⲙⲟⲟⲛⲉ ⲛ̅ ⲛⲉⲫⲉⲥⲟⲟⲩ ⲉⲓ ⲉ ⲣⲟⲩⲛ ⲫⲁ ⲫⲧⲛⲏ· ⲙ̅ ⲡⲉⲣⲟⲟⲩ
ⲉⲧ ⲙ̅ⲙⲁⲩ ⲁⲉ ⲉⲫⲛⲁϫⲓ ⲥⲙⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧϥ̅· ⲕⲁⲧⲁ
ⲟⲩⲉⲧⲕⲁⲓⲣⲓⲁ ⲁⲉ ⲛ̅ⲧⲉ ⲛⲛⲟⲩⲧⲉ· ⲁ ⲡⲱⲱⲥ ϯ ⲡⲉⲫⲟⲧⲟⲓ
Fol. 58 a ⲉ ⲣⲟⲩⲛ ⲙⲛ̅ⲛⲥⲁ ⲧⲣⲉⲫⲣⲉ ⲉ ⲡⲣⲟ ⲉⲫⲟⲧⲱⲛ· | ⲁⲧⲱ
ⲁⲫⲁⲣⲧϥ̅ ⲫⲁ ⲛ ⲟⲩⲣⲛⲛⲧⲉ· ⲛ̅ ⲁⲡⲁ ⲡⲉⲥⲧⲱⲣⲓⲟⲥ ⲉⲣⲉ
ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲙ̅ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ⲫⲁ ⲫⲧⲛⲏ· ⲁⲧⲱ ⲛ̅
ⲧⲉⲣ ϥ̅ⲧⲱⲟⲩⲛ ⲉ ⲫⲣⲁⲓ ⲁⲫⲁⲥⲡⲁⲍⲉ ⲛ̅ ⲛⲉⲫⲟⲟⲩⲣⲛⲛⲧⲉ ⲉⲧ
ⲟⲩⲁⲁϩ· Ⲁⲗϯ ⲡⲉⲫⲟⲧⲟⲓ ⲉ ⲛⲉⲫⲉⲓⲥⲓⲭ ⲉⲧ ⲟⲩⲁⲁϩ· ⲁⲉ
ⲉⲫⲛⲁϫⲓ ⲥⲙⲟⲩ ⲁⲫⲥⲱⲙⲧ̅ ⲉ ⲫⲣⲁⲓ ⲫⲁ ⲡⲉⲫⲣⲟ· ⲁⲫⲥⲉⲕ
ⲧⲉⲓⲥⲓⲭ ⲉ ⲣⲟϥ· ⲙ̅ⲡⲉ ⲫⲧⲁⲁⲥ ⲛⲁϥ· ⲁⲫⲱⲡ ⲁⲉ ⲉ ⲃⲟⲗ·
ⲁⲉ ⲛⲓⲓ ⲡⲉ ⲛ̅ⲧ ⲁⲫⲟⲧⲉⲣϥ̅ ⲡⲉⲓ ⲡⲁⲣⲁⲃⲁⲧⲏⲥ· ⲉ ⲣⲟⲩⲛ ⲉ
ⲡⲉⲓ ⲙⲁ· ⲁⲧⲱ ⲡⲉⲓ ⲱⲟⲣⲡ ⲛ̅ⲧⲉϥⲁⲡⲉ· ⲃⲱⲕ ⲛⲁⲕ ⲙ̅ ⲡⲉⲓ
ⲙⲁ· ⲡⲁⲕⲁⲑⲁⲣⲧⲟⲥ· ⲁⲧⲱ ⲡⲉⲩⲟⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲙⲟⲩ
ⲛⲟϩϥ̅ ⲉ ⲃⲟⲗ ⲛ̅ⲧⲟⲕ ⲱ̅ ⲓⲱ̅ⲥ̅·

Ⲁⲓⲁⲙⲁⲣⲧⲉ ⲁⲉ ⲙ̅ⲙⲟⲩ ⲁⲓⲛⲟϩϥ̅ ⲉ ⲃⲟⲗ ⲁⲛⲟⲕ ⲓ̅ⲱ̅ⲥ̅
ⲡⲉⲭⲙⲁⲑⲉⲧⲏⲥ· ⲁⲓⲁⲛⲟⲩⲉ ⲁⲉ ⲛ̅ ⲧⲉⲣⲉ ⲓ̅ⲣ̅ ⲡⲃⲱⲗ ⲙ̅ ⲡⲣⲟ
ⲛ̅ ⲟⲩⲕⲟⲓ ⲁⲉ ⲛ̅ⲧⲁⲕ ⲣ̅ ⲟⲩ ⲙ̅ ⲡⲟⲟⲩ ⲟⲛ ⲉⲣⲉ ⲡⲛⲟⲥ ⲛ̅
Fol. 58 b ⲣⲱⲙⲉ ⲥⲟⲛϯ̅ ⲉ ⲣⲟⲕ ⲛ̅ϯⲣⲉ ⲧⲛⲣ̅ⲉ ⲛⲁⲓⲉ | ⲁⲩⲣ̅ⲡⲟⲟⲩ
ⲧⲛⲣ̅ϥ̅ ⲉⲩⲣⲟⲟⲩⲧ· ⲁⲧⲱ ⲉⲩⲣⲁⲫⲉ ⲱⲁ ⲡⲛⲁⲩ ⲛ̅ⲧⲁⲕⲉⲓ ⲉ

ϩοτη ϣⲁ ϩⲟϥ ⲉⲛⲉ ⲙ̅ⲡⲉ ⲛ̅ⲣ̅ ⲟⲩⲛⲟⲥ ⲛ̅ ϩⲱⲃ ⲉⲙ ⲉⲙⲩⲉ ⲙ̅ ⲡⲟⲟⲩ· ⲛⲉⲣⲉ ⲧ̅ⲫⲟⲣⲥⲓⲛ ⲛⲁϫⲉⲣⲟ ⲁⲛ ⲉ ϩⲟⲧⲛ ⲉ ⲣⲟⲕ ⲛ̅ϯϩⲉ ⲧⲏⲣⲥ̅ ·:·—ⲛⲁⲓ Ⲡⲉⲣ ⲉⲣⲉ ⲡ̅ⲣⲱⲙⲉ ⲙ̅ ⲡⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ ϩⲙⲟⲟⲥ ϩⲁ ⲟⲧⲛϥ· Ⲥⲟⲙⲟⲗⲟⲅⲉⲓ ⲁⲉ ⲛⲁⲓ· ⲩⲥⲛϩ ⲅⲁⲣ ⲁⲉ ⲟⲩⲱⲛϥ̅ ⲉ ϧⲟⲗ ⲛ̅ ⲛⲉⲧⲛ̅ⲡⲟⲩⲉ· ⲉ ⲛⲉⲧⲛ̅ⲉⲣⲛⲧ ⲁⲩⲱ ⲛ̅ⲧⲉⲧⲛ̅ϣⲗⲏⲗ ϩⲁ ⲛⲉⲧⲛ̅ⲉⲣⲛⲧ· ⲁⲉ ⲕⲁⲥ ⲉⲧⲉⲕⲱ ⲙⲛⲧⲛ̅ ⲉ ϧⲟⲗ·:·—

ⲁϥⲟⲩⲱϣϧ̅ ⲁⲉ ⲛ̅ⲥⲓ ⲡϣⲟⲥ· ⲉϥϫⲱ ⲙ̅ⲙⲟⲥ ⲁⲉ ⲉ ⲧⲃⲉ ⲟⲛ ⲙ̅ⲡⲉ ⲙⲟⲟⲩ ⲙ̅ⲡⲟⲟⲩ· ⲛ̅ ⲧⲉⲣⲉ ⲓⲧⲱⲟⲩⲛ Ⲉⲡⲕⲟⲧⲕ̅ ⲁϥϣⲱⲡⲉ ⲁⲉ ⲙ̅ⲙⲟⲓ ⲉⲓⲙⲟⲟⲛⲉ· ⲙ̅ⲡⲟⲟⲩ ϩⲙ̅ ⲛⲉⲓ ϣⲟⲛⲧⲉ· ⲁⲧⲥⲣⲙⲙⲉ ⲡⲁⲣⲁⲥⲉ ⲙ̅ⲡⲟⲟⲩ ϩⲓ ⲧⲉϩⲓⲛ ⲉⲓⲥⲟⲟⲩⲛ ⲙ̅ⲙⲟⲥ· ⲁⲓⲁⲙⲁⲣⲧⲉ ⲙ̅ⲙⲟⲥ ϩⲙ̅ ⲧⲁ ⲙⲛ̅ⲧⲁⲃⲛⲧ· ⲁⲓϣⲱⲡⲉ ⲛ̅ⲙⲙⲁⲥ· ⲉⲓⲙⲉ | ⲉⲧⲉ· ⲁⲉ ⲡⲛⲟⲥ ⲛ̅ ⲣⲱⲙⲉ ⲛⲁⲉⲓⲙⲉ Fol. 59a
ⲁⲛ· ⲡϫ̅ⲥ̅ ⲡⲉⲧⲟ ⲙ̅ ⲙⲛ̅ⲧⲣⲉ ⲉ ⲧⲁ ⲯⲩⲭⲏ ⲁⲉ Ⲛⲧⲉⲧⲛⲟⲩ ⲣⲙⲍ
ⲛ̅ⲧⲁⲥϭⲱϣⲧ̅ ⲉ ϩⲟⲧⲛ ⲉ ϩⲣⲁⲓ ⲁ ⲧⲁ ⲥⲩⲛⲁⲓⲛⲉ ⲕⲓⲙ ⲉ ⲣⲟⲓ ⲙⲁⲧⲁⲁⲧ ⲁⲉ ⲁⲩⲉⲓⲙⲉ ⲉ ⲡⲉ ⲛⲧ ⲁⲓⲁⲁϥ· Ⲁⲧⲛⲟⲥ ⲁⲉ ⲛ̅ ⲛⲁⲣϣⲗⲏ̅ ϣⲱⲡⲉ ϩⲙ̅ ⲡⲁ ⲥⲱⲙⲁ ⲧⲏⲣ̅ϥ̅· Ⲁⲧⲱ ⲁⲓⲉⲓ ⲁⲉ ⲉⲓⲙⲁϩⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̅ ⲡⲁ ϩⲟ ⲛ̅ⲥⲁⲃⲛⲏⲗ ⲁⲉ ⲁⲕⲁⲙⲁⲣⲧⲉ ⲙ̅ⲙⲟⲓ ⲁⲕⲉⲛ̅ⲧ ⲉ ϧⲟⲗ ϩⲙ̅ ⲡⲣⲟ· ⲉⲥϫⲡⲉ ⲁⲓⲟⲧⲱ· ⲉⲓϩⲉ ⲉ ϩⲣⲁⲓ ⲉϫⲙ̅ ⲡⲁ ϩⲟ· ⲛ̅ⲧⲟϥ Ⲇⲉ ⲡⲱⲥ ⲉⲧ ⲙⲙⲁⲩ ⲁϥⲉⲓⲙⲉ ⲛ̅ ϩⲉⲛϩⲁⲗⲱⲙ ϩⲙ̅ ⲟⲩⲃⲓⲣⲉ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲫⲡⲁⲣⲁ-
ⲕⲁⲗⲉⲓ ⲙ̅ⲙⲟⲕ ⲁⲓ ⲛ̅ ⲛⲉⲓ ⲛⲟⲩⲓ ⲛ̅ϩⲁⲗⲱⲙ ⲛ̅ ⲧⲟⲟⲩ ⲛⲧ̅ ϫⲟⲟⲩ ⲉ ϧⲟⲗ ⲉ ⲛⲉⲓ ⲣⲱⲙⲉ ⲉⲧ ϩⲁ ⲟⲧⲛϥ· ⲉϥ ⲟⲥⲟⲛ· ⲁⲙⲛ̅ⲧⲟⲩ ⲙ̅ⲡⲣ̅ ⲗⲩⲡⲏ ⲙ̅ⲙⲟⲓ· Ⲁⲓⲟⲩⲱϣϧ̅ ⲁⲉ ⲡⲉϫⲁⲓ ⲛⲁϥ ⲁⲉ ⲛ̅ ⲫⲛⲁϣϧⲓⲧⲟⲩ ⲁⲛ· ⲁⲍⲛ̅ ⲧⲉⲥⲃⲱ ⲙ̅ ⲡⲛⲟⲥ· ⲛ̅ ⲣⲱⲙⲉ· ⲙⲛⲛⲟⲧⲉ ⲛ̅ⲉⲓⲙⲉ ⲛ̅ⲉⲣⲣⲟⲟⲩϣ ⲉ ⲣⲟⲓ· ⲁϥⲟⲩ- Fol. 59b
ⲱϣϧ̅ Ⲇⲉ ⲡⲉϫⲁϥ ⲛⲁⲓ· ⲁⲉ ⲫⲱⲣⲕ ⲉ ⲣⲟⲕ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲣⲙⲏ
ⲡⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ· ⲁⲉ ⲕⲁⲥ ⲉⲕⲉϫⲓⲧⲟⲩ ⲛ̅ ⲧⲟⲟⲧ· ⲛⲛ̅ⲧⲁⲁⲩ ⲛ̅ ⲛ̅ϩⲏⲛⲕⲉ ϩⲁ ⲣⲟⲓ· ⲁⲛⲟⲕ ⲁⲉ ϩⲙ̅ ⲡⲧⲣⲁ Ⲥⲱⲧⲙ̅ ⲉ ⲡⲣⲁⲛ ⲉⲧ ϩⲁ ϩⲟⲧⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲓⲣ̅ϩⲟⲧⲉ ⲁⲓϫⲓⲧⲟⲩ ⲛ̅ ⲧⲟⲟⲧϥ̅ ⲉ ⲧⲃⲉ ⲡⲁⲛⲁⲩ ⲙ̅ ⲡϫ̅ⲥ̅· ⲁⲓⲥⲓⲧⲟⲩ· ⲁⲓⲡⲟϫⲟⲩ ⲉϫⲙ̅ ϩⲉⲙ ⲛⲉ ϩⲁⲗⲱⲙⲉ· ⲉ ⲁⲧⲉⲛⲧⲟⲩ ⲛⲁⲓ ⲙ̅ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲩ· ⲉⲓϫⲱ ⲙ̅ⲙⲟⲥ ϩⲙ̅ ⲡⲁ ϩⲛⲧ· ⲁⲉ ⲛ̅ ⲫⲛⲁϩⲁ ⲛ ⲛⲟⲥ ⲛ̅ ⲣⲱⲙⲉ ⲁⲛ· ⲉ ⲉⲓⲙⲉ ⲉ ⲣⲟⲓ ϩⲟⲗⲱⲥ· ⲁⲥⲱⲟⲩⲡⲉ

ⲁⲉ ⲡ ⲡⲛⲁⲩ ⲛ̄ ⲣⲟⲩⲉ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ · ⲛ̄ ⲧⲉⲣⲉ
ⲧⲉⲥⲧⲩⲭⲓⲁ ⲁⲉ ⲱⲱⲡⲉ · ⲁⲩⲧⲱⲟⲩⲛ ⲇⲉ ⲁⲉ ⲉⲩⲛⲁ☩ ⲡⲁⲛ-(*sic*)
ⲣⲱⲗⲟⲙⲁ ⲛ̄ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ · ⲡⲉϩⲁⲩ ⲁⲉ ⲛⲁⲓ · ⲁⲉ
ⲉⲩⲱⲡⲉ ⲁⲩⲛ̄ ⲣⲁⲗⲱⲙ ⲛⲁⲕ ⲙ̄ⲡⲟⲟⲩ · ⲁⲙⲓ ⲣⲟⲓⲛⲉ ⲛⲁⲓ
Fol. 60 *a* ⲛ̄ⲧⲁⲧⲛ̄ⲡⲟ | ⲟⲩⲥⲟⲩ ⲛ̄ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ · ⲙ̄ ⲡⲁⲣⲭⲏ-
ⲣⲓⲃ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ · ⲁⲓⲥⲓ ⲁⲉ ⲛ̄ ⲛ̄ⲣⲁⲗⲱⲙ ⲧⲏⲣⲟⲩ ⲁⲓⲛⲉϩ
ⲛⲁ ⲡⲱⲱⲥ ⲉ ϫⲱⲟⲩ · ⲛ̄ ⲧⲉⲣⲉ ⲥϫⲱⲱⲧ̄ ⲁⲉ ⲉ ϫⲱⲟⲩ ·
ⲡⲉϩⲁⲩ ⲛⲁⲓ ⲁⲉ ⲁⲙⲓ ⲟⲩⲡⲓⲛⲁⲍ ⲛⲁⲓ ⲉ ⲡⲉⲓ ⲙⲁ · ⲁⲧⲱ
ⲁⲩⲧⲁⲧⲟ ⲙ̄ ⲡⲉⲓ ⲁⲓⲙⲓⲥⲙⲁ · ⲛ̄ⲧⲣⲉ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ ⲁⲉ
ⲟⲩⲣⲱⲙⲉ ⲙ̄ⲡⲟⲟⲩ ⲉⲣⲉ ⲛⲉϥⲃⲁⲗ ⲟⲩⲱⲛ ⲉ ⲙ̄ⲡ̄ ⲗⲁⲁⲩ
ⲛ̄ ⲕⲁⲕⲉ ⲡⲓⲣⲉ ⲉ ⲃⲟⲗ ⲛ̄ ⲣⲏⲧⲟⲩ · ⲛ̄ⲑⲣⲉⲃ̄ⲃ̄ ⲛ̄ⲑⲃⲁⲗ ⲙ̄
ⲡⲉⲣⲟⲟⲩ ⲙ̄ⲡ̄ ⲧⲉⲧⲱⲛ ⲡ̄ⲑⲙⲟⲟⲩⲉ ⲣⲱⲥ ⲃ̄ⲗ̄ⲗⲉ ·

ⲛⲁⲓ ⲡⲉⲣ Ⲉⲣⲉ ⲛ̄ⲑⲃⲁⲗ ⲉⲧⲟ ⲛ̄ ⲟⲩⲟⲉⲓⲙ · ⲙⲛ ⲙ̄ⲡ̄
ⲣⲱⲙⲉ ⲙⲓⲙ · ⲉⲧ ⲙⲁⲩ ⲉ ⲣⲟϥ · ⲛⲁϫⲡⲓⲟϥ ⲁⲛ · ⲁⲉ ⲉ ⲧⲃⲉ
ⲟⲩ ⲁ ⲡⲛⲟⲩⲧⲉ · ☩ ⲡⲟⲩⲟⲉⲓⲙ ⲉ ⲡⲉⲕⲃⲁⲗ · ⲁⲕⲙⲉⲣⲉ ⲡⲉⲥ-
ϫⲏⲙⲁ ⲣⲱⲟϥ ⲛ̄ ⲛ̄ⲃⲗ̄ⲗⲉ ⲛⲁⲓ ⲉⲧ ⲙⲟⲟⲩⲉ ⲣⲙ̄ ⲡⲕⲁⲕⲉ
ⲟⲩⲟⲉⲓⲱ ⲙⲓⲙ · ☩ⲣⲱⲙⲟⲗⲟⲅⲉⲓ ⲙⲛⲧ̄ⲙ̄ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲁ
ⲉⲓⲱⲧ ⲟⲩⲱ ⲉⲩϫⲱ ⲉ ⲣⲟⲓ ⲛ̄ ⲛⲁⲓ ⲁⲩϫⲓ ⲛ̄ ⲛ̄ⲣⲁⲗⲱⲙ
Fol. 60 *b* ⲧⲏⲣⲟⲩ | ⲛ̄ⲧⲁ ⲡⲱⲱⲥ ⲧⲁⲁⲩ ⲛⲁⲓ ⲁⲩⲡⲟⲣϫⲟⲩ ⲉ ⲃⲟⲗ ·
ⲣⲏ ⲁⲩⲕⲁⲁⲩ ⲉ ⲃⲟⲗ ⲣⲓϫⲙ̄ ⲡⲡⲓⲛⲁⲍ ⲡⲉϩⲁⲩ ⲛⲁⲓ · ⲁⲉ ⲛⲉⲓ
ⲣⲁⲗⲱⲙ ⲛⲁⲓ ☩ϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ⲁⲉ ⲛⲁ ⲡⲱⲱⲥ ⲛⲉ ⲛ̄ⲧⲁⲓ-
ⲧⲣⲉⲙⲛⲟϩⲉ̄ ⲉ ⲃⲟⲗ ⲙ̄ⲡⲟⲟⲩ · ⲛ̄ ⲧⲉⲣ ⲕⲛⲟϩⲉ̄ ⲁⲉ ⲉ ⲃⲟⲗ
ⲛ̄ⲧⲁⲕϩⲓⲧⲟⲩ ⲛ̄ⲧⲟⲟⲧⲉ̄ · ⲁⲛⲁⲩ ⲥⲉ ⲟⲩⲛ · ⲁⲉ ⲉⲕⲧⲛ̄ⲧⲱⲛ
ⲉ ⲙⲓⲙ · ⲉⲕⲧⲛ̄ⲧⲱⲛ ⲉ ⲥⲉⲉⲉⲓ ⲛⲁⲓ ⲉⲧ ⲱⲙⲙⲉ ⲫⲁ ⲣⲁⲧⲉ̄
ⲛ̄ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲛⲁⲓ ⲛ̄ⲧⲁⲭⲕⲧⲉ ⲡⲣⲱⲙⲉ ⲉ ⲡⲁⲣⲟⲩ ⲉ ⲁⲩϫⲓ
ⲛ̄ⲧⲟⲟⲧⲉ̄ ⲙ̄ ⲡⲥⲓⲙⲥⲱⲣ ⲥⲛⲁⲩ ⲙ̄ⲙⲛ̄ ⲧⲉⲥⲧⲟⲗⲏ ⲥⲛ̄ⲧⲉ · ⲁⲛⲁⲩ
ⲥⲉ ⲁⲉ ⲛ̄ⲧⲁ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲥⲣⲟⲧⲱⲣⲉ̄ ⲛ̄ ⲁⲱ ⲛ̄ ⲣⲉ · ⲉ ⲁⲩⲧⲣⲉ
ⲡⲥⲱⲃⲉ̄ ⲛⲁⲓⲙⲁⲛ ⲧⲱⲟⲥⲉ ⲉ ⲡⲉⲩⲥⲱⲙⲁ · ⲧⲉⲡⲟⲩ ⲥⲉ
Ⲧⲱⲟⲩⲛ ⲛ̄ⲧ̄ ϫⲓⲧⲟⲩ ⲛⲁⲩ ⲉ ⲡⲙⲁ ⲉⲧⲕⲛⲁⲥⲛ̄ⲧⲉ̄ ⲛ̄ ⲣⲏⲧⲉ̄ ·
Fol. 61 *a* ⲣⲛⲁ Ⲛⲁⲓⲉ ⲣⲱⲙⲁⲛ ⲧⲡⲁⲱⲉ ⲛⲧⲉⲧⲱⲛ ⲱⲱⲡⲉ ⲛ̄ⲙⲉ ⲛ̄ⲙⲕⲟ|ⲧⲕ̄ ·
ⲣⲙ̄ ⲡⲉⲓ ⲧⲟⲡⲟⲥ · ⲱⲁⲛⲧ ⲛ̄ⲧⲁⲁⲩ ⲛⲁⲩ · ⲡⲉϩⲁⲓ ⲛⲁⲩ ⲁⲉ
ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ ⲡⲁ ⲉⲓⲱⲧ · Ⲏ ⲧⲉⲣⲉ ⲓⲛⲟϩⲉ̄ ⲉ ⲃⲟⲗ ⲁⲩⲱⲣⲕ
ⲉ ⲣⲟⲓ ⲛ̄ ⲣⲉⲛⲛⲟⲥ ⲛ̄ ⲁⲛⲁⲱ · ⲁⲛⲟⲕ ⲁⲉ ⲁⲓⲣⲣⲟⲧⲉ ⲣⲏⲧⲉ̄
ⲙ̄ ⲡⲁⲛⲁⲱ ⲙ̄ ⲡⲭ̄ⲥ̄ · ⲁⲓϫⲓⲧⲟⲩ ⲛ̄ ⲧⲟⲟⲧⲉ̄ · ⲁⲩⲟⲩⲱⲱⲃ

ⲁⲉ ⲉⲩϫⲱ ⲙⲡⲛⲟⲥ · ⲭⲉ ⲙⲡⲣ ⲧⲣⲉ ⲡⲛⲉϥ ⲛ ⲡⲣⲉϥⲣⲛⲟⲃⲉ
ⲧⲱϥⲥ ⲉ ⲧⲁ ⲁⲡⲉ · ⲡⲁⲩⲗⲟⲥ ⲣⲱⲱϥ Ⲡⲗⲁⲥ ⲛ ⲡⲉⲥⲧ
ⲛⲟⲩⲉ ϫⲱ ⲙⲡⲛⲟⲥ ⲉⲛ ⲧⲉⲧⲉⲡⲓⲥⲧⲟⲗⲏ ⲉⲩⲥⲉⲁⲓ ⲛ ⲛⲕⲟⲣⲓⲛ-
ⲑⲓⲟⲥ ⲭⲉ Ⲗⲓⲥⲉⲁⲓ ⲛⲏⲧⲛ ⲉⲛ ⲧⲉⲡⲓⲥⲧⲟⲗⲏ · ⲭⲉ ⲙⲡⲣ ⲧⲱϥⲛ
ⲛⲡⲟⲣⲛⲟⲥ ⲁⲩⲱ ⲟⲛ ⲭⲉ ⲡⲁⲓ ⲛ ⲧⲙⲉⲓ ⲛⲉ · ⲉⲩⲱⲡⲉ ⲟⲩ-
ⲡⲟⲣⲛⲟⲥ ⲡⲉ · ⲙⲡⲣ ⲟⲩⲱⲛ ⲛⲙⲙⲁϥ · Ⲁⲩⲱ ⲟⲛ ⲭⲉ
ⲛ ⲡⲟⲣⲛⲟⲥ ⲙⲛ ⲛⲛⲟⲉⲓⲕ ⲛⲉⲧ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕⲣⲓⲛⲉ
ⲙⲙⲟⲟⲩ · ⲁⲩⲱ Ⲟⲛ ⲭⲉ ⲙⲛⲡⲱⲥ ⲟⲩⲛ ⲟⲩⲡⲟⲣⲛⲟⲥ ·
ⲉⲩⲥⲱⲱϥ ⲛⲑⲉ ⲛ ⲛⲥⲁⲩ · | Ⲁⲩⲱ ⲟⲛ ⲭⲉ ⲛ ⲡⲟⲣⲛⲟⲥ Fol. 61 b
ⲛⲁⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ ⲁⲛ ⲛ ⲧⲙⲛⲧⲉⲣⲟ ⲛ ⲛ ⲡⲛⲧⲉ · ⲃⲱⲕ ⲥⲉ ρⲛϐ
ⲧⲉⲛⲟⲩ ⲧⲁⲁⲩ ⲛⲁϥ · Ⲁⲣⲏⲧ ⲧⲡⲛⲁⲉⲡⲥⲙⲟⲩ ⲉ ⲧⲟⲩϫⲉ
ⲧⲉϥⲯⲩⲭⲏ ⲛ ⲧⲟⲟⲧϥ ⲛ ⲡⲁⲓⲁⲃⲟⲩⲗⲟⲥ · ⲭⲉ ⲟⲩⲉⲃⲓⲏⲓ
ⲣⲱⲱϥ ⲡⲉ ⁘—

Ⲗⲓⲃⲱⲕ ⲥⲉ ⲁⲓⲧⲁⲁⲩ ⲛⲁϥ ⲛ ⲣⲟⲩⲣⲉ ⲛ ⲡⲉⲣⲟⲟⲩ ⲉⲧ
ⲙⲙⲁⲩ · ⲁⲓⲕⲧⲟⲓ ⲉ ⲡⲁ ⲙⲁ ⲕⲁⲧⲁ ⲛ ⲡⲁⲣⲁⲥⲧⲉⲗⲓⲁ ⲛ
ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ ⁘—ⲁⲧⲉⲧⲛⲉⲓⲙⲉ ⲥⲉ ⲭⲉ ⲟⲩⲡⲛⲁⲧⲟ
ⲫⲟⲣⲟⲥ · ⲁⲩⲱ ⲛⲁⲓⲕⲁⲓⲟⲥ ⲡⲉ ⲡⲉⲛⲉⲓⲱⲧ ⲛ ⲁⲓⲕⲁⲓⲱⲥ
ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⁘—Ⲥⲱϫⲉ ⲙⲙⲟⲛ ⲥⲱⲧⲙ ⲉ ⲡⲉⲗⲓⲛ-
ⲥⲛⲓⲁ ⲛⲧⲉⲧⲛⲣ ⲱⲡⲛⲣⲉ ⁘ Ⲁⲥⲱⲱⲡⲉ ⲁⲉ Ⲟⲛ ⲛ ⲟⲩ-
ⲣⲟⲟⲩ · ⲁ ⲡⲁ ⲭⲥ ⲛ ⲉⲓⲱⲧ ⲧⲛⲛⲟⲟⲩⲧ ⲛ ⲟⲩⲁⲡⲟⲕⲣⲓⲥⲓⲥ ·
ⲉ ⲛⲁⲛⲁⲥⲕⲁⲓⲟⲛ ⲉⲙ ⲙⲉⲣⲟⲥ ⲛ ϫⲛⲙⲙⲉ · ⲁ ⲡⲛⲁⲧ
ⲡⲣⲟⲕⲟⲡⲧⲉⲓ (*sic*) ⲉ ⲡⲉⲣⲟⲧⲟ ⲙⲡⲁⲧ ⲉⲓⲕⲧⲟⲓ ⲉⲁ ⲧⲉⲧⲱⲛ
ⲱⲱⲡⲉ ⁘ Ⲏ ⲧⲉⲣⲉ ⲓⲉⲓ ⲁⲉ ⲫⲓ ⲧⲉⲣⲓⲛ | ⲉⲧ ⲫⲓ ⲣⲟⲩⲛ · ⲉⲓⲥ Fol. 62 a
ⲣⲟⲓⲧⲉ ⲥⲛⲧⲉ ⲁⲧϯ ⲛⲉⲧⲟⲓ ⲉ ⲣⲟⲓ ⲛⲉⲓⲧⲁⲗⲛⲧ ⲉ ⲡⲉⲓⲟ · ρⲛⲥ
ⲁⲩⲱ ⲁⲧϯ ⲛⲉⲧⲟⲧⲟⲓ ⲉ ⲡⲉⲓⲟ · ⲣⲱⲥ ⲧⲉ ⲁⲉ ⲉⲧⲛⲁⲡⲱϥ
ⲙⲙⲟϥ · ⲛⲁⲓⲉ ⲁ ⲛⲉⲧⲟⲃⲣⲉ ⲧⲁⲣⲉ ⲛⲁ ⲟⲩⲣⲛⲓⲧⲉ ⲡⲁⲣⲁ
ⲟⲩⲕⲟⲓ · ⲁⲓⲱⲱ ⲁⲉ ⲉ ⲃⲟⲗ ⲉⲓϫⲱ ⲙⲙⲟⲥ · ⲭⲉ ⲛⲉⲱⲗⲛⲗ
ⲙ ⲡⲁ ⲉⲓⲱⲧ ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲓ ⲉ ⲧⲧⲁⲣⲣⲟ ⲛ ⲛⲉⲟⲛⲣⲓⲟⲛ ·
ⲁⲩⲱ ⲙⲡⲁⲧⲉ ⲡⲱⲁϫⲉ ⲥⲱⲗⲛ ⲫⲛ ⲣⲱⲓ · ⲁ ⲛⲉⲟⲛⲣⲓⲟⲛ
ⲁⲛⲁϫⲱⲣⲉⲓ ⲛⲁⲧ ⲙⲡ ⲟⲩⲃⲗⲁⲡⲧⲉⲓ ⲙⲙⲟⲓ ⲗⲁⲁⲧ ·
ⲁⲩⲣⲟⲉ ⲣⲱⲥ ⲭⲉ ⲉⲩⲁⲓⲟⲧⲟⲓ ⲛⲥⲱⲟⲩ ⲫⲓⲧⲛ ⲟⲉ ⲉⲧⲟⲩⲡⲛⲧ
ⲙⲙⲟⲥ · ⲫⲓⲧⲙ ⲡⲱⲱⲁⲓ ⲙ ⲡⲉⲧϫⲗⲫⲛⲥ ⁘—

Ⲏ ⲧⲉⲣ ⲟⲧⲥⲱⲧⲙ ⲉ ⲡⲣⲁⲛ ⲙ ⲡⲛⲟⲥ ⲛ ⲣⲱⲙⲉ · ⲁⲡⲁ
ⲡⲉⲥⲧⲛⲟⲓⲟⲥ · ⲛ ⲧⲉⲣⲉ ⲙⲟⲟⲩⲉ ⲁⲉ ⲟⲛ ⲛ ⲛⲉ ⲕⲟⲩⲓ · ⲁ

ϩⲉⲛⲱⲛϥ ✝ ⲡⲉⲧⲟⲩⲟⲓ ⲉ ⲣⲟⲓ ⲁⲧⲛⲉϫ ⲁⲉ ⲛⲁϣⲛ ⲛⲉⲓⲧⲛ
Fol. 62 b ⲉ ⲡϫⲓⲥⲉ ⲉ ⲁⲧⲛⲟⲥ ⲛ ϣⲟⲉⲓϥ | ⲧⲱⲟⲩⲛ ⲉ ϫⲱⲓ · ⲁⲧⲱ ⲡⲛⲉ
ⲣⲛⲁ ⲧⲃⲏⲛ ⲉ ✝ ⲧⲁⲗⲏⲧ ⲉ ⲣⲟϥ · ⲁⲓⲕⲁ ⲧⲟⲟⲧ ⲉ ⲃⲟⲗ · ⲁⲓⲱϥ
ⲉ ⲃⲟⲗ ⲟⲛ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛⲉϥⲩⲗⲏⲗ · ⲛ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ
ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲡⲉ ⲛⲧⲁϥⲛⲁⲣϩⲉⲓ ⲉ ⲧⲧⲁⲡⲣⲟ
ⲛ̄ ⲛ̄ⲣⲟⲓⲧⲉ · ⲉⲕⲉⲛⲁⲣϩⲉⲓ ⲟⲛ · ⲧⲉⲡⲟⲩ ⲉ ⲧⲧⲁⲡⲣⲟ ⲛ̄
ⲛⲉⲓ ⲟⲩⲱϥ̄ · ⲁⲧⲱ ⲙ̄ⲡⲁⲧⲉ ⲡϣⲁⲁⲉ ⲥⲱⲗⲛ̄ ⲉⲣ̄ ⲣⲱⲓ ·
ⲁ ⲟⲩⲁ ⲉⲣ̄ ⲛ̄ⲱⲛϥ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲛⲉϫ ⲟⲩⲛⲟⲥ ⲛ̄ⲣⲟⲟⲩ
ⲁⲧⲁⲛⲁϫⲱⲣⲉⲓ ⲛⲁⲩ ⲧⲏⲣⲟⲩ · ⲉⲓⲧⲛ̄ ⲛⲉϥⲩⲗⲏⲗ · ⲛ̄ ⲡⲁ
ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ · Ⲁⲧⲁⲛⲁϫⲱⲣⲉⲓ
ⲛⲁⲩ ⲧⲏⲣⲟⲩ ⲉⲓⲧⲛ̄ ⲛⲉϥⲩⲗⲏⲗ ⲛ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ ·
ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ · ⲁⲛⲟⲕ ⲁⲉ ⲣⲱⲱⲧ Ⲗⲓⲃⲱⲕ ⲉ ⲣⲏⲧ ⲉ
ⲡⲧⲟⲟⲩ ⲛ̄ ⲧⲥⲛ̄ⲧⲏ · ⲉⲓⲁ̈ⲉⲟⲟⲩ ⲛ̄ ⲡⲛⲟ̄ⲧⲉ ⲉϫⲛ̄ ⲛⲉ ⲛ̄ⲧⲁⲩ-
ϣⲟⲡⲉ ⲙ̄ⲙⲟⲓ ⲁⲉ ⲁϥⲛⲁⲣϩⲉⲓ ⲉ ⲧⲧⲁⲡⲣⲟ ⲛ̄ ⲛⲉⲟⲏⲣⲓⲟⲛ
Fol. 63 a ⲉⲧ ⲣⲟⲟⲩ · ⲛ̄ ⲧⲉⲣⲉ ⲓⲃⲱⲕ ⲁⲉ | ⲉ ⲣⲏⲧ · ⲁⲓϩⲉ ⲉ ⲣⲟⲥ ⲉⲣⲉ ⲡ-
ⲣⲛⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ · ⲙⲉⲗⲏⲧⲁ ⲣⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϣⲛⲏ · ⲁⲓϫⲓ
ⲁⲉ ⲛ̄ ⲡⲧⲃⲏⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲥⲧⲁⲩⲗⲟⲛ · ⲛ̄ ⲡⲧⲃⲏⲟⲟⲩⲉ · ⲁ
ⲡⲁ ⲉⲓⲱⲧ ⲁⲉ ⲥⲱϣⲧ̄ ⲉ ⲡⲉⲥⲏⲧ ⲉ ϫⲱⲓ ⲉ ⲃⲟⲗ ⲣⲛ̄ ϫⲟⲉ ⲛ̄
ⲡⲡⲣⲣⲟⲥ · ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲱ ⲓ̅ⲥ̅ · ⲁⲓⲣ̄ ⲟⲩ[ⲱ] ⲛⲁϥ · ⲁⲉ
ⲥⲛⲟⲩ ⲉ ⲣⲟⲓ ·⁘—ⲡⲁ ⲉⲓⲱⲧ · ⲡⲉϫⲁϥ ⲛⲁⲓ ⲁⲉ ⲙ̄ⲡ ⲉⲓϩⲟⲟⲥ
ⲛⲁⲕ ⲁⲉ ⲣ̄ϣⲁⲛ ⲡⲛⲁⲩ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲙ̄ⲡⲣ̄ ⲉⲓ ⲉ ⲣⲏⲧ ·
ϣⲁⲛⲧⲉ ⲡⲛⲁⲩ ⲛ̄ ϣⲟⲣⲡ̄ ϣⲟⲡⲉ · ⲡⲁⲣⲁ ⲛⲉ ⲕⲟⲩⲓ · ⲁ
ⲛⲉⲟⲏⲣⲓⲟⲛ ⲁⲛⲇⲁⲗⲁⲥⲕⲉ ⲙ̄ⲙⲟⲕ · ⲛ̄ⲥⲁⲃⲏⲗ ⲉ ⲧⲃⲉ ⲧⲙ̄ⲡⲧ-
ⲕⲁⲏⲧ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ·

Ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲥⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲁⲉ ⲣⲱϥ ⲙⲙⲁ ⲉϣⲁϥ-
ϣⲟⲡⲉ ϣⲁⲥⲉⲙⲉ ⲉ ⲣⲟϥ · ⲕⲁⲛ ⲉⲩⲣⲙ̄ ⲙⲁ ⲡⲙⲁ ·
ⲉϣⲁϥϣⲟⲡⲉ ϣⲁⲥⲉⲙⲉ ⲉ ⲣⲟϥ ⲁⲗⲗⲁ ⲉⲩⲣϣⲟⲡ ⲙⲙⲟϥ ·
ⲣⲛ̄ ⲛⲉⲩⲡⲟⲗⲧⲫⲁ · ⲛⲉⲩⲟⲩⲱϣ ⲁⲛ ⲉ ⲧⲣⲉ ⲉⲟⲟⲩ ⲉ ⲡⲁ-
Fol. 63 b ⲣⲱⲙⲉ ⲡⲉ ϣⲱ|ⲡⲉ ⲛⲁϥ · ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲛ̄ⲥⲓ
ⲣⲛⲉ ⲡⲥⲟⲫⲟⲥ ⲡⲁⲩⲗⲟⲥ ⲁⲉ ⲉⲓϣⲙⲉ ⲁⲛ ⲛ̄ⲥⲁ ⲡⲉⲟⲟⲩ ⲛ̄ⲧ ⲛ̄
ⲣⲱⲙⲉ · ⲟⲩⲁⲉ ⲛ̄ⲧⲉ ⲧⲛⲧⲧ̄ⲛ̄ · ⲟⲩⲁⲉ ⲛ̄ⲧ ⲛ̄ⲥⲉ · ⲉⲓϣⲁⲛ-
ⲟⲩⲱϣ ⲉ ϫⲱ ⲉ ⲣⲱⲧⲛ̄ ⲛ̄ ⲛⲉⲣⲃⲏⲛⲉ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ ⲁⲛⲛⲁⲩ
ⲉ ⲣⲟⲟⲩ ⲛ̄ ⲣⲓⲧⲙ̄ ⲡⲗⲗⲟ ⲙ̄ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲛ-
ⲟⲓⲟⲥ · ⲡϣⲁⲁⲉ ⲛⲁⲁϣⲁⲓ ⲉ ⲡⲉⲣⲟⲧⲟ · ⲁⲗⲗⲁ ⲛ̄ ⲣⲟⲥⲟⲛ

а теГрафн· єраі нан же неρвнте м̄ пноутє нанот отопрот є вол н̄ отон нім· Єінаже ρенкоті же нтн̄ є вол ρн̄ ραρ є тве нарети м̄ пеірωме н̄ телюс· мпнсωс нтн̄† н̄ отхωк м̄ пщаже· асщωпе же он Н отроот атρωме ει щα роч є вол ρм̄ птощ н̄ кв̄т· ере пещунре моощε нммач є аγει є тотлікіа є тре чротр̄ч є ροτη є пчаюс н̄ стнпон· атвωк же є ροτη песнат м̄п̄ | петернт· атпартот м̄п̄ атпартот Fol. 64 a
ρа нч̄ отрннте· ρнζ

Пеже ппет отаав м̄ прωме· же є тве от м̄п екхі сρнме· м̄ пенщунре пе отρм̄кв̄т̄ тар пе прωме ет м̄мат· асротщв̄ же Нσι прωме же отщнре щнн пе па еιωт м̄пат еγει є трілікіа· атω отсаве пе· асротщв̄ Нσι ппет отаав же нαме а пенщунре порпете· атω екщанкаач· щастате тме· пеже прωме же ещωпе ачпорпете еіс ρннте †† м̄моч є пекσіх· є тре кеіре нач ката пет ераναк· асротщв̄ Нσι пепрофнтнс ет отаав же екщанвωк є ροτη є пек†ме кнаапанта етсρме· ρм̄ пщорп̄ н̄ ροοττн̄ м̄ пек†ме· є тщеере те н̄ нім н̄ рωме те· пет н̄ ρнтс̄· нар̄ м̄пτре нак же пенщунре пе н|тач Fol. 64 b
н̄котк̄ нм̄мас· аλλа м̄пр̄ мееτе· є рої ролωс ρнн
же н̄т аіже паі ραрої наταат· Пюон· аλλа н̄тατταюої ρітн̄ ρенрωме н̄ щотпістеτе нат· аλλа екщансωтм̄ н̄сωі кнахітс̄ нач н̄ сρнме· н̄ ροсон ачθввіос· атω нαме μεгапехе є каач є стначе щант ечхітс̄· пноюс тар келеτе же р̄ щαн отрωме н̄котк̄ м̄п̄ отщеере щнн· м̄п̄ отщн̄ тоотс̄· нч̄хітс̄ н̄хнач· нч̄щопе нм̄мас· ечеф те σрнпе нас н̄апщат н̄ те σрнпе н̄ м̄ парθенос· атω нч̄σωлн̄т н̄тачθввіос· кан отρнке те· кан отрм̄мао те·⁘—

теНоу се а паіаволос тре пекшнре ре мп̄ тесрше ѣшк нт̄ хітє нач· Ипр̄ каач· є р̄ ноуе
п̄те пноуте хноук є тве поухаі п̄ тецѱухн· каі
Fol. 65 a рнѳ сар | Скшанротр̄ч̄ є псаюс п̄ сенноу нч̄ре оу
р̄п̄ ке ноуе· ере песноу м̄ паі п̄ ѳшеше нашоупе
є рраі є хшч маѳаач· м̄пр̄ каач є сп̄ лоісе є
роук маѳаак р̄м̄ пѣнша м̄ пехс̄· же м̄пе па
еіѡт ѯі срше наі п̄те пкѳнатнос тнр̄ч̄ м̄ пец-
ноуе шоупе є рраі є хшк же актісѣш нач р̄п̄
оуλшкш̄ нѳе п̄таусшаае· р̄п̄ несрафн ет
оуаав· є тве рнλеі поуннѣ· же ацѳсѣш п̄ нч̄-
шнре р̄п̄ оуλшкш̄· ацоуѡшѣ̄ нѯі прше же
шаже ннм п̄такхоот наі ѳнарарец є роот· пет
нар̄ ат сѡт м̄ сар є рок ецнар̄ ат сѡт м̄ нса
пехс̄· є ѣол же ренщаже п̄ шнз̄ нет ннт є ѣол
р̄п̄ тектапро· ппаКаріос де пеха же пхс̄
ецещоупе нммннтп̄· моощ р̄п̄ отеірнин· ауеі
Fol. 65 b ре є ѣол рі тоотч̄ ауеіре | ката ѳе п̄таqрѡп є
р̄ξ тоотоу· ауѡ а петрнт м̄пюп ешате· асщоупе де
он п̄ оуроот ецпарасе р̄п̄ п̄ ѳше Нѯі пек нет
оуаав п̄ еіѡт апа песнноіос пепіскопос· ец-
моущт̄ п̄ пеуекклнсіа· п̄ тер ч̄хоуѡ Де ецмоущт̄
м̄моот· ецнактоу де є роуп ебенеете ацпа-
расе рі терін м̄ прѡт є ѣол м̄ прої ауршше
п̄ оуоеі· еіне ща роу п̄ оуере· етшч те· же
ецнасфрацізе м̄мос· анаг є тсоп м̄ пноуте·
а тесфрацис п̄та ппет оуаав щѡλѯ̄ м̄мос є тере
а пч̄тннѣе хшоте є роуп є рнт̄с̄· п̄ тере сшсе
де ауре є тесфрацис п̄та ппет оуаав щѡλѯ̄
м̄мос· ауѡ ацсфрацізе м̄мос рі ѣол есо м̄
маеіп р̄п̄ рнтч̄ м̄ пкоуі п̄ктнр м̄ песнот п̄
Fol. 66 a оусорт̄ п̄ оуѡѣщ̄· ауѡ п̄ѳе п̄ ог | хеіѡп· рше
р̄ξа сар ннм ет ере прше м̄ пет оуаав пасоотп̄
є ѣол п̄ тецсіх нч̄сфрацізе м̄моот ецщоон р̄п̄

ⲙⲡⲛⲉ ⲛⲓⲙ· ⲙⲁⲩⲗⲟ ⲛ̄ⲧⲉⲧⲛⲟⲩ· ⲁⲙⲛⲓⲧⲛ̄ Ⲟⲉ ⲱ̄ ⲛⲉⲧ ⲉⲣⲉ ⲡⲉⲧⲣⲏⲧ ⲥⲟⲩⲧⲱⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲛⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲉⲧⲛ̄ⲥⲡⲥⲱⲡ̄ⲥ̄· ⲣⲛ̄ ⲣⲉⲛ ⲣⲁⲓⲉⲓⲟⲟⲩⲉ ⲙⲛ̄ ⲣⲉⲛ ⲙⲉⲧⲁⲛⲟⲓⲁ· ⲭⲉ ⲕⲁⲥ ⲉⲫⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲛ̄ⲥ̄ ⲣ̄ ⲟⲩⲛⲁ ⲛⲓⲙⲙⲁⲛ ⲣⲛ̄ ⲧⲛ̄ⲥⲓⲛⲁⲡⲁⲛⲧⲁ ⲉ ⲣⲟⲩ· ⲭⲉ ⲟⲩⲣⲟⲧⲉ· ⲡⲉ ⲣⲉ ⲉ ⲣⲣⲁⲓ ⲛ̄ⲥⲓⲭ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ⲟⲛⲣ̄·

ⲣ̄ⲙⲁⲛ ⲟⲩⲁ Ⲏ ⲣⲏⲧ ⲧⲛⲧⲛ̄ ⲧⲟⲗⲙⲁ ⲉ ⲡⲉⲣⲓⲉⲣⲭⲁⲍⲉ ⲛ̄ⲥⲁ ⲡⲙⲁⲭⲉ ⲭⲉ ⲁⲓⲧⲟⲗⲙⲁ ⲉ ⲭⲟⲟⲥ ⲭⲉ ⲡⲉⲙⲃⲏⲣ ⲙ̄ ⲡⲉⲭ̄ⲥ̄ ⲡⲉ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲙⲁⲣⲉⲫⲉⲓ ⲧⲉⲛⲟⲩ ⲉⲭⲙ̄ ⲡⲉⲣⲣⲏⲧⲟⲛ ⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲕⲁⲧⲁ ⲓ̄ⲱ̄ⲥ̄ ⲛ̄ⲧ̄ⲥⲱⲧⲙ̄ ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲫⲱⲙ̄ ⲉ ⲃⲟⲗ ⲉⲣⲙ̄ ⲧⲧⲁⲡⲣⲟ ⲙ̄ ⲡⲉⲫⲙⲉⲣⲓⲧ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓ̄ⲱ̄ⲥ̄ | ⲡⲉⲧ- Fol. 66 *b*
ⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ· ⲉⲫⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲛ̄ⲧⲛ̄ ⲛⲁⲙⲡⲏⲣ· ⲉⲧⲉⲧⲛ̄ⲙⲁⲉⲓⲣⲉ ⲛ̄ⲛⲉⲧ ⲉⲓⲣⲱⲙ ⲙ̄ⲙⲟⲟⲩ ⲉ ⲧⲟⲟⲧ ⲧⲛⲧⲛ̄· ⲁⲩⲱ ⲟⲛ ⲭⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲉ ⲛ̄ⲧ ⲁⲓⲙⲟⲧⲉ ⲉ ⲣⲱⲧⲛ̄· ⲭⲉ ⲛⲁⲙⲡⲏⲣ· ⲭⲉ ⲛⲉ ⲛⲧ ⲁⲓⲥⲟⲧⲙⲟⲩ ⲧⲏⲣⲟⲩ ⲛ̄ⲧ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ ⲁⲓⲧⲁⲙⲱⲧⲛ̄ ⲉ ⲣⲟⲟⲩ· ⲁⲩⲱ ⲟⲛ ⲭⲉ ⲛ̄ⲧⲱⲧⲛ̄ ⲁⲛ· ⲁⲧⲉⲧⲛ̄ⲥⲟⲧⲡ̄ ⲁⲗⲗⲁ Ⲁⲛⲟⲕ ⲁⲓⲥⲉⲧⲛ̄ ⲧⲛⲧⲛ̄ ⲁⲩⲱ ⲁⲛⲟⲕ ϫⲁⲓⲕⲁ ⲧⲛⲧⲛ̄ ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲉⲧⲛ̄ⲕⲁⲣⲡⲟⲥ ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ· ⲉⲩⲱⲛϩ̄ ϣⲁ ⲉⲛⲉϥ·:—

Ⲁⲧⲉⲧⲛ̄ⲉⲓⲙⲉ ⲥⲉ ⲟⲩⲛ ⲱ̄ ⲛⲁ ⲙⲉⲣⲁⲧⲉ ⲭⲉ ⲡⲉⲧ ⲛⲁⲉⲓⲣⲉ ⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲁⲓ ⲛⲉ ⲡ̄ⲛ̄ⲙⲡⲏⲣ ⲁⲩⲱ ⲡ̄ⲥⲟⲛ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁϥϫⲟⲟⲥ ⲣⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲭⲉ ⲡⲉⲧ ⲛⲁⲉⲓⲣⲉ ⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲣⲙ̄ ⲙ̄ ⲡⲛⲧⲉ· ⲡⲁⲓ ⲛⲉ ⲡⲁⲥⲟⲛ ⲁⲩⲱ ⲧⲁ ⲥⲱⲙⲉ· ⲁⲩⲱ ⲧⲁ ⲙⲁⲁⲩ· Ⲁⲥⲱⲡⲉ ⲛ̄ ⲟⲩⲣⲟⲟⲩ ⲁⲧⲉⲙⲉ ϣⲁ ⲣⲟⲩ· ⲛ̄ ⲟⲩⲱⲛⲣⲉ ϣⲛⲏ | ⲉⲣⲉ Fol. 67 *a*
ⲟⲩⲁⲁⲗⲱⲙⲟⲛ ⲣⲱⲙⲁ· Ⲁⲥⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲙ̄ⲙⲟⲩ ⲉⲫⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲛ ⲛ̄ⲧ̄ⲥ̄ ⲥⲫⲣⲁⲅⲓϫⲉ ⲙ̄ⲙⲟⲩ· ⲭⲉ ⲟⲩⲁⲁⲗⲱⲙⲟⲛ ⲉⲩⲣⲟⲟⲩ ⲡⲉ· Ⲁⲩϫⲛⲉ ⲡⲉⲩⲉⲓⲱⲧ ⲁⲉ ⲛ̄ⲥⲓ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· ⲭⲉ ⲉⲓⲥ ⲁⲟⲩⲏⲣ ⲛ̄ ⲟⲩⲟⲉⲓϣ· ϫⲓⲛ ⲛ̄ⲧⲁ ⲡⲁⲓ ⲧⲁⲣⲟϥ· ⲡⲉϫⲁϥ ⲭⲉ ⲉⲓⲥ ⲥⲁϣϥⲉ ⲛ̄ ⲣⲟⲙⲡⲉ ⲛ̄ ⲣⲟⲙⲡⲉ *(sic)*· ϣⲉ ⲛⲉⲕϣⲩⲗⲏ ⲱ̄ ⲛⲁ ⲉⲓⲱⲧ ϣⲁⲛⲟⲩϫⲉⲕ̄ ⲉ ⲡⲕⲁϩ ⲛ̄ⲧ̄ⲣⲓⲧⲉ ⲛ̄ ⲣⲏⲧⲥ̄ ⲛ̄ⲑⲉ ⲙ̄ ⲡⲕⲁⲙⲟⲩⲗ ⲛ̄ⲧⲉ ⲛ̄ⲑⲁⲗ ⲙⲟⲩϩ̄ ⲛ̄ ⲥⲛⲟϥ· ⲁⲩⲱ ϩⲁϩ ⲛ̄ ⲥⲟⲛ ϣⲁⲛ ⲉⲓⲁ ⲧⲟⲟⲧⲛ̄ ⲛ̄ⲥⲱϥ

ⲉ ⲁⲩⲙⲟⲟⲩⲧⲥ· ⲁⲩⲱ ⲛⲥⲱϣⲁⲉ ⲁⲛ ⲉ ⲡⲧⲏⲣⲥ· ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲛⲧⲙ ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲩ ⲛⲁ ⲉⲓⲱⲧ· ⲛⲁ ⲉⲓⲱⲧ ⲉ ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲁⲛⲟⲕ ⲓⲱⲥ·

Πεϩⲁⲩ ⲛⲁⲓ ⲉ ⲃⲱⲕ ⲉ ⲡⲗⲟⲩⲧⲏⲣ ⲙ̅ ⲡⲥⲱⲟⲩϩ ⲛⲧⲙ ⲉⲓⲙⲉ ⲛⲁⲓ ⲛ̅ ⲟⲩⲕⲟⲩⲓ ⲙ̅ⲙⲟⲟⲩ ⲛ̅ⲧⲁⲛⲟϫⲥ̅ ⲉϫⲙ̅ ⲡⲉⲓ
Fol. 67 b ϣⲛⲣⲉ ϣⲛⲓ ⲙ̅ⲙⲟⲛ ⲡⲣⲟⲥ | ⲟⲉ ⲉⲧ ⲉⲓⲙⲁⲩ ⲉ ⲣⲟⲩ ⲡⲉⲓ
ⲣⲍⲁ ⲗⲁⲙⲡⲱⲛ ϯϩⲓⲥⲉ ⲛⲁⲩ ⲉⲙⲁⲧⲉ ⲁⲓⲃⲱⲕ ⲥⲉ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲥⲱⲟⲩϩ ⲕⲁⲧⲁ ⲡⲟⲩⲉⲣⲥⲁⲣⲝⲉ ⲙ̅ ⲡⲁ ⲭⲥ̅ ⲛ̅ ⲉⲓⲱⲧ ⲙ̅ ⲙⲁⲕⲁⲣⲓⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲁⲩⲱ ⲁⲓⲧⲣⲉ ⲁⲡⲁ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲡⲉⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ· ⲁⲩⲱ ⲡⲉⲡⲣⲟⲉⲓⲥⲧⲟⲥ ⲙ̅ ⲡⲧⲟ-ⲡⲟⲥ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲁⲙⲉⲣ ⲡⲕⲟⲩⲓ ⲙ̅ⲙⲟⲟⲩ ⲛⲁⲓ ⲁⲓⲉⲓⲛⲉ ⲙ̅ⲙⲟⲩ ⲙ̅ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ· Ⲗ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲥϥⲣⲁⲛⲓϩⲉ ⲙ̅ ⲡⲙⲟⲟⲩ ⲣⲙ̅ ⲡⲉⲩⲧⲛⲏⲃⲉ ⲉ ⲡⲣⲁⲛ ⲙ̅ ⲡⲉⲓⲱⲧ ⲙⲙ̅ ⲡⲱⲛⲣⲉ ⲙⲙ̅ ⲡⲉⲡⲏⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲩϥ ⲙ̅ ⲡⲙⲟⲟⲩ ⲙ̅ ⲡⲉⲩⲉⲓⲱⲧ· ⲉⲩϫⲱ ⲙ̅ⲙⲟⲥ ⲛⲁⲩ· ⲉⲉ ⲁⲓ ⲙ̅ ⲡⲉⲕⲱⲛⲣⲉ· ⲛ̅ⲧⲙ ⲃⲱⲕ ⲉ ⲡⲉⲕⲏⲓ· ⲛ̅ⲧⲙ ⲧⲥⲟⲟⲩ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲛⲉⲓ ⲙⲟⲟⲩ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ⲧ ⲁⲓⲧⲁⲁⲩ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲡⲗⲟⲩⲧⲏⲣ ⲙ̅ ⲡⲥⲱⲟⲩϩ ⲛ̅ⲧⲙ ⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲭⲥ̅ ⲁⲩⲱ ⲩⲛⲁⲧⲁⲗⲥⲟⲩ· ⲛ̅ⲧ ⲁⲩⲣ̅ ⲡⲁⲓ Ⲇⲉ ⲛ̅ⲥⲓ ⲛⲁ ⲉⲓⲱⲧ ⲉⲉ ⲛ̅
Fol. 68 a ⲛⲉ̅ⲧⲥⲟⲩ ⲛ̅ⲧⲟⲩ ⲣⲙ̅ ⲛⲉⲩⲥⲓϫ | ⲛ̅ⲧⲉ ⲡⲁⲗⲓⲙⲡⲥⲟⲛⲓⲟⲛ ⲉⲓ ⲉ
ⲣⲝⲉ ⲃⲟⲗ ⲣⲙ̅ ⲟⲩⲥⲉⲡⲏ· ⲛ̅ⲧⲉ ⲡⲣⲱⲙⲉ ϣⲟⲩϣⲟⲩ ⲙ̅ⲙⲟⲟⲩ ⲉ ϫⲱⲩ ⲉⲉ Ⲗ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲛⲉϫⲙ̅ ⲗⲁⲙⲡⲱⲛⲓⲟⲛ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲡⲱⲛⲣⲉ ⲛ̅ ⲛⲓⲙ ⲛ̅ ⲣⲱⲙⲉ· ⲉ ⲃⲟⲗ ⲉⲉ ⲛⲉⲩ-ⲟⲧⲱϣ ⲁⲛ ⲉ ⲉⲓ ⲉⲟⲟⲩ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲟⲩ ⲛ̅ ⲡⲣⲱⲙⲉ· ⲛ̅ ⲧⲉⲣⲉ ⲡⲢⲱⲙⲉ ⲉⲉ ⲉⲓ ⲙ̅ ⲡⲉⲩⲱⲛⲣⲉ ⲉⲉ ⲉϥⲛⲁⲃⲱⲕ ⲉ ⲡⲉϥⲏⲓ ⲡⲣⲟⲥ ⲟⲉ ⲛ̅ⲧ ⲁⲣϩⲟⲙⲟⲗⲟⲩⲉⲓ ⲛⲁⲓ ⲣⲙ̅ ⲧⲉⲩⲧⲁⲡⲣⲟ ⲛ̅ⲥⲓ ⲡⲣⲱⲙⲉ ⲙⲛ̅ⲛⲥⲁ ⲧⲣⲉ ⲩⲛⲧⲟⲩ ϣⲁ ⲣⲟⲛ ⲣⲓⲧⲛ̅ ⲣⲉⲛ-ⲕⲟⲩⲓ ⲛ̅ⲣⲟⲟⲩ· ⲉⲉ ⲉⲧⲉⲓ ⲉⲓⲙⲟⲟⲩϣⲉ ⲙ̅ⲙⲁ ⲛⲁ ⲡⲱⲛⲣⲉ· ⲛ̅ ⲧⲉⲣⲉ ⲓⲟⲩⲉ ⲁⲉ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲱⲧⲛ̅ Ⲗ ⲡⲁⲗⲓⲙⲡⲱⲛⲓⲟⲛ ⲣⲁⲣⲧⲏ ⲉ ⲣⲣⲁⲓ ⲉϫⲙ̅ ⲡⲛⲁⲣ ⲛ̅ⲧⲉⲩⲛⲟⲩ ⲁⲣⲣⲉ̈ⲓⲧⲉ ⲙ̅ⲙⲟⲩ· ⲁⲩⲱϣ ⲉ ⲃⲟⲗ ⲛ̅ ⲣⲛⲧⲏ ⲉⲉ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲣⲓⲧⲛ̅ ⲧⲉⲥⲫⲣⲁⲥⲓⲥ ⲙ̅ ⲡⲉⲕⲧⲏⲛⲏⲃⲉ ⲉⲕⲛⲁⲛⲟϫⲧ̅ ⲉ ⲃⲟⲗ ⲣⲙ̅ ⲡⲁ ⲙⲁ ⲛ̅ ϣⲱⲡⲉ ⁘

Fol. 68 b ⲛ̅ⲧⲉⲧⲛⲟⲩ ⲉⲉ Ⲗ ⲡⲱⲛⲣⲉ ϣⲛⲓ ⲕⲁⲑⲁⲣⲓϩⲉ ⲁⲓϫⲓⲧⲏ ⲉ
ⲣⲝⲉ ⲣⲟⲩⲛ ⲉ ⲡⲁ ⲙⲓ ⲉⲣⲙ̅ ⲟⲩ | ⲟⲣⲁϣⲉ· ⲁⲩⲱ ⲙ̅ⲡⲉ ⲩⲛⲧⲟⲩ

ε χωϥ ϣα πεϩοοτ ⲙ̅ ⲡⲉϥⲙⲟⲩ· ⲁϥϣⲱⲡⲉ ⲉ ⲙⲁⲓ-
ⲛⲥⲁ ϩⲉⲛⲕⲟⲩ ⲛ̅ϩⲟⲟⲩ· ⲁϥϧⲱⲕ ϣα ⲡⲛⲟⲩ ⲛ̅ ϩⲱⲗⲉ·
ⲁϥⲡⲣⲟⲥⲕⲩⲛⲓ ⲛⲁⲩ ⲁϥⲁⲙⲁⲣⲧⲉ ⲛ̅ ⲧ̅ⲯⲩⲭⲏ· ⲉ ⲫⲁϥ
ⲙ̅ⲙⲟⲩ ⲉ ⲁ ⲡⲛⲏⲣⲉ ϣⲛⲏ ⲕⲁⲑⲁⲣⲓⲍⲉ ⲉ ϧⲟⲗ ϩⲓ
ⲡⲁⲗⲓⲙⲡⲥⲏⲥⲧ· ⲗ̅ ⲡ̅ⲉⲓⲱⲧ ϩⲟⲙⲟⲗⲟⲉⲓ ⲉ ⲫⲁϥ
ⲙ̅ⲙⲟⲩ ⲛⲁⲕ ⲛⲁ ⲉⲓⲱⲧ ⲉ ⲛ̅ⲧⲉⲧⲛⲟⲩ ⲛ̅ⲧⲁⲓⲧⲥⲟⲟⲩ ⲉ ϧⲟⲗ
ϧⲓ ⲙ̅ⲙⲟⲩ ⲛ̅ⲧⲁ ⲧⲕⲙ̅ⲛ̅ⲧⲉⲓⲱⲧ ⲧⲁⲁⲩ ⲛⲁⲓ· ⲁ ⲡ̅ⲭ̅ⲥ̅
ⲛ̅ ⲛⲁⲛⲧ ⲭⲁⲣⲓⲍⲉ ⲙ̅ ⲡⲧⲁⲗⲥⲟ ⲙ̅ ⲡⲁ ϣⲛⲣⲉ ϩⲓⲧ̅ⲛ̅ ⲛⲉⲕ-
ϣⲩⲗⲏ ⲉⲧ ⲟⲩⲁⲁϥ· ⲗⲉⲟⲩⲱϣϧ ⲉ ⲟⲩⲛ̅ ⲥⲟⲙ ⲛ̅ ϩⲱϥ
ⲙⲙⲁ ⲙ̅ ⲡⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ ⲙⲁⲗⲓⲥⲧⲁ ϣⲁⲣⲉ ⲙ̅ⲙⲟⲟⲩ
ⲙ̅ ⲡⲉⲟⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ ⲧⲁⲗⲥⲟ ⲛ̅ ⲟⲩⲟⲛ ⲙⲙⲁ· ⲉⲧ ⲡⲓⲥⲧⲉⲩⲉ
ⲁⲩⲱ ⲉⲡ̅ⲣ̅ ⲙⲉⲉⲩⲉ ⲉ ⲣⲟⲓ ⲉ ⲡⲉⲓ ⲭⲁⲣⲓⲥⲙⲁ ⲛ̅ ⲧⲁⲗⲥⲟ
ⲙⲡ ⲉ ⲣⲟⲓ· ⲙ̅ⲙⲟⲛ ⲙⲏ ⲥⲉⲛⲟⲓⲧⲟ· ⲁⲗⲗⲁ ⲧⲥⲟⲙ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲉⲧ ϣⲟⲟⲡ | ϧⲓ ⲛ̅ⲕⲩⲧⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁϥ ⲛ̅ ⲛⲉⲧ ⲛⲁ- Fol. 69 a
ϧⲱⲕ ⲉ ⲣⲁⲧⲟⲩ ϧⲓ ⲟⲩⲡⲓⲥⲧⲉ ⲉⲥⲥⲟⲩⲧⲱⲙ ⲙ̅ⲙⲟ ⲟⲩⲟⲛ ⲙ̅ⲙ̅ⲧ̅ ϥⲓⲧ
ⲙ̅ⲙⲁⲧ ⲁⲧ ⲛⲁⲣⲧⲉ ⲛ̅ ϩⲛⲧ̅ⲯ̅· ⲁⲛⲟⲕ ⲙⲉⲛ ⲱ̅ ⲡⲁ ϣⲛⲣⲉ ⲁⲛ̅ⲑ̅
ⲟⲩⲉⲗⲁϫⲓⲥⲧⲟⲛ ⲉ ϩⲱϥ ⲛ ϯⲙⲉⲛⲉ·

ⲛⲁⲓ ⲁⲉ Ⲏ ⲧⲉⲣ ⲫ̅ⲭ̅ⲟⲟⲩ ⲁ ⲡⲣⲱⲙⲉ ϧⲱⲕ ⲉ ϧⲟⲗ ϩⲓ
ⲧⲟⲟⲧ̅ⲫ̅ ⲉⲫⲧ ⲉⲟⲟⲩ ⲛ̅ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲫⲉⲧⲭⲁⲣⲓⲥⲧⲉⲓ ⲛ̅
ⲧⲟⲟⲧ̅ⲫ̅ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲙ̅ ⲙⲁⲕⲁⲣⲓⲟⲥ· ⲁϣⲱⲡⲉ Ⲇⲉ ⲟⲛ
ⲛ̅ ⲟⲩⲟⲟⲟⲩ ⲁⲩⲡⲁ ⲛ̅ ⲕⲱϥ ϥⲱⲥⲉ ⲉⲭⲙ̅ ⲡⲛⲧ ⲛ̅ ⲟⲩ-
ⲣⲱⲙⲉ· ⲁϥⲕⲱϥ ⲉ ⲧ̅ⲥⲫⲓⲙⲉ· ⲁ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲡⲙⲁⲥ̅ⲧ̅
ⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲡⲁⲓ ⲉⲧ ⲫⲟⲟⲛⲉⲓ ⲉ ⲣ̅ ⲡⲉⲟⲟⲩ ⲛ̅ ⲧⲉⲫⲧⲥⲓⲥ
ⲛ̅ ⲧⲙⲛ̅ⲧⲣⲱⲙⲉ ⲁϥⲛⲉϫ ⲡⲉⲥⲕⲁⲛⲇⲁⲗⲟⲛ ⲉ ⲡⲛⲧ ⲙ̅
ⲡⲉⲥⲣⲁⲓ ⲉ ϩⲟⲧⲛ ⲉⲧⲣⲱⲙⲉ ϩⲱⲥ ⲉⲃⲉ ⲁϥⲕⲟⲙⲡⲱⲙⲉⲓ ⲙ̅ⲙⲁⲥ·
ⲧⲉⲥⲫⲓⲙⲉ Ⲇⲉ ⲉⲧ ⲙ̅ⲙⲁⲩ ⲛⲉⲥⲟⲩⲟϫ ⲉ ⲡⲉⲕⲣⲛⲁ
ⲉⲧ ⲙ̅ⲙⲁⲩ· ⲁⲩⲱ ⲡⲟⲟⲩⲧ ϩⲱⲙϥ ⲛ̅ⲥⲟⲗⲟϫ | ⲉ ⲡⲧⲱⲗ̅ⲗ̅ Fol. 69 b
ⲛ̅ⲧⲁⲩⲁⲛⲟϫ̅ⲥ̅ ⲛ̅ⲥⲱϥ ⲉ ϩⲟⲧⲛ ⲉ ⲧⲉⲥⲫⲓⲙⲉ· ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ϩⲓ
ⲉⲣⲉ ⲡⲱⲁϫⲉ ⲛⲁⲧⲁⲙⲟⲛ ⲉⲛⲱⲱⲡⲙⲟⲟⲩⲉ ⲉ ⲟⲛ Ⲗ
ⲡⲣⲱⲙⲉ ⲛⲉϫ ⲧⲉⲥⲫⲓⲙⲉ ⲉ ϧⲟⲗ ⲉ ⲧⲃⲉ ⲧⲡⲟⲛⲏⲣⲓⲁ ⲉⲧ ϩⲓⲓ
ⲡⲉϩⲣⲛⲧ ⲉ ϩⲟⲧⲛ ⲉ ⲣⲟⲥ· Ⲗ ⲡⲉⲉⲓⲱⲧ ⲙⲙⲁ ⲧⲉϥⲙⲁⲩ
ⲣ̅ ⲧⲉⲥⲡⲟⲩⲁⲛ ⲧⲏⲣⲥ̅ ⲙⲙⲁ ⲟⲩⲉⲱϥ ⲡⲓⲱⲉ ⲛ̅ ⲡⲛⲧ ⲛ̅
ⲡⲣⲱⲙⲉ ⲉ ⲧⲣⲉ ϩⲣⲏⲟⲟⲩ ⲛⲓⲙⲁⲥ ⲕⲁⲧⲁ ⲑⲉ ⲛ̅ⲧⲁ ⲡⲥⲟ-
ⲫⲟⲥ ⲥⲟⲗⲟⲙⲱⲛ ϫⲟⲟⲥ ⲉ ⲛⲧⲁⲓ ⲛ̅ ⲡⲉⲥⲣⲁⲓ ⲙⲉϩ ⲛ̅ ϧⲱϥ

ⲉ ⲡⲛⲉ ⲛⲧⲁⲩⲉ ⲡⲱⲁϫⲉ ⲉ ⲡⲉϩⲟⲧⲟ· ⲗⲟⲓⲡⲟⲛ ⲁ
ⲡⲱⲁϫⲉ ⲧⲁϩⲉ ⲡ ⲙⲁⲁϫⲉ ⲛ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲡ ⲡϥ̄ⲧⲙⲉ
ⲁⲧⲁⲁϥ ⲛⲁⲕⲟⲓⲛⲱⲛⲓⲧⲟⲥ ⲙⲡ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ ⲉⲧ ⲟⲧⲁⲁⲃ
ⲁ ⲛⲉⲕⲗⲏⲣⲓⲕⲟⲥ ⲧⲁⲙⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲧⲁⲁⲃ ⲉ ⲡⲱⲁϫⲉ ⲁ
ⲡⲁ ⲉⲓⲱⲧ ⲧⲙ̄ⲛⲟⲟⲩ ⲛ ⲥⲱϥ ⲉ [ⲙⲡⲉ] ⲥⲕⲧⲗⲗⲉⲓ ⲙⲙⲟⲕ
ⲛⲧⲁⲥⲡ̄ⲧ̄ⲕ ⲛ ϯⲁⲡⲟⲕⲣⲓⲥⲓⲥ ⲛ ⲁⲛⲁⲥⲕⲁⲓⲱⲛ· ⲁ ⲡⲣⲱⲙⲉ |
Fol. 70a ⲛⲉϫ ⲣⲣⲟⲟⲩ ⲉ ⲃⲟⲗ ⲉⲣⲙ̄ ⲡϯⲙⲉ ⲉⲙⲛⲟⲟⲩⲉ ⲕⲁⲧⲁ ⲙⲁ
ⲟⲍⲏ ⲉⲩⲉⲍⲩⲗⲟⲩ ⲉ ⲛ ϯⲛⲁⲃⲱⲕ ⲁⲛ ⲱⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲟⲩ
ⲡⲉ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲙⲙⲁⲁⲓ ⲛⲉ ⲟⲩⲣⲙ̄ ⲕⲃ̄ⲧ̄ ⲥⲁⲣ
ⲡⲉ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲁⲩ· ⲛ ⲧⲉⲣⲉ ⲩⲥⲱ ⲉ ⲉⲙⲛⲏ
ⲥⲣⲁⲧⲥⲏ ⲉ ⲃⲟⲗ ⲉⲩⲥⲟⲛⲧ̄·

ⲁ ⲡⲣⲏ ⲥⲁⲣ ⲃⲱⲕ ⲉ ⲡⲣⲱⲧⲙ̄ ⲙ̄ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙⲙⲁⲁⲩ
Ⲗ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲏ ⲡⲉ ⲛⲧ ⲁϥϫⲟⲟⲥ ⲙ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ·
ϫⲉ ⲛⲉϫ ⲡⲣⲁⲡ ⲉ ⲣⲟⲓ ⲁⲛⲟⲕ ϯⲛⲁⲧⲱⲱⲃⲉ ⲡⲉϫⲉ ⲡϫ̄ⲥ̄·
ⲁⲧⲱⲱⲛⲉ ⲙ̄ ⲣⲟⲧⲉ ⲉⲓ ⲉϩⲙ̄ ⲡⲣⲱⲙⲉ ⲉⲧ ⲙⲙⲁⲁⲩ ⲙ̄
ⲧⲉⲧⲱⲙ· ⲁⲫⲃⲁⲥⲁⲛⲓⲍⲉ ⲉ ⲡⲉⲫⲥⲁ ⲙ ⲣⲟⲩⲛ· ⲉⲫϯ ⲧⲛⲁⲥ·
ⲉⲫⲱϥ ⲉ ⲃⲟⲗ ⲉⲣⲙ̄ ⲟⲧⲣⲣⲟⲟⲩ ⲉⲫⲟ ⲙ̄ ⲛⲟⲩⲥ ⲡⲉϩⲁϥ ϫⲉ ⲁⲓⲧ
ⲱⲁ ⲡⲁ ⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ϯϩⲱ ⲙⲙⲟⲥ ⲙⲛⲧ̄ ϫⲉ
ⲙ̄ⲡⲧⲁ ⲛⲁⲓ ⲧⲁⲣⲟⲓ ⲉ ⲧⲃⲛⲛⲧ̄ϥ̄· ⲡⲁ ⲉⲓⲱⲧ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲙ ⲛⲉ̄
Fol. 70b ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲓ ϫⲉ ⲁⲓⲉⲓ ⲉ ⲣϩⲁⲓ ⲉ ⲧⲁⲛⲁⲥⲕⲙ ⲙ̄ | ⲡⲛⲟⲩ·
ⲟⲉ ⲁⲧⲱ ⲉⲕⲧⲙⲉϫⲓⲧ ⲱⲁ ⲣⲟϥ· ⲛ ϯⲛⲁⲥⲡ̄ ⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲁⲛ·
ⲁ ⲡⲉϥⲉⲓⲱⲧ ⲙⲡ̄ ⲧϥ̄ⲙⲁⲁⲩ ⲉⲓⲁ ⲧⲟⲟⲧⲟⲩ ⲛ̄ⲥⲱϥ ϫⲉ
ⲉⲫⲛⲁⲩⲟⲩ· ⲡⲉϫⲁⲩ ϫⲉ ⲙⲁⲣⲡ̄ ⲡⲉⲓⲱⲉ ⲙⲙⲟϥ· ⲕⲁⲓ
ⲉⲫⲱⲱⲛϩϥ̄· ⲉⲛ ⲣⲟⲥⲟⲛ ⲁϥϫⲟⲟⲥ· ϫⲉ ⲁⲓⲧ ⲱⲁ ⲁⲡⲁ
ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲁⲛⲧⲱⲥ ⲉⲡⲱⲱⲛϩⲓⲧϥ̄ ⲱⲁ
ⲣⲟϥ ⲱⲁⲥⲥⲫⲣⲁⲥⲓⲍⲉ ⲙⲙⲟϥ· ⲛⲑⲗⲟ ⲉⲫⲃⲁⲥⲁⲛⲓⲍⲉ ⲛⲉ
ⲧⲁⲣⲭⲏ ⲥⲁⲣ ⲧⲉ· ⲛⲧⲁ ⲡⲁ ⲉⲓⲱⲧ ⲣ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ· ⲁⲧⲛ̄ⲧϥ̄
ϫⲉ ⲉ ⲣϩⲁⲓ ⲉ ⲡⲧⲟⲟⲩ ⲱⲁ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲧⲱ ⲁⲧⲧⲱⲣⲙ̄
ϫⲉ ⲉ ⲣⲟⲩⲛ· ⲁⲓⲃⲱⲕ ϫⲉ ⲉ ⲃⲟⲗ ⲱⲁ ⲣⲟⲟⲩ· ⲡⲉϫⲉ
ⲡⲉⲉⲓⲱⲧ ⲛⲁⲓ ϫⲉ ⲓ̄ⲥ̄ ⲉⲱⲡⲉ ⲁⲕⲛⲁⲩ ⲉ ⲣⲟⲓ ⲉⲛⲉⲣ·
ⲁⲣⲓ ⲧⲁⲥⲁⲡⲙ· ⲛⲉ̄ ⲙⲛⲛⲉⲧⲉ ⲙ̄ ⲡⲛⲟⲩ ⲛ̄ ⲣⲱⲙⲉ· ⲙⲙⲟⲛ
ⲉⲣⲉ ⲡⲁ ⲱⲛⲣⲉ ⲕⲧⲁⲁⲩⲛⲉⲧⲉ ⲉ ⲡⲛⲟⲩ ⲁⲧⲱ ϯⲡⲓⲥⲧⲉⲩⲉ
Fol. 71a ⲉ ⲡⲛⲟⲩⲧⲉ· ϫⲉ ⲉⲫⲱⲱⲛϩⲥⲫⲣⲁⲥⲓ|ⲍⲉ ⲙ̄ ⲡⲁ ⲱⲛⲣⲉ
ⲟⲩⲁⲥⲡ̄ ⲁⲛⲁⲡⲁⲩⲥⲓⲥ ⲛ̄ⲥⲟⲟⲩⲧⲛ̄· ⲁⲧⲱ Ⲛⲧⲁϥⲁⲓⲧⲉⲓ ⲙ̄-

ⲙⲟⲓ ⲍⲉ ⲭⲓⲧ ⲙ̀ⲡⲁ ⲡⲉϫⲛⲟⲓⲟⲥ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ϯⲛⲁⲗⲟ·
ⲉ ⲃⲟⲗ ⲍⲉ ⲉⲧⲃⲁⲥⲁⲛⲓⲍⲉ ⲙ̅ⲙⲟⲓ ⲉ ⲧⲃⲏⲏⲧⲥ̅· ⲉⲱⲱⲡⲉ
ⲁⲓⲧⲁⲧⲉ ⲟⲧⲙⲁⲍⲉ ⲛⲁⲩ· ⲫ̅ ⲧⲁ ⲙ̅ⲡⲧⲣⲁⲓⲱⲛⲉ· ⲉⲓⲟ
ⲏ̅ ⲁⲧ ⲥⲟⲟⲩⲛ·

Ⲡⲉⲥⲙⲏⲣⲉ ⲍⲉ ⲟⲛ ⲁⲥⲁⲙⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉ ⲣⲟⲓ ⲍⲉ ⲱ
ⲓⲱⲥ̅· ⲁⲣⲓ ⲧⲁⲥⲁⲡⲛ· ⲛ̅ⲧ̅ ⲭⲓ ⲡⲁ ⲟⲧⲱ ⲉ ⲣⲟⲩⲛ ⲙ̅ ⲡⲛⲟⲩ
ⲏ̅ ⲣⲱⲙⲉ ⲍⲉ ⲁ ⲧⲁⲡⲁⲥⲕⲏ ⲙ̅ ⲡⲙⲟⲩ ⲧⲁⲣⲟⲓ· ⲉⲓⲥ ⲣⲏⲏⲧⲉ
ⲕⲛⲁⲩ ⲉ ⲣⲟⲓ ⲫ̅ ⲧⲁ ⲁⲡⲁⲥⲕⲏ· ⲉ ⲧⲃⲉ ⲟⲩ ⲙ̅ⲡⲉ ⲣⲱⲓ ⲧⲱⲗⲗ
ⲏ̅ⲧⲁⲙⲟⲩ ⲙ̅ⲡⲁⲧ ⲉⲓⲧⲁⲩⲟ ⲱⲁⲭⲉ· ⲙ̅ ⲡⲉⲣⲟⲟⲩ ⲉⲧ ⲙ̅ⲙⲁⲩ
ⲃⲱⲕ ⲧⲁⲭⲏ ⲛ̅ⲧ̅ ⲧⲁⲗⲗⲉ ⲡⲁ ⲭ̅ⲥ̅ ⲏ̅ ⲉⲓⲱⲧ· ⲁⲡⲁ ⲡⲉⲥⲙⲏ-
ⲟⲓⲟⲥ· ⲉ ⲡⲁϩⲓⲥⲉ ⲃⲟⲛⲟⲉⲓ ⲉ ⲣⲟⲓ ⲙ̅ⲡⲣ̅ ⲕⲁⲁⲧ ⲉ ⲙⲟⲩ
ⲫⲓⲣⲙ̅ ⲡⲉⲧⲛ̅ⲣⲟ·⁘—

Ⲏ ⲧⲉⲣⲉ ⲓⲥⲱⲧⲙ̅ ⲍⲉ ⲉ ⲛⲁⲓ̈ ⲏ̅ ⲧⲟⲟⲧϥ̅ ⲙ̅ ⲡⲣⲱⲙⲉ ⲙ̅ⲙ̅
ⲡⲉⲥⲙⲏⲣⲉ ⲁⲓⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲁⲓ⸗ⲧⲁⲗⲉ ⲡⲁ ⲉⲓⲱⲧ ⲉ ⲧⲃⲉ Fol. 71 b
ⲡⲣⲱⲙⲉ ⲙ̅ⲙ̅ ⲡⲉⲥⲙⲏⲣⲉ· ⲡⲉϩⲁⲩ ⲛⲁⲓ ⲍⲉ ⲁⲗⲟⲕ ⲫⲁ ⲣⲟⲃ
ⲣⲟⲩ· ⲱⲁⲛⲧ ⲉⲩϫⲓ ⲉ ⲡⲉⲓⲧⲙⲁ ⲕⲁⲗⲱⲥ· Ⲡⲓⲟⲛ ⲟⲩⲁⲧ
ⲥⲃⲱ ⲡⲉ· ⲁⲓⲟⲩⲱⲱⲃ̅ ⲛⲁⲩ ⲍⲉ ⲉⲛⲱⲁⲛⲕⲁⲁⲩ (?)· ⲏ̅ ⲕⲉ
ⲁⲡⲣⲏⲧⲉⲓ ⲫⲛⲁⲓⲟⲩ· ⲟⲩⲕⲟⲩⲓ ⲏ̅ ⲙⲓⲫⲉ ⲡⲉⲧ ⲱⲟϫⲡ̅ ⲏ̅
ⲣⲏⲧϥ̅· ⲁⲧⲱ ⲡⲣⲟⲥ ⲑⲉ· ⲏ̅ⲧ ⲁⲓⲛⲁⲩ ⲉ ⲣⲟⲩ· ⲁⲩϫⲓ
ⲉⲡⲉⲓⲧⲙⲁ· ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲛⲁⲓ Ⲭⲉ ⲕⲁⲁⲩ ⲛⲁⲕ
ⲉ ⲣⲟⲩⲛ· ⲏ̅ ⲧⲉⲣⲉ ⲫⲉⲓ ⲍⲉ ⲉ ⲣⲟⲩⲛ ⲙ̅ⲙ̅ ⲡⲉⲫⲉⲓⲱⲧ·
ⲁⲩⲡⲁⲣⲧϥ̅ ⲫⲁ ⲛⲟⲩⲣⲙⲛⲧⲉ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ⲏ̅ ⲟⲩⲟⲥ ⲏ̅
ⲁⲡⲣⲏⲧⲉⲓ· ⲡⲉϫⲉ ⲡⲁ ⲉⲓⲱⲧ ⲛⲁⲩ ⲍⲉ ⲧⲱⲟⲩⲛ ⲉ ⲣⲣⲁⲓ
ⲡⲁⲧ ⲥⲃⲱ· ⲁⲩⲟⲩⲱⲱⲃ̅ Ⲏⲥⲓ ⲡⲣⲱⲙⲉ ⲍⲉ ⲫⲟⲛϥ̅ ⲛⲥⲓ
ⲡⲭ̅ⲥ̅· ⲍⲉ ⲉⲓⲱⲁⲛⲣ̅ ⲕⲉ ⲱⲟⲙⲙⲧ̅ ⲏ̅ ⲣⲟⲟⲩ ⲉⲓⲡⲁⲣⲧ̅ ⲫⲁ
ⲛⲉⲕⲟⲩⲣⲙⲛⲧⲉ· ⲉⲓ ⲙⲏⲛ ⲧⲉⲓ ⲙ̅ⲡ̅ ⲧⲁⲗⲉ ⲧⲉⲕⲟⲩⲣⲙⲛⲧⲉ ⲉⲭⲏ̅
ⲧⲁⲁⲡⲉ· ⲏ̅ ϯⲛⲁⲧⲱⲟⲩⲛ ⲁⲛ ⲉ ⲣⲣⲁⲓ· ⲁ ⲡⲁ ⲉⲓⲱⲧ ⲁⲙⲁⲣⲧⲉ
ⲣⲉ ⲡⲉϣ ⲏ̅ ⲧⲉⲫⲁ⸗ⲡⲉ ⲁⲫⲧⲟⲩⲟⲩⲟⲥϥ̅ ⲉ ⲣⲣⲁⲓ ⲡⲉϩⲁⲩ ⲛⲁⲩ Fol. 72 a
ⲍⲉ ⲧⲱⲟⲩⲛ ⲉ ⲣⲣⲁⲓ ⲉⲓⲥ ⲡⲭ̅ⲥ̅ ⲁⲫⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲣⲉ ⲣⲟⲟⲩ
ⲡⲧⲁⲗⲥⲟ ⲉⲱⲱⲡⲉ ⲉⲕⲱⲁⲥⲱⲧⲙ̅ ⲛ̅ⲥⲱⲓ ⲟⲛ ⲁ ⲡⲣⲱⲙⲉ
ⲟⲧⲱⲱⲃ̅ ⲍⲉ ⲱⲉ ⲧⲁⲡⲁⲥⲕⲏ ⲛ̅ⲧⲁ ⲡⲉⲕⲱⲩⲗⲏⲗ ⲛⲁⲣⲉⲧ
ⲉ ⲣⲟⲥ· ⲍⲉ ⲉⲱⲱⲡⲉ ⲟⲧⲛ̅ⲧⲁⲓ ⲕⲉ ⲣⲟⲙⲡⲉ ⲏ̅ ⲥⲛ̅ⲧⲉ ⲫⲙ̅
ⲡⲁⲁⲣⲉ· ⲛ̅ⲛⲉ ⲓⲧⲟⲗⲙⲁ ⲉ ⲣ̅ ⲁⲧ ⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲕ ⲱⲁ ⲉⲡⲉϥ·

Ⲗ ⲡⲁ ⲉⲓⲱⲧ ⲟⲧⲱⲱⲃ̅ ⲛⲁⲩ ⲍⲉ ⲛ̅ⲧⲁⲛ ⲁⲓⲧⲁⲣⲟⲕ ⲍⲉ

акнех тнсрше е вол· е пхінхн· Ауш прωв
нтакшеете е рос е рот е рос мн прωше
сеотох н песнат·:—Ллла †хω ммос нак
ещωпе екотωщ е плнрофорει рн пекрнт ра рос
мн прωше нтакшеете е ппеθоот ра роч е тβннтс·
Спει ан па щнре Сре н рωше σωщт е про
ммате· ере пнотте рωωч σωщт е прнт·
Fol. 72 b ек|щан вωк е рот е пекнı· хı нтексрше е
роλ рот е пкнı· пнотте ецеϯ θе нак нммас· ауω
ϯшеете же есеет· ауω снахпо нак н отщнре·
ауω отше ан пе пщахе нтатооч е тβннтс·
ллла пістете наı же отелетθера те· ещωпе
же есщанхпе отщеере н срше мпр σω ммас·
ллла нохс е вол песотох ан е пекрıма нтат-
тосч е рос ллла ассτла н песталос·

ещωпе Де отроотт пет еснахпоч· отше ан пе
пщахе нтаттосч е рос ллла асотхаı рн пе
нт атшеете· е роч е рот е рос ллла Скщан-
отωщ е таркос н панащ н †кωλτ ммок ан·
Fol. 73 a нта пноλос тар н пнотте келете н†ре | же
роε рщан тесрше н отрωше параβа· ауω рн
отωβщ ецщаноβщч е рос нте ота н нкотк мм-
мас н отсıн нкотк н спрма нсρωп н п мто
е вол н песраı· нч тм еше е рос ауω таı
мпе сωω ауω е мн мнтре аре ратот е рос·
етехітс е ратч н потннβ· нчтаркос н панащ
нч† нас н пноот н псарот нссооч· ещωпе
отше пе пщахе нтатнохч нсωс· щаре пноот
ет ммат· тре пессωма кωк е псωβч· ещωпе
Де нтатρτλа е рос щасωω н отщнре· тенот
σе па щнре· ещωпе акплнрофорει· ещωпе мм-
мон таркос· нтеікωлеı ммон ан· асотωщβ
нσı прωше· ецхω ммос же хıн тетнот нта
Fol. 73 b тк | мнтеıωт· щахе нммаı· а па рнт· отω (*sic*)

ⲉⲩⲡⲗⲁⲧⲣⲟⲫⲟⲣⲉⲓ· ⲁⲩⲱ ⲛ̄ ϯⲛⲁⲗⲟ ⲁⲛ ⲉⲓⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲕ
ⲛ̄ ⲛⲉ ⲥⲟⲡ ⲯⲁ ⲉⲡⲉϥ·⁘—

Ⲁϥϫⲓ ⲥⲙⲟⲩ ⲁⲉ ⲁϥⲉⲓ ⲉⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲁϥⲃⲱⲕ ⲉ
ⲡⲉϥⲛⲓ ⲙ̄ⲡ̄ ⲡⲉϥⲉⲓ̈ⲱⲧ· ⲉⲩϯ ⲉⲟⲟⲩ ⲙ̄ ⲡⲛ̄ⲧⲉ· ⲙ̄ⲡ̄
ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲛ̄ ⲧⲉⲣⲉ ⲫⲃⲱⲕ ⲁⲉ ⲉ
ϩⲟⲩⲛ ⲉ ⲡⲛ̄ⲛⲓ· ⲁϥϩⲱⲧⲡ̄ ⲉ ⲧ̄ⲥϩⲓⲙⲉ ⲁϥϫⲡⲟ ⲛ̄ ⲟⲩ-
ⲱⲛϩⲉ ⲕⲁⲧⲁ ⲡⲱⲁϩⲉ ⲙ̄ ⲡⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ ⲁⲡⲁ ⲡⲉⲥⲧⲛ-
ⲟⲓⲟⲥ· Ⲗ ⲡⲣⲱⲙⲉ ⲙⲟⲩⲧⲉ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲉϥⲱⲛϩⲉ ϫⲉ
ⲡⲉⲥⲧⲛⲟⲓⲟⲥ· ⲁϥⲥⲱ ⲛ̄ⲛⲁⲥ ϫⲓⲛ ⲡⲉϩⲟⲟⲩ ⲉⲧ ⲙ̄ⲙⲁⲩ
ⲱⲁ ⲡⲉϩⲟⲟⲩ ⲙ̄ ⲡⲉϥⲙⲟⲩ· ⲁ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲣ̄ ⲱⲟⲙⲧⲉ
ⲛ̄ ⲱⲛϩⲉ· ⲉⲧⲟⲧⲃ̄ ⲉ ⲛⲉⲧⲉⲣⲛⲧ ⲉⲧⲉ ⲛⲁⲓ ⲛⲉ ⲧⲉⲥϩⲓⲙⲉ
ⲛ̄ⲧⲁϥⲛⲁϩⲙⲉⲥ ⲉ ⲡϩⲓⲗⲁ ⲛ̄ ⲛⲟⲩϫ ⲛ̄ⲧⲁⲩⲙⲉⲉⲧⲉ ⲉ ⲣⲟϥ
ⲉ ϩⲟⲩⲛ ⲉ ⲣⲟⲥ· ⲙ̄ⲡ̄ ⲡⲣⲱⲙⲉ ⲛ̄ⲧⲁϥⲁⲁϥ ⲛ̄ ⲉⲗⲉⲩⲑⲉⲣⲟⲥ·
ⲙ̄ⲡ̄ ⲡⲛⲏⲧ ⲙ̄ | ⲡⲉϩⲁⲓ ⲛ̄ⲧⲁϥⲧⲃⲃⲏϥ ⲉⲛⲕⲟⲧⲥ̄ ⲙ̄ ⲡⲉⲧ ⲉⲣⲉ Fol. 74 a
ⲧ̄ⲥⲟⲙ ⲱⲟⲟⲡ ⲫⲓϫⲙ̄ ⲟⲗⲡⲉ ⲛ̄ ⲫⲛⲧ̄ⲥ ⲉⲧⲉ ⲛⲁⲓ ⲡⲉ ⲣⲟⲍ
ⲡⲥⲁⲧⲁⲛⲁⲥ· ⲁϥⲧⲣⲉ Ⲛⲉⲧ ⲫⲙ̄ ⲡⲥⲁⲙⲟⲥ ⲫⲱⲧⲡ̄ ⲉ ⲛⲉⲧⲉⲣ-
ⲛⲧ ⲛ̄ ⲛⲉ ⲥⲟⲡ· ⲁⲗⲏⲱⲥ Ⲟⲩⲛⲟⲥ ⲉⲙⲁⲧⲉ ⲡⲉ ⲡⲉⲕⲃⲓⲟⲥ
ⲛ̄ ⲱⲛϩⲉ ⲱ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲙ̄ ⲡⲭ̄ⲥ̄ ⲛ̄ ⲛ̄ⲥⲟⲙ· ⲛⲓⲙ ⲥⲁⲣ
ⲡⲉⲧ ⲛⲁⲉⲱⲥⲙ̄ⲥⲟⲙ ⲉ ⲧⲁⲧⲟ ⲛ̄ ⲛⲉⲱⲛϩⲉ ⲧⲛⲣⲟⲩ ⲛ̄ⲧⲁⲩ-
ⲱⲱⲡⲉ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲕ̄ ⲛⲁ ⲧⲕ̄ⲙ̄ⲡ̄ⲧⲕⲟⲩ ⲙ̄ⲡ̄ ⲛⲉ
ⲛⲧⲁⲩⲱⲱⲡⲉ ϩⲓ̄ ⲧⲉⲕⲙ̄ⲡ̄ⲧⲙⲟⲛⲟϫⲟⲥ· ⲛⲉ ⲛⲧⲁⲩⲱⲱⲡⲉ
ⲁⲉ ϩⲓ̄ ⲛⲉⲕⲍⲓϫ ⲙ̄ⲡ̄ⲡⲥⲁ ⲧⲣⲉⲕ ⲣ̄ ⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲁⲓ ⲉⲧ
ⲕⲟⲧⲉⲣⲥⲁⲣⲛⲉ ⲙ̄ⲙⲟⲟⲩ ⲛⲓ̄ⲥ̄ ⲟⲧⲱϣ ⲁⲛ ⲉ ⲧⲣⲉ ⲗⲁⲁⲩ ⲛ̄
ⲣⲱⲙⲉ ⲉⲙⲙⲉ ⲉ ⲣⲟⲟⲩ ⲙ̄ⲡⲥⲟⲙ ⲛ̄ ⲗⲁⲁⲩ ⲉⲥⲙ̄ ⲡⲉⲧ-
ϫⲱⲕ·⁘—ⲁⲗⲗⲁ ⲙ̄ⲡ̄ⲣ̄ ⲧⲣⲉ ⲧⲉ ⲯⲩⲭⲏ ⲛ̄ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲉⲧ ⲙ̄ⲙⲁⲩ ⲥⲛ̄ ⲁⲣⲓⲕⲉ· ⲉ ⲣⲟⲓ ϫⲉ ⲁⲓⲧⲁⲧⲉ ⲛⲉⲓ ⲕⲟⲩⲓ ⲛ̄
ⲱⲁϫⲉ ⲛ̄ ⲉⲥⲕⲱⲙⲓⲟⲛ ⲉ ⲣⲟϥ· ⲁⲧⲱ ϯⲙⲉⲉⲧⲉ | ϫⲉ ⲁⲛⲣ̄ Fol. 74 b
ⲡⲃⲟⲗ ⲛ̄ ⲡⲱⲓ· ⲁⲛⲧⲁⲧⲉ ⲛⲉⲓ ⲕⲟⲩⲓ ⲛ̄ⲱⲁϫⲉ ⲛ̄ ⲉⲗⲁ- ⲣⲟⲛ
ϫⲓⲥⲧⲟⲛ· ⲁⲗⲗⲁ ⲙⲁⲣⲛ̄ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲧⲙⲛⲧⲣⲟⲉⲓⲁ ⲛ̄
ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲁⲓ̈ ⲉⲧⲟⲧⲉⲣⲥⲁⲣⲛⲉ ⲛⲁⲛ ⲉⲩϫⲱ ⲙ̄ⲙⲟⲥ·
ϫⲉ ϯ ⲛ̄ ⲟⲧⲟⲛ ⲙⲙⲁ ⲛ̄ ⲛⲉⲧ ⲉ ⲣⲱⲧⲡ̄·

Ⲡⲱⲟⲙ ⲛ̄ ⲛⲁ ⲡⲱⲟⲙ ⲡⲧⲉⲗⲟⲥ ⲛ̄ ⲛⲁ ⲡⲧⲉⲗⲟⲥ· ⲑⲟⲧⲉ
Ⲏ ⲛⲁ ⲑⲟⲧⲉ· ⲡⲧⲁⲓⲟ ⲛ̄ ⲛⲁ ⲡⲧⲁⲓⲟ·⁘—ⲁⲗⲏⲱⲥ ⲕⲙ̄ⲡⲱⲁ
Ⲏ ⲧⲁⲓⲟ ⲙⲙⲁ ⲫⲓ ⲉⲟⲟⲩ ⲙⲙⲁ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧⲁ ⲡⲉⲯⲁⲗ-

ⲙⲱⲁⲟⲥ ⲗⲁⲁ ϫⲟⲟⲥ ϩⲉ ⲁⲛⲓ ⲟⲩⲧⲁⲓⲟ ⲙⲡⲛ ⲟⲩϯⲙⲏⲛ ⲛ̅ ⲡⲭⲥ̅ · ⲁⲛⲓ ⲟⲩⲉⲟⲟⲩ ⲛ̅ ⲡⲉϥⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ · Ⲥⲱⲧⲙ̅ ϩⲉ ⲟⲛ ⲉ ϯ ⲕⲉ ⲛⲟⲩ ⲛ̅ ⲱⲡⲛⲣⲉ · ⲛ̅ⲧⲉⲧⲛ̅ ϯⲉⲟⲟⲩ ⲛ̅ ⲡⲭⲥ̅ · ⲁϥⲱⲟⲡⲉ ϩⲉ ⲟⲛ Ⲗⲧⲣⲱⲙⲉ ⲉⲓ ⲱⲁ ⲣⲟϥ ⲁϥⲥⲡⲥⲱⲡϥ̅ ⲉϥϫⲱ ⲙⲙⲟⲥ · ϩⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲙⲡ̅ ⲃⲟⲏⲑⲉⲓ ⲉ ⲣⲟⲓ · ⲡⲁ ϫⲥ̅ ⲛ̅ ⲉⲓⲱⲧ · ϩⲉ ⲟⲩⲛ̅ ⲟⲩϫⲣⲉⲱⲥ ⲉ ⲣⲟⲓ ϩⲁⲣⲧⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲱⲁ ⲃⲁⲁⲗⲧⲁⲥⲉ(*sic*) ⲛ̅ ϩⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ ⲉⲧⲁⲛⲁⲥ-

Fol. 75 *a* ⲕⲁⲍⲉ | ⲙⲙⲟⲓ ϩⲁ ⲣⲟⲟⲩ · ⲙⲡⲉ ⲓⲥⲏⲧⲟⲩ ⲛ̅ⲧⲁⲧⲁⲁⲩ

ⲣⲟⲑ ⲛⲁϥ · ⲁⲧⲱ ⲙⲡ̅ ⲧⲁⲓ ⲗⲁⲁⲩ ⲙⲙⲁⲩ ⲛ̅ⲥⲁ ⲟⲩⲱⲛⲣⲉ ⲛ̅ ⲟⲩⲱⲧ ⲛ̅ ⲙⲟⲛⲟⲅⲉⲛⲏⲥ ⲁⲧⲁⲥⲫⲁⲗⲁⲍⲉ ⲙⲙⲟϥ ⲁⲧⲕⲁⲁϥ ϩⲙ̅ ⲧⲉⲫⲧⲗⲗⲁⲕⲏ ⲉⲧⲟⲧⲱϣ ⲉ ⲁⲁϥ ⲛ̅ ϩⲙ̅ⲡⲁⲗ · ϯⲡⲁ-Ⲣⲁⲕⲁⲗⲉⲓ ⲁⲉ ⲛ̅ⲧⲕⲙⲛ̅ⲧⲉⲓⲱⲧ ⲉ ⲧⲣ ⲛ̅ϣⲛ̅ⲣⲧⲏⲕ ϩⲁⲣⲟⲓ ⲉϣⲱⲡⲉ · ⲟⲩⲛ̅ⲟⲉ ⲉ ⲧⲣⲉ ⲕϯ ⲟⲩⲕⲟⲧ ⲛⲁⲓ ⲛ̅ⲧⲁⲃⲱⲕ ⲛ̅ⲧⲁⲧⲁⲁϥ ⲛ̅ⲥⲉⲕⲱ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲁ ⲱⲛⲣⲉ · ⲛ̅ ⲟⲩⲱⲧ ⲛⲁⲓ ⲉ ⲃⲟⲗ · ⲡⲣⲱⲙⲉ ⲇⲉ ⲉⲧ ⲙⲙⲁⲩ ⲛⲉ ⲟⲩⲙⲁⲧⲟⲓ ⲡⲉ ⲛ̅ ⲣⲙ̅ⲧⲉϫⲱⲣⲁ ⲛ̅ ⲃⲟⲗ ⲡⲉ · ⲉϥⲟⲧⲛⲏϥ ϩⲙ̅ ⲙⲙⲉⲗⲟⲥ ⲙ̅ ⲡⲧⲟⲟⲩ ⲛ̅ ⲧⲉⲓⲗⲁϫ · ⲛ̅ⲧⲁϥⲥⲱⲧⲙ̅ ⲉ ⲡⲥⲟⲉⲓⲧ ⲙ̅ ⲡⲁ ⲉⲓⲱⲧ ϫⲉ ⲟⲩⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲉ ⲛ̅ ⲣⲉϥϯ ⲁⲥⲁⲡⲏ · ⲁϥⲧⲱⲟⲩⲛ ⲁϥⲉⲓ Ⲱⲁ ⲣⲟϥ ⲙⲡ̅ ⲧⲉϥⲥⲣⲙⲙⲉ ⲉϥⲟⲧⲱϣ ⲉ ⲡⲉⲓⲣⲁϫⲉ ⲙⲙⲟϥ ϫⲉ ⲟⲩⲁⲥⲁⲡⲛⲧⲟⲥ ⲡⲉ ϫⲓⲛ ⲙⲙⲟⲛ Ⲧⲉⲥⲣⲙⲙⲉ ϫⲉ ⲁϥ-ⲧⲁⲗⲟⲥ ⲉ ⲡϫⲟⲓ ⲁϥⲛ̅ⲧⲥ̅ ⲉ ⲣⲁⲧⲥ̅ · ⲁϥⲕⲱⲡ ⲙⲁⲁⲃ ⲧⲁⲥⲉ[1]

Fol. 75 *b* ⲛ̅ϩⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ | ⲛ̅ ⲧⲟⲟⲧⲥ̅ ϩⲓ ⲡϫⲟⲓ · ⲧⲁϫⲁ

ⲣⲛ̅ Ⲏⲧ ⲁϥⲡⲉⲣⲧ̅ ⲡⲉϫⲟϥ · ⲛ̅ ⲟⲩⲣⲱⲙⲉ ⲉ ⲃⲟⲗ ⲁϥϥⲓⲧⲟⲩ · ⲁⲩⲉⲓ ϩⲉ ⲱⲁ ⲡⲁ ⲉⲓⲱⲧ ⲉⲩⲟⲧⲱϣ ⲉ ⲗⲟⲕⲓⲙⲁϩⲉ ⲙⲙⲟϥ ϫⲉ ϩⲉⲙⲙⲉ ⲛⲉ · ⲛⲉ ⲛ̅ⲧⲁϥⲥⲱⲧⲙ̅ ⲉ ⲣⲟⲟⲩ ⲉ ⲧⲃⲏⲏⲧϥ̅ ϫⲓⲛ ⲙⲙⲟⲛ ⁘—Ⲡⲉϩⲟⲟⲩ ϩⲉ ⲛ̅ⲧ ⲁⲩⲉⲓ ⲱⲁ ⲡⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲛ̅ ϩⲛⲧ̅ⲥ̅ ⲁϥϩⲉ ⲉ ⲣⲟϥ ⲛ̅ ϩⲟⲩⲛ ⲙ̅ ⲡⲥⲱⲟⲩϩ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̅ ⲧⲥⲉⲛⲧⲉⲓ ⲉⲩⲉⲓⲣⲉ ⲛ̅ ⲧⲕⲁⲑⲟⲗⲓⲕⲏ ⲉⲧⲛⲁϩⲓⲥ · Ⲛⲉ ⲡⲉϩⲟⲟⲩ ⲅⲁⲣ ⲡⲉ ⲙ̅ ⲡⲁⲣⲭⲛⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲁⲧⲱ ⲙ̅ ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ · ⲁⲡⲁ ⲥⲉⲧⲛⲣⲟⲥ ⲡⲁⲣⲭⲛⲉⲡⲓ-ⲥⲕⲟⲡⲟⲥ ⲛ̅ ⲁⲛⲧⲟⲭⲓⲁ · Ⲗⲁⲣⲙⲟⲟⲥ ⲉ ϩⲣⲁⲓ ⲱⲁⲛⲧ ⲉⲩⲉⲓ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲥⲱⲟⲩϩ ⲛ̅ⲧⲡⲁⲣⲧ̅ⲧ̅ ⲛⲁⲩ ⲛ̅ⲧⲁⲗⲟⲥ ⲉ ⲡⲱⲁϩⲉ ⲛⲧ ⲁⲓⲱⲣⲙ̅ ϫⲟⲟⲩ ·

[1] On the margin λϛ.

Ⲏ τερε ⲡⲛⲟⲩ ⲁⲉ ⲛ̄ ⲣⲱⲙⲉ ⲥⲱⲧⲙ̄· ⲡⲉϩⲁⲩ ⲙ̄
ⲡⲙⲁⲧⲟⲓ ⲉⲓⲧⲛ̄ ⲧⲣⲉⲣⲙⲛⲛ̄ⲧⲧⲛⲥ ⲁⲉ ⲡⲙⲁ ⲛ̄ ⲭⲗⲉⲧⲁⲍⲉ
ⲁⲛ ⲡⲉ· ⲡⲙⲁ ⲙ̄ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲃⲱⲕ|ⲛⲧ̄ ⲉⲓ ⲡⲙⲁⲁⲃ ⲧⲁⲥⲉ Fol. 76 a
ⲛ̄ ⲣⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ ⲛ̄ ⲧⲟⲧⲉ̄ ⲛ̄ ⲧⲏⲉⲣⲓⲙⲉ· ⲉⲧ ⲧⲁⲗⲛⲧ ⲉ ⲣⲡⲃ (*sic*)
ⲡϩⲟⲓ ⲉⲓ̈ ⲡⲙⲁ ⲛ̄ ⲁⲓⲟⲟⲣ ⲛ̄ ϯⲙⲁ ⲙⲉⲛ ⲉⲓⲥ ⲣⲛⲛⲧⲉ·
ⲥⲉⲙⲛⲣ· ⲉⲧⲫⲁⲕⲓⲁⲣⲓⲟⲛ· ⲛ̄ ⲧⲟⲟⲧⲉ̄ ⲛⲁⲓ ⲛ̄ⲧⲁⲕ ⲛ̄ⲧⲟⲩ
ⲉ ⲡⲣⲁⲍⲉ ⲙ̄ⲙⲟⲛ ⲛ̄ ⲣⲛⲧⲟⲩ· ⲛⲧ̄ ⲛⲁⲩ ⲁⲉ ⲉⲕⲙⲁⲣ ⲟⲩ
ⲛⲁⲩ· ⲉ ⲧⲃⲉ ⲁⲉ ⲛ̄ⲧⲁⲕⲡⲉⲣⲧ̄ ⲡⲉⲥⲛⲟⲩ ⲛ̄ ⲟⲩⲣⲱⲙⲉ ⲉ ⲃⲟⲗ
ⲁⲕⲭⲓⲧⲟⲩ ⲛ̄ ⲧⲟⲟⲧⲥ̄ ⲉⲕⲭⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲛ̄ⲧⲁ ⲛ̄ⲧⲟⲩ ⲉ
ⲧⲣⲁⲧⲁⲁⲩ ⲛ̄ⲁⲥⲁⲡⲛ ⲣⲁ ⲡⲟⲩϫⲁⲓ ⲛ̄ ⲧⲁ ⲯⲩⲭⲏ ⲛⲁⲙⲉ
ϯⲭⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲕ ⲁⲉ ⲉⲧⲙⲁⲛϯ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ ⲧⲏⲣⲥ̄
ⲙ̄ ⲙⲛ̄ⲧⲛⲁ ⲣⲁ ⲣⲟⲕ ⲙ̄ⲡⲉ ⲛⲁⲣⲉ ⲁⲛ ⲉ ⲗⲁⲁⲩ ⲛ̄ ⲛⲁ·
ⲉⲓ ⲙⲏ ⲧⲉ ⲛ̄ⲥⲉⲡⲉⲣⲧ̄ ⲡⲉⲕⲥⲛⲟⲩ ⲉ ⲃⲟⲗ ⲛ̄ ⲑⲉ ⲛ̄ⲧⲁⲕⲡⲉⲣⲧ̄
ⲡⲉⲥⲛⲟⲩ ⲙ̄ ⲡⲉⲧ ⲣⲓⲧⲟⲩⲱⲱⲕ ⲉ ⲃⲟⲗ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲥⲛⲟ
ⲁⲉ ⲡⲉⲧ ⲛⲁⲡⲉⲣⲧ̄ ⲡⲉⲥⲛⲟⲩ ⲛ̄ ⲟⲩ|ⲣⲱⲙⲉ ⲉ ⲃⲟⲗ· ⲥⲉⲛⲁ- Fol. 76 b
ⲡⲉⲣⲧ̄ ⲡⲱⲩ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲙⲁ· ⲉ ⲃⲟⲗ ⲁⲉ ⲛ̄ⲧⲁⲩⲧⲁⲙⲓⲉ ⲣⲡⲁ
ⲡⲣⲱⲙⲉ ⲕⲁⲧⲁ ⲑⲓⲕⲟⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·

Ⲛⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲥ̄ⲥⲟⲧⲙⲟⲩ ⲛ̄ⲥⲓ ⲡⲣⲱⲙⲉ· ⲁⲩⲣ̄ⲡⲙⲛⲣⲉ
ⲉⲙⲁⲧⲉ· ⲉⲩⲙⲉⲉⲩⲉ ⲁⲉ ⲡⲣⲱϧ ⲛⲁⲣⲱⲡ ⲉ ⲉⲗⲩⲥⲁⲓⲟⲩ ⲛ̄
ⲃ̄ⲣⲣⲉ· ⲙ̄ⲡ ⲥ̄ⲉⲓⲙⲉ ⲁⲉ ⲡⲉⲡⲛ̄ⲁ ⲛ̄ ⲟⲩⲱⲧ ⲡⲉⲧ ⲯⲁϧⲉ ⲣⲛ̄
ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ· ⲙⲙ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲡⲉⲓ ⲛⲟⲩⲧⲉ Γⲁⲣ
ⲛ̄ ⲟⲩⲱⲧ ⲡⲉ ⲙ̄ⲙⲟⲟⲩ ⲧⲏⲣⲟⲩ· ⲡⲙⲁⲧⲟⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣⲉ
ⲥ̄ⲥⲱⲧⲙ̄ ⲉ ⲛⲁⲓ· ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲣⲓ ⲧⲟⲟⲧⲥ̄· ⲉⲩⲣⲙⲉ·
ⲁⲩⲃⲱⲕ ⲉ ⲡⲉⲭⲏⲓ ⲉⲩⲙⲟⲕⲣ̄ ⲛ̄ ⲣⲛⲧ ⲉⲙⲁⲧⲉ· ⲁⲧⲉⲧⲛ̄ⲉⲙⲙⲉ
Ⲭⲉ ⲙ̄ⲡⲉ ⲡⲱⲱⲥϯ ⲣⲛ̄ ⲧⲁⲣⲭⲏ ⲙ̄ ⲡⲉⲓ ⲉⲥⲕⲱⲙⲓⲟⲛ ⲛ̄ ⲧⲉⲣⲓ
ϧⲟⲟⲥ ⲁⲉ ⲟⲩⲡⲛ̄ⲁⲧⲟⲫⲟⲣⲟⲥ ⲣⲱⲱϥ ⲡⲉ ⲡⲙⲁⲕⲁⲣⲓⲟⲥ
ⲁⲡⲁ ⲡⲉⲥⲧⲛ|ⲟⲓⲟⲥ· ⲣⲱⲙⲉ ⲅⲁⲣ ⲙⲙⲁ ⲉⲧ ⲛⲁ ⲃⲱⲕ ⲱⲁ Fol. 77 a
ⲣⲟϥ· ⲱⲁⲉⲙⲙⲉ ⲁⲉ ⲛ̄ⲧⲁⲩⲃⲱⲕ ⲱⲁ ⲣⲟϥ ⲉ ⲧⲃⲉ ⲟⲩ ⲛ̄ ⲣⲡⲉ
ⲣⲱϧ· ⲛ̄ⲧⲉⲧⲛⲟⲩ ⲉⲧⲛ̄ⲁⲥⲱⲱⲩⲧ̄ ⲉ ⲣⲟⲩⲛ ⲣⲙ̄ ⲡⲉⲕⲣⲟ·
ⲁⲗⲗⲁ ⲉⲙⲙⲟⲥⲧⲉ ⲙ̄ ⲡⲉⲟⲟⲩ ⲉⲧ ⲱⲟⲩⲉⲓⲧ ⲛ̄ ⲡⲣⲱⲙⲉ
ⲉⲩⲣⲱⲙ ⲛ̄ ⲛⲛ̄ⲡⲟⲗⲗⲱⲛ ⲙ̄ⲙⲟⲛ ⲉⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ
ⲛⲁⲣⲉ ⲉ ⲡⲟⲩϫⲱⲕ· ⲁⲥⲱⲙⲡⲉ ⲁⲉ ⲟⲛ Ⲡ ⲡⲉⲟⲩⲟⲉⲓⲱ·
ⲉⲧ ⲧⲡⲛⲧ ⲣⲁ ⲡⲣⲟ ⲛ̄ ⲙ̄ ⲡⲣⲥ̄ⲟⲥ ⲉⲩⲥⲟⲣⲁⲣⲧ̄ ⲣⲙ̄ ⲡⲧⲟⲟⲩ
ⲛ̄ ϫⲙⲙⲉ· ⲁⲩⲃⲱⲕ ⲉ ⲡⲟⲩⲉ ⲙ̄ⲙⲟⲛ ⲛⲟⲩⲕⲟⲓ ⲁⲉ ⲉⲩ-

ⲛⲁϣⲗⲏⲗ · ⲛ̄ ⲧⲉⲣⲉ ⲫⲣ̄ ⲁϣⲟⲗⲧⲉ ⲛ̄ⲟⲩⲛⲟⲩ · ⲉⲙⲙⲟⲟϣⲉ
ⲛ ⲥⲧⲟⲟⲩ ⲉϥϣⲗⲏⲗ ⲕⲁⲧⲁ ⲙⲁ · ⲁⲩⲱ ⲛⲉ ⲙⲛ̄ ⲗⲁⲁⲩ ⲛ̄
ⲣⲱⲙⲉ ⲛⲁⲉϣⲥⲙ̄ ⲡⲁⲱⲕ ⲛ̄ ⲛⲉϥϣⲗⲏⲗ ⲉⲧ ⲫⲉⲓⲣⲉ ⲙ̄-
ⲙⲟⲟⲩ · ⲙ̄ ⲡⲉϩⲟⲟⲩ ⲙⲛ̄ ⲧⲉⲩϣⲩⲛ ϣⲁⲩⲣ̄ ⲥⲧⲟⲧϥⲉ ⲛ̄ ⲥⲟⲡ ·
Fol. 77 b ⲛ̄ ϣⲗⲏⲗ ⲛ̄ⲧⲉⲩ|ϣⲩⲛ · ⲁϥⲕⲟⲟⲧⲥ̄ ⲉ ϫⲱⲓ̈ ⲡⲉϫⲁϥ ⲛⲁⲓ ·
ⲣⲡⲉ ⲁⲛⲟⲕ ⲓ̅ⲥ̅ · ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ⲁⲓ ϩⲣⲁⲕ ⲉ ⲣⲟⲕ ϫⲉ ⲁⲓϩⲉ
ⲉⲧⲛⲟⲥ ⲛ̄ⲁⲣⲁⲕⲱⲛ ⲙ̄ ⲡⲟⲟⲩ ϩⲓ ⲡⲧⲟⲟⲩ · ⲁⲩⲱ ⲛ̄ϥⲟⲩⲛⲏⲧ
ⲁⲛⲧⲱⲛⲟⲩ · ⲁⲗⲗⲁ ⲭ̄ⲥ̄ⲗⲡⲓⲥ ⲉ ⲉ (*sic*) ⲡⲛⲟⲩⲧⲉ ϫⲉ ⲉϥⲛⲁ-
ⲕⲁⲁϥ ⲁⲛ ⲙ̄ ⲡⲉⲛⲕⲱⲧⲉ ⁘—

ϣⲱⲣⲡ̄ ϩⲉ ⲛ̄ ⲧⲉⲣⲉ ϥϣⲱⲡⲉ · ⲁⲓⲥⲱϣⲧ̄ ⲉ ⲡⲟⲧⲉ ⲛ̄ ⲁ
ⲡⲛⲟⲩ ϫⲉ ⲛ̄ ⲟⲩⲥⲟⲧⲉ · ⲁⲓⲛⲁⲩ ⲉⲧⲙⲛⲛϣⲉ ⲛ̄ ϩⲁⲗⲛⲧ ⲙⲛ̄
ϩⲉⲛⲛⲟⲩⲣⲉ · ⲉⲧⲟⲧⲛⲛϩ ϩⲓϫⲛ̄ ⲟⲩⲕⲱϩ ⲙ̄ ⲡⲉⲧⲣⲁ · ⲁϥ-
ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲡⲉϫⲁϥ ⲛⲁⲓ ϫⲉ ϯⲙⲉⲉⲧⲉ ϫⲉ ⲁ ⲡⲛⲟⲩⲧⲉ
ⲡⲁⲧⲁⲥⲥⲉ ⲙ̄ ⲡⲉⲁⲣⲁⲕⲱⲛ · ⲁϥⲟⲩⲁϩⲙⲉ̄ ⲟⲛ · ⲡⲉϫⲁϥ
ϫⲉ ⲉ ⲧⲃⲉ ⲟⲩ ⲛⲧ̄ ϯ ⲛ̄ϩⲏⲧⲕ ⲁⲛ ⲉ ⲛⲉϩⲣⲏⲧⲟⲛ ⲛ̄ ⲛⲉⲥⲣⲁ-
ⲫⲓⲙ · ⲛⲧ̄ ⲛⲟⲓ ⲙⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲟⲉ ⲛ̄ⲧⲁ ⲡⲥⲟⲫⲟⲥ ⲗⲁⲁ̄
ϫⲟⲟⲥ ϫⲉ ⲁⲕⲕⲱ ⲡⲡⲉⲧ ϫⲟⲥⲉ ⲛⲁⲕ ⲙ̄ ⲙⲁ ⲙ̄ ⲡⲱⲧ · ⲙⲛ̄
Fol. 78 a ⲡⲉⲑⲟⲟⲩ ⲛⲁϣⲣⲱⲙ ⲉ ⲣⲟⲕ · ⲟⲩⲁⲉ ⲙⲛ̄ ⲙⲁⲥⲧⲥ̄ⲧ̄ | ⲛⲁϣ-
ⲣⲱⲙ ⲉ ⲣⲟⲩⲛ ⲉ ⲛⲉⲕⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲕⲛⲁⲁⲗⲉ ⲉ ⲣⲁⲓ ⲉϧⲛ̄
ⲟⲩⲣⲟϥ ⲙⲛ̄ ⲟⲩⲥⲓⲧ · ⲛⲧ̄ ⲣⲱⲙⲉ ⲣⲁⲓ̈ ⲉϧⲛ̄ ⲟⲩⲙⲟⲓ ⲙⲛ̄
ⲟⲩⲁⲣⲁⲕⲱⲛ · ϫⲉ ⲁϥⲛⲁⲣⲧⲉ ⲉ ⲣⲟⲓ · ϯⲛⲁⲧⲟⲩϫⲟϥ ·
ϯⲛⲁⲣ̄ ⲣⲁⲓⲃⲉ̄ ⲉ ⲣⲟϥ ϫⲉ ⲁϥⲥⲟⲩⲛ̄ ⲛⲁ ⲣⲁⲛ · ⲥⲛⲁϣⲧ ⲉ
ⲣⲁⲓ ⲉ ⲣⲟⲓ · ⲁⲩⲱ ⲁⲛⲟⲕ ϯⲛⲁⲥⲱⲧⲙ̄ ⲉ ⲣⲟϥ ·

Ⲁϥϣⲱⲡⲉ ϫⲉ ⲛ̄ ⲧⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱϣ ⲉ ⲡⲟⲟⲛⲥ̄ ⲉ
ⲃⲟⲗ ⲉ ⲡⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ ⲛⲉⲧ ⲉⲧⲫⲣⲁⲛⲉ · ⲡⲙⲁ ⲛ̄ⲧⲁ
ⲡⲙ̄ⲛⲕⲁϩ ⲙⲛ̄ ⲧⲗⲁⲡⲛ ⲙⲛ̄ ⲡⲁϣⲁϩⲟⲗ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲛ̄
ⲟⲛⲧⲥ̄ ⲡⲙⲁ ⲛ̄ ϣⲱⲡⲉ ⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ · ⲙⲛ̄ ⲧⲙ̄
ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ · ⲙⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · ⲉ ⲃⲟⲗ ϫⲉ ⲟⲩⲁⲡⲁ-
ⲧⲣⲓⲁⲣⲭⲏⲥ ⲡⲉ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲁⲃⲣⲁϩⲁⲙ · ⲁⲩⲱ ⲟⲩⲁⲡⲟⲥⲧⲟⲗⲟⲥ
ⲡⲉ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ · Ⲟⲩⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲡⲉ ⲁⲩⲱ
ⲟⲩⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ ⲙⲛ̄ ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲥⲁⲙⲟⲩⲏⲗ ·
Fol. 78 b ⲙⲛ̄ ⲛⲉⲧ ⲙⲛ̄ⲛⲥⲱϥ ⁘—| Ⲟⲩⲁⲣⲭⲓⲉⲣⲉⲩⲥ ⲡⲉ ⲉⲩⲣ̄ⲣⲟⲩ
ⲣⲡⲏ ⲛ̄ⲑⲟⲉ ⲛ̄ ⲙⲁⲩⲥⲏⲥ · ⲙⲛ̄ ⲁⲁⲣⲱⲛ ⲙⲛ̄ ⲛⲉⲧ ⲙⲛ̄ⲛⲥⲱⲟⲩ ·
ⲛ̄ ⲧⲉⲣⲉ ⲫⲉⲓ ϫⲉ ⲉ ⲡⲣⲁⲛ ⲛ̄ ϣⲱⲡⲉ ⲉⲧ ⲫⲛⲁⲓ̈ⲧⲟⲛ ⲙ̄ⲙⲟϥ

ⲛ ϩⲛⲧⲟ ⲉⲧⲉ ⲡⲉⲃⲟⲧ ⲉⲡⲛⲟ ⲡⲉ ⲛ ⲧⲉⲣⲟⲙⲡⲉ ⲙⲙ ⲡⲉⲛⲧⲏ
ⲁϥⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲓ ⲛ ⲧⲉⲧⲙⲏ ⲛ ⲥⲟⲩ ⲙⲙⲟⲩⲛ ⲛ ⲉⲡⲛⲟ
ⲡⲉϩⲁϥ ⲛⲁϥ ⲭⲉ ⲓⲱⲥ · ⲟⲩⲛ ⲣⲱⲙⲉ ϩⲁⲣⲧⲏⲕ ⲡⲉϩⲁⲓ ⲭⲉ
ⲙⲛ ⲣⲱⲙⲉ · ⲛⲥⲁ ⲙⲱⲧⲥⲛⲥ · ⲙⲛ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲛⲉⲡⲣⲉⲥⲃⲩ-
ⲧⲉⲣⲟⲥ · ⲛⲧⲁⲩⲉⲓ ⲉ ⲥⲙ ⲡⲉⲕⲟⲩⲱ · ⲁ ⲡⲁ ⲉⲓⲱⲧ ⲙⲟⲩⲧⲉ · ⲭⲉ
ⲙⲱⲧⲥⲛⲥ · ⲙⲱⲧⲥⲛⲥ · ⲙⲱⲧⲥⲛⲥ · ⲁⲓⲟⲣⲉⲟⲩ ⲛ ⲡⲉⲕⲃⲓⲟⲥ
ⲕⲁⲗⲱⲥ · ⲕⲥⲟⲟⲩⲛ ⲭⲉ ⲛⲧⲁⲕⲁⲛⲁⲥⲧⲣⲉⲫⲉⲓ ϩⲁ ⲣⲁⲧ ⲛ ⲁⲱ ⲛ
ϩⲉ · ⲥⲓ ⲡⲣⲟⲟⲩⲱ ⲛ ⲛⲁⲭⲁⲣⲧⲏⲥ · ⲕⲁⲗⲟⲥ ⲭⲉ ⲱⲁⲕⲣ ⲭⲣⲓⲁ
ⲙⲙⲟⲟⲩ · ⲁⲩⲱ ⲡⲉⲕⲣ ⲃⲟⲗ ⲉ ⲧⲉⲓ ⲉⲧⲡⲱ ⲉⲧ ⲙⲙⲁⲩ ·

Ⲁϥⲕⲧⲟϥ ⲟⲛ ⲉⲁⲛ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲡⲉ ⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ ·
ⲡⲉϩⲁϥ ⲛⲁϥ ⲭⲉ ⲉⲗⲓⲥⲁⲓⲟⲥ · ⲡⲣⲟⲥⲉⲭⲉ | ⲉⲁⲛ ⲛⲉⲥⲛⲏⲧ Fol. 79 a
ⲕⲁⲗⲱⲥ · ⲛⲧ ⲁⲙⲁⲣⲧⲉ ⲉⲁⲛ ⲛⲉ ⲛⲧ ⲁⲓⲣⲟⲛⲟⲩ (*sic*) ⲉ ⲧⲟⲟⲧⲕ · ⲣⲛⲑ
ⲛⲧ ⲣ ⲧⲕⲁⲗⲉⲗⲉ ⲕⲁⲧⲁ ⲟⲩⲛⲟⲩ · ⲭⲉ ⲕⲁⲥ ⲉⲣⲉ ⲛⲉⲥⲛⲏⲧ
ⲛⲁⲣ ⲛⲉⲧⲱⲗⲏⲗ · ⲕⲁⲧⲁ ⲛⲕⲱⲧ ⲛ ⲛⲉⲥⲛⲏⲧ ⲛⲥⲉϯ ϩⲛⲧ
ⲛ ⲛⲉⲧⲯⲩⲭⲏ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧⲕ · ⲁ ⲉⲗⲓⲥⲁⲓⲟⲥ ⲟⲩⲱⲱⲃ ·
ⲭⲉ ⲡⲁ ⲉⲓⲱⲧ ⲁⲓⲣⲱⲙ ⲉ ϩⲟⲩⲛ ⲉ ⲃⲱⲕ ⲉ ⲣⲁⲧⲟⲩ ⲛ ⲛⲁⲉⲓⲟⲟⲧⲉ
ⲧⲏⲣⲟⲩ · ⲉⲱⲱⲡⲉ ⲱⲁⲕⲙⲟⲩ · ⲛⲁⲛⲟⲩⲥ ⲛⲧⲁⲙⲟⲩ ⲛ ⲱⲟⲣⲡ
ⲭⲉ ⲣⲱⲙⲁⲛ ⲡⲉⲥⲧⲩⲗⲗⲟⲥ ⲉⲧ ⲛⲧⲁϫⲣⲏⲧ ⲉ ϫⲱϥ ϩⲉ ⲁ
ⲡⲱⲱϥ ⲙⲙ ⲡⲧⲟⲟⲩ ⲛ ⲧⲥⲛⲧⲉⲓ ϩⲱⲛ ⲉ ϩⲟⲩⲛ ⲉⲛⲛⲁⲥⲛ ⲛⲉ
ⲟⲩⲁ ⲧⲱⲛ · ⲛⲧⲙⲟⲟⲛⲉ ⲙⲙⲟⲛ ⲛⲧⲛⲣⲉ · ⲱ ⲡⲁ ⲭⲥ ⲛ ⲉⲓⲱⲧ
ⲉⲧ ⲟⲩⲁⲁⲃ · ⲉⲕⲱⲁⲛⲃⲱⲕ ⲟⲛ · Ⲁⲛⲟⲩⲱ ⲉⲕⲥⲟⲟⲩⲧⲛ ⲙⲙ
ⲡⲉⲕϩⲟⲓ ⲉⲧⲙⲁ ⲙⲙ ⲙⲟⲟⲛⲉ ⲉ ⲛⲁⲛⲟⲩϥ · Ⲁⲕⲥⲃⲧⲱⲧⲕ ⲛⲧ
ⲛⲁⲱⲧⲟⲣⲧⲣ̄ ⲁⲛ ⲕⲁⲧⲁ ⲡⲱⲁϫⲉ ⲙⲙ ⲡⲣⲣⲁⲱ ⲁⲁϩ ⲭⲉ
ⲁⲓⲥⲃⲧⲱⲧ ⲙⲙⲡⲉ ⲓⲱⲧⲟⲣⲧⲣ̄ · ⲁⲛⲟⲛ ⲅⲁⲣ ⲧⲛⲛⲁⲱⲱⲧ
ⲙⲙⲟⲕ ⲁⲩⲱ ⲛⲧⲛⲱⲱⲡⲉ ⲛ ⲟⲣⲫⲁⲛⲟⲥ | ⲙⲙ ⲙⲙⲟⲟⲩ Fol. 79 b
ⲉ ⲃⲟⲗ · ⲁϥⲟⲩⲱⲱⲃ ⲛⲥⲓ ⲡⲁ ⲉⲓⲱⲧ ⲭⲉ ⲛⲁⲙⲉ ⲕⲉ ☩ ⲣϥ
ⲟⲩ ⲛⲣⲟⲟⲩ ⲛⲉ ⲛⲧⲁⲩⲧⲁⲁⲩ ⲛⲁⲓ ⲙⲙ ⲙⲛ ⲡⲟⲩⲉ ⲙⲙⲟⲟⲩ ·
ⲁⲓⲟⲩⲱⲱⲃ ⲡⲉϩⲁⲓ ⲛⲁϥ Ⲭⲉ ⲟⲩ ⲡⲉ ⲛⲧ ⲁϥⲱⲱⲡⲉ ⲙⲙⲟⲕ
ⲁⲛⲍⲉ ⲛⲁⲓ · ⲡⲉϩⲁϥ Ⲛⲁⲓ ⲭⲉ ϩⲁⲑⲛ ⲉ ⲧⲣⲁ ⲱⲁⲍⲉ ⲛⲙⲙⲁⲕ ·
ⲁⲧⲉⲕⲥⲧⲁⲥⲓⲥ ⲧⲁϩⲟⲓ · ⲁⲧⲣⲱⲙⲉ ⲛ ⲟⲧⲟⲉⲓⲙ ⲉⲓ
ⲁϥⲁϩⲉ ⲣⲁⲧϥ ⲙ ⲡⲁⲙⲧⲟ ⲉ ⲃⲟⲗ · ⲡⲉϩⲁϥ ⲛⲁⲓ ⲭⲉ
ⲡⲉⲥⲧⲛⲟⲓⲟⲥ · ⲡⲉⲥⲧⲛⲟⲓⲟⲥ · Ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲱⲁ ⲱⲟⲙⲛⲧ ⲛ
ⲥⲟⲛ · ⲉⲃⲧⲱⲧⲕ ⲭⲉ ⲕⲉ ☩ⲟⲩ ⲛⲣⲟⲟⲩ ⲛⲉⲧⲉ ⲟⲩⲛⲧⲁⲕ ⲥⲟⲩ
ϩⲙ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ · ⲛⲧ ⲉⲓ ⲱⲁ ⲣⲟⲓ · ⲛ ⲧⲉⲣ ϥⲭⲉ ⲛⲁⲓ

ⲛⲁⲓ ⲁⲫⲁⲛⲁⲭⲱⲣⲉⲓ ⲛⲁϥ ⲧⲉⲛⲟⲩ· Ⲉⲓⲥ ϩⲛⲏⲧⲉ ⲫⲛⲁⲃⲱⲕ
ⲉ ⲣⲁⲧⲟⲩ ⲛ̄ ⲛⲁⲉⲓⲟⲟⲩⲉ ⲧⲏⲣⲟⲩ·

Ⲏ ⲧⲉⲣⲉ ⲭⲉ ⲛⲁⲓ ⲛⲁⲛ ⲛ̄ⲥⲓ ⲡⲁ ⲉⲓⲱⲧ· ⲁⲧⲛⲟⲥ ⲛ̄
ⲁⲩⲕⲁⲛ ⲛ̄ ⲣⲓⲙⲉ ⲩⲱⲡⲉ ϩⲙ̄ ⲧⲙⲏⲛⲧⲉ ⲣⲓ ⲟⲩⲥⲟⲛ ⲭⲉ
Fol. 80 a ⲧⲛ̄ⲁⲩⲱⲟⲩⲧ ⲛ̄ ⲟⲩⲉⲓ | ⲱⲧ ⲛ̄ ⲁⲥⲁⲑⲟⲥ ⲛ̄ ⲧⲉⲓ ⲣⲉ ⲡⲣϫ-
ⲣⲩⲁ ⲥⲟⲗⲥⲗ̄ ⲛ̄ ⲛⲉⲧ ϩⲙ̄ ϩⲉⲙⲗⲧⲡⲛ· Ⲡⲣⲉϥⲧ ⲙⲉⲧⲁⲛⲟⲓⲁ· ⲛ̄
ⲛⲉⲧ ⲣ̄ ⲛⲟⲃⲉ ⲡⲣϫⲭⲱⲣⲛⲉⲓ ⲛ̄ ⲛ̄ϩⲛⲕⲉ· ⲛ̄ⲧⲉⲧⲧⲣⲟⲫⲛ·
ⲙⲙ̄ ⲧⲉϥⲙⲙ̄ⲧⲩⲁⲓⲣⲟⲟⲧⲱ ϩⲁ ⲡⲣⲱⲃⲉ ⲙ̄ ⲡⲉⲧⲥⲱⲙⲁ·
ϯⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲙⲛⲧⲛ̄ ⲙ̄ ⲡ ⲙ̄ⲡⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲭ̄ⲥ̄· ⲭⲉ
ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ⲧⲁ ⲡⲁ ⲉⲓⲱⲧ ⲥⲱⲧⲙ̄ ⲉ ⲧⲃⲉ ⲙ̄ ⲡⲣ̄ⲥⲟⲩ ⲙⲙ̄ⲡⲉ
ϥⲕⲁⲧⲁⲗⲁⲁⲩ ⲛⲁϥ ⲛ̄ ⲉⲛⲕⲁ ⲛ̄ ⲛ̄ϩⲛⲕⲉ· ⲱⲁ ϩⲣⲁⲓ ⲉ
ⲛⲱⲟⲩ ⲉⲧ ϩⲁⲣⲧⲛ̄ ⲧⲉϥⲁⲡⲉ· ⲁϥⲧⲣⲉⲩ ⲃⲗⲃⲱⲗⲣ̄ ⲉ ⲃⲟⲗ
ⲁϥⲧⲁⲁϥ ⲙ̄ ⲙⲛ̄ⲧⲙⲁ ⲛ̄ ⲛ̄ϩⲛⲕⲉ· ⲛⲉ ⲛⲧ ⲁϥⲧⲁⲁⲩ ⲛ̄
ⲛⲉⲩⲥⲓϫ ⲙⲙ̄ ⲛⲉ ⲛⲧ ⲁϥⲟⲧⲉⲣⲥⲁϩⲛⲉ ⲛⲁⲓ ⲁⲓⲧⲁⲁⲩ ⲙⲙ̄ ⲛⲉ
ⲛⲧⲁϥϫⲟⲟⲩ ⲥⲟⲩ ⲛ̄ ⲙ̄ ⲡⲓⲥⲧⲟⲥ· ⲕⲁⲧⲁ ϯⲙⲉ ⲉⲧⲥⲱⲣ
ⲙ̄ⲙⲟⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲉⲧ ⲉⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲣ̄ ⲭⲣⲓⲁ ⲙⲙ̄-
ⲥⲟⲙ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ ⲉ ⲉⲓⲙⲉ ⲉ ⲡⲉⲧϫⲱⲕ· ⲉⲓ ⲙⲙ̄ ⲧⲉⲓ
ⲛⲓⲟⲩⲧⲉ ⲙⲁⲧⲁⲁϥ ⲛⲁⲓ ⲉⲧ ⲛⲁϯ ⲟⲩⲉⲓⲟⲟⲩ ⲛⲁϥ ⲧⲏⲣⲟⲩ·
ⲡⲉϫⲁⲓ ⲙ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲟⲩⲁⲁⲃ ⲉⲧ ⲫⲟⲣⲉⲓ ⲙ̄ ⲡⲉϫⲥ̄·
Fol. 80 b ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲩⲟⲥ | ⲭⲉ ⲁⲣⲏⲧ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ· ⲉⲕⲙⲉⲉⲩⲉ
ⲣⲩⲃ ⲭⲉ ⲧⲛ̄ⲁⲕⲧⲟⲛ ⲁⲛ ⲉⲱⲱⲡⲉ· ⲛ̄ ⲕⲉ ⲥⲟⲡ ⲙⲙ̄ⲡⲉ ⲕⲕⲁ
ⲗⲁⲁⲩ ⲛ̄ⲉⲛⲕⲁ ⲉⲕⲱⲱⲟϫⲛ̄ ⲛⲁⲙ ⲉ ⲡⲁⲣⲟⲩ· ⲁϥⲟⲧⲱⲱⲃ
ⲛ̄ⲥⲓ ⲡⲁ ⲉⲓⲱⲧ ⲭⲉ ⲧⲛ̄ⲁⲕⲧⲟⲛ ϩⲙ̄ ⲡⲟⲧⲱⲱ ⲙ̄ ⲡⲛⲟⲩⲧⲉ
ⲱ̄ ⲡⲁ ⲱⲛⲣⲉ· ⲁⲧⲱ ⲛⲉ ⲛⲧⲁⲛⲧⲁⲁⲩ· ⲧⲏⲣⲟⲩ ⲛ̄ ⲛ̄ϩⲛⲕⲉ·
ⲡⲭ̄ⲥ̄ ⲛⲁⲧⲁⲁⲩ ⲛⲁⲛ ⲧⲏⲣⲟⲩ ⲉⲧⲕⲛⲃ· ⲉⲓⲛⲁϫⲉ ⲟⲩ· Ⲏ ⲉⲓⲛⲁ-
ⲧⲁⲧⲉ ⲟⲩ ϩⲙ̄ ⲙ̄ ⲙⲛ̄ⲧϫⲱⲱⲣⲉ ⲙ̄ ⲡⲉⲓ ⲣⲱⲙⲉ ⲛ̄ ⲇⲓⲕⲁⲓⲟⲥ·
ⲡⲗⲏⲙ ⲙⲁⲣⲛ̄ⲕⲧⲟⲛ ⲉϫⲙ̄ ⲡⲩ̄ⲕⲁ ⲥⲱⲙⲁ ⲉ ϩⲣⲁⲓ· ⲛⲉ ⲁϥⲣ-
ⲱⲟⲩⲛ̄ⲧ ⲥⲁⲣ ⲛ̄ϩⲟⲟⲩ· ⲙⲛ̄ ϩⲟⲧⲱⲙ· ⲟⲩⲁⲉ ⲙⲛ̄ ⲉⲩⲥⲱ·
ⲟⲩⲁⲉ ⲙⲛ̄ ⲉⲩⲱⲁϫⲉ ⲛⲙⲙⲁⲛ· ⲟⲩⲁⲉ ⲙⲛ̄ ⲥ̄ⲡⲟⲟⲛⲥ̄ ⲉ ⲡⲉⲓ
ⲥⲁ ⲙⲙ̄ ⲡⲁⲓ· Ⲁⲗⲗⲁ ⲉⲩⲛϩ ⲡⲉ ⲛ̄ⲟⲉ ⲛ̄ ⲛⲉⲧ ⲙⲟⲟⲧ ϩⲙ̄
ⲡⲙⲁ ⲛ̄ ⲧⲛⲟⲩ ⲛ̄ ⲣⲓ· ϩⲙ̄ ⲧⲉⲧⲱⲛ ⲁⲉ ⲛ̄ ⲥⲟⲩ ⲙⲙ̄ⲧⲥⲛⲟⲟⲩⲥ·
ⲛ̄ ⲡⲉⲃⲟⲧ ⲉⲡⲛⲫ· ⲁⲩⲙⲟⲩⲧⲉ ⲭⲉ ⲓ̄ⲥ̄ Ⲁⲛⲟⲕ ⲁⲓⲟⲧⲱⲱⲃ
Fol. 81 a ⲭⲉ ⲥⲁⲟⲩ | ⲉ ⲣⲟⲓ· ⲡⲉϫⲁϥ ⲛⲁⲓ ⲭⲉ ⲁⲓϩⲱⲛ ⲉ ⲡⲱⲗⲛ̄ (*sic*)·
ⲣⲩⲅ ⲁⲧⲱ ⲱⲁⲓϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲡⲛⲁⲩ ⲛ̄ ⲡⲣⲏ· ⲉⲩⲛⲁϩⲱⲧⲡ̄

ⲛ̄ ⲣⲁⲥⲧⲉ ⲉⲧⲉ ⲥⲟⲩ ⲙⲛ̄ⲧⲙⲟⲩⲧⲉ ⲡⲉ· ⲁⲗⲗⲁ ⲫⲣⲧⲙⲕ ⲙⲡ̄ⲣ̄ ⲧⲣⲉ ⲗⲁⲁⲩ ⲛ̄ ⲣⲱⲙⲉ ⲭⲓ ⲡⲁ ⲥⲱⲙⲁ ⲉⲡⲟⲩⲉ· ⲙ̄ ⲡⲙⲁ ⲛ̄ⲧⲁ ⲧⲣⲉⲧⲙⲛ̄ⲧⲣ̄ⲭⲣⲓⲥⲧⲟⲥ ⲛⲁⲓ· ⲁⲩⲱ Ⲡⲉⲓ ⲙⲟⲩⲛ̄ⲧ ⲛ̄ⲣⲟⲟⲩ ⲛ̄ⲧ ⲁⲓⲁⲁⲩ· ⲙ̄ⲡ ⲉⲓⲙⲁⲉ ⲙⲙⲁⲛⲧⲛ̄ ⲉⲓⲁⲁⲣⲉ ⲣⲁⲧ· ⲙ̄ ⲛ ⲙ̄ⲧⲟ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ⲁⲧⲭⲓ ⲡⲁ ⲗⲟⲩⲟⲥ ⲭⲓⲛ ⲙ̄ ⲡⲛⲁⲩ ⲛ̄ ⲭⲡ̄ ⲩⲓⲧⲉ ⲛ̄ⲥⲁϥ· ⲧⲭⲱ ⲙ̄ⲙⲟⲥ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲣ̄ ⲡ̄ⲫⲛⲁ ⲛⲙ̄ⲙⲁⲓ· ⲡⲉⲭⲁⲓ ⲛⲁϥ ⲉ ⲁⲣⲓ ⲧⲁⲥⲁⲡⲏ ⲱ̄ ⲡⲁ ⲉⲓⲱⲧ ⲛ̄ⲧ̄ ⲭⲓ ⲟⲧⲱⲛⲏ ⲛ̄ ⲧⲣⲟⲫⲏ ⲉ ⲉⲓⲥ Ⲭⲧⲟⲟⲩ ⲛ̄ ⲣⲟⲟⲩ ⲙ̄ⲡ ⲉⲕⲭⲓ ⲧⲡⲉ ⲛ̄ ⲗⲁⲁⲩ ⲁϥⲟⲧⲱⲩⲃ̄ ⲛⲁⲓ ⲛ̄ⲥⲓ ⲡⲁ ⲉⲓⲱⲧ· ⲉ ⲡⲁ ⲱⲛⲣⲉ ⲉⲓⲛⲁⲟⲧⲱⲙ ⲛⲉ ⲗⲁⲁⲩ ⲟⲛ ⲙ̄ⲡⲥⲁ ⲡⲗⲟⲩⲟⲥ· ⲧⲭⲱ ⲙ̄ⲙⲟⲥ· ⲉ ⲛ̄ ⲧⲛⲁⲭⲓ ⲧⲡⲉ ⲁⲛ ⲛ̄ ⲗⲁⲁⲩ ⲛ̄ ⲧⲣⲟⲫⲏ ⲉ ⲡⲁ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲱⲁⲛⲧⲁⲃⲱⲕ ⲫⲁⲣⲧⲛ̄ ⲡⲉⲭ̄ⲥ̄ ⲛ̄ⲧⲁⲃⲱⲗ ⲉ ⲃⲟⲗ· | ⲛ̄ⲧⲁ- Fol. 81 b
ⲙⲛⲥⲧⲁ ⲫⲁⲣⲧⲛⲏ· ⲛ̄ ⲧⲉⲣⲉ ⲡⲟⲧⲟⲉⲓⲙ ⲁⲉ ⲱⲁ ⲛ̄ ⲥⲟⲩ ⲙⲙⲛ̄ⲧⲙⲟⲩⲧⲉ· ⲛ̄ ⲉⲡⲛⲫ· Ⲡⲉⲭⲁⲩ ⲛⲁⲓ ⲉⲣⲉ ⲫⲉⲛ ⲕⲉ ⲛⲟⲥ ⲛ̄ ⲣⲱⲙⲉ ⲫⲙⲟⲟⲥ ⲫⲁⲣⲧⲛⲏ ⲁⲉ ⲓ̄ⲥ̄ ⲕⲥⲟⲟⲩⲛ ⲙ̄ ⲡⲁ ⲭⲱⲕ ⲧⲏⲣ̄ⲩ̄ ⲁⲉ ⲙ̄ⲡⲉ ⲓⲕⲁ ⲗⲁⲁⲩ ⲛ̄ⲧⲉ ⲧⲉⲡⲓⲥⲕⲟⲡⲟⲛ ⲛ̄ⲧⲉ ⲧⲡⲟⲗⲓⲥ ⲕⲃ̄ⲧ̄ ⲉ ⲧⲱⲥ ⲉ ⲣⲟⲓ· ⲟⲧⲣⲟⲗⲟⲕⲟⲧⲧⲛⲟⲥ ⲛ̄ ⲟⲧⲱⲧ ⲛ̄ ⲟⲣⲑⲟⲛ ⲡⲉⲧ ⲙⲟⲟⲡ ⲛⲁⲓ ⲭⲓⲛ ⲡⲉⲣⲟⲟⲩ ⲉⲓⲥⲥⲣⲁⲫ̄ⲥ ⲫⲛ̄ ⲧⲁ ⲣⲓ ⲉⲓⲟ ⲙ̄ ⲙⲟⲛⲟⲭⲟⲥ· ⲛ̄ⲧ ⲁⲓⲭⲡⲟϥ ⲁⲉ ⲫⲙ̄ ⲡⲁ ⲣⲱⲃ ⲛ̄ ⲥⲓⲝ ⲉⲓⲣⲟⲉⲓⲥ ⲉ ⲣⲟϥ ⲱⲁ ⲡⲟⲟⲩ ⲉ ⲧⲣⲁ ⲣⲱⲃ̄ⲥ ⲙ̄ ⲡⲁ ⲥⲱⲙⲁ ⲫⲙ̄ ⲡⲣⲱⲃ ⲛ̄ ⲛⲁⲥⲓⲝ ⲁⲉ ⲛ̄ⲛⲉⲓⲕⲁ ⲭⲣⲟⲛ ⲉ ⲫⲣⲁⲓ ⲛ̄ ⲛⲉⲧ ⲛⲁⲉⲓ ⲙⲛ̄ⲛⲥⲱⲓ·

Ⲛⲥⲉⲭⲟⲟⲥ ⲁⲉ ⲁⲕⲣ̄ ⲡⲃⲟⲗ ⲛ̄ ⲛⲉⲧ ⲉⲙⲉⲩⲱⲉ· ⲛ̄ⲧⲟⲕ ⲁⲉ ⲱ̄ ⲓ̄ⲥ̄ ⲱⲟⲡⲕ̄ ⲛ̄ⲣⲃⲟⲟⲥ ⲡⲁ ⲥⲱⲙⲁ· ⲁⲩⲱ ⲙ̄ⲡⲣ̄ ⲛⲉⲭ ⲕⲉ ⲗⲁⲁⲩ ⲉ ⲣⲟⲓ· ⲉⲓ ⲙⲛ̄ ⲧⲉⲓ ⲧⲗⲉⲃⲓⲧⲟⲛ ⲛ̄ⲧⲁⲩⲙⲟⲣⲧ̄ ⲙⲙⲟⲥ ⲙⲙ̄ ⲡⲁ ⲥϧⲏⲙⲁ ⲙⲙ̄ ⲧⲁ ⲕⲟⲩⲕⲗⲉ· ⲙⲙ̄ ⲡⲁ ⲙⲟⲭⲕ̄· ⲙⲙ̄ ⲧⲁ ⲥⲟⲟⲗⲉⲥ· | ⲙⲙⲁⲧⲉ· ⲛ̄ⲧⲉⲧⲛ̄ⲕⲟⲥⲧ ⲛ̄ⲧⲉⲧⲛ̄ⲧⲟⲙⲥⲧ· Fol. 82 a
ⲁⲩⲱ ⲫⲙⲉⲉⲧⲉ ⲉⲓⲥ ⲡⲥⲱⲙⲁ· ⲁⲧⲟⲧⲟⲣⲇ̄ⲩ ⲉ ⲣⲟⲛ· ⲁⲩⲱ ⲉⲓⲥ ⲡⲙⲁ· ⲁⲭⲙⲟⲧⲣ ⲛ̄ⲱⲛⲩ̄· ⲉ ⲁⲧⲛⲉϧ ⲡⲥⲟⲃⲧ̄ ⲉ ⲣⲟⲛ ⲡⲟⲧⲁ ⲡⲟⲧⲁ ⲛⲁⲁⲥ ⲛ̄ⲑⲉ ⲉⲧ ⲫⲟⲧⲁⲱⲥ̄· ⲡⲗⲛⲛ ⲡⲉⲧ ⲉⲣⲉ ⲡⲟⲧⲁ ⲡⲟⲧⲁ ⲛⲁⲁⲩ· ⲙ̄ⲡ ⲣⲱⲙⲉ ⲛⲁϧⲡⲟⲩ· ⲉ ⲁⲧⲛⲉϧ ⲡⲥⲟⲃⲧ̄ ⲉ ⲣⲟⲛ· ⲛⲁⲓ ⲁⲉ ⲛ ⲧⲉⲣⲉ ⲭⲟⲟⲩ· ⲛ̄ⲥⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ ⲉⲓⲱⲧ ⲁⲡⲁ ⲡⲉⲥⲧⲛⲟⲓⲟⲥ ⲡⲉⲡⲓ-

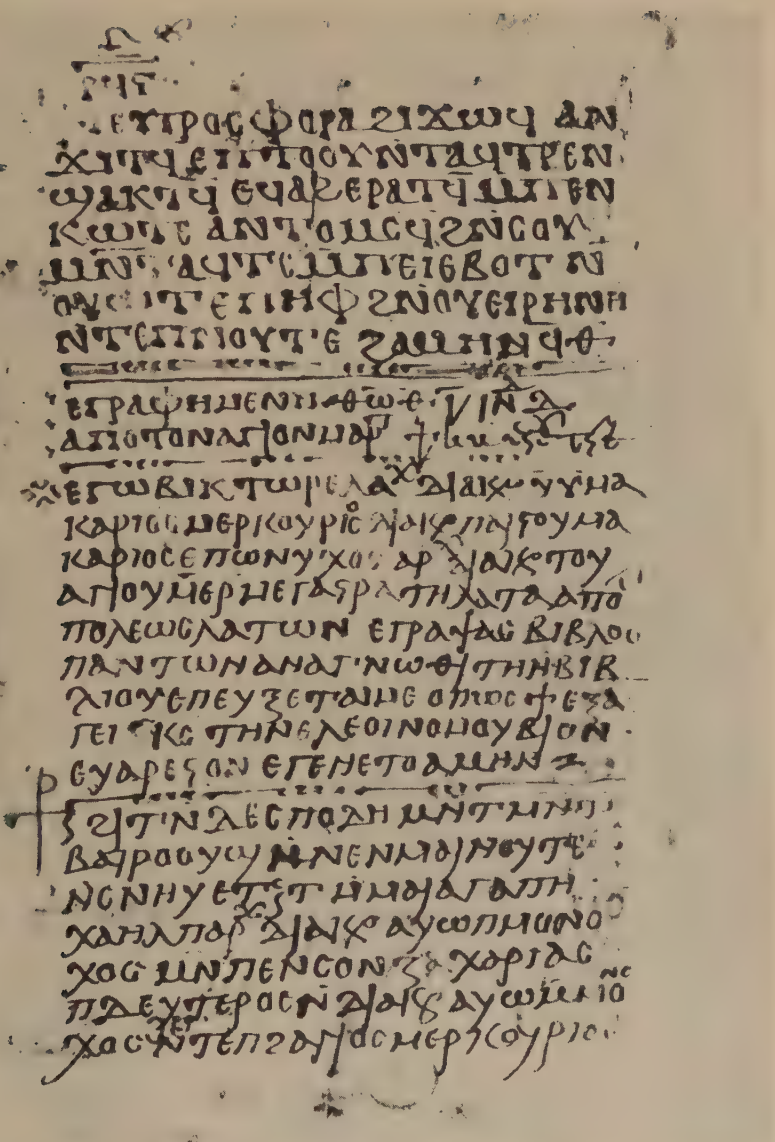
скопос ет отаав · аүотшщ̄ е вол н̄ отапретеі
м̄ пq̄щаже мн̄ отоп н̄ ρнтн̄ · аүотшп н̄ ρшч ач†
м̄ пєүпнq̄ енσіх м̄ пноүте м̄ Ппат м̄ при
єүнарωтп̄ н̄ сот мн̄тщоүте н̄ епнф н̄ тероүпе ·
м̄ пєүптеі Антшоүн же м̄ пєүскнноүаа ет
отаав · анхітq̄ е ρоүн е пеθтсіастнріон ет от-
аав м̄ псшоүр̄ н̄ тєн̄теі · анкєq̄ ката м̄ пара-
ѵєлια н̄тачтаат е тоотн̄ анр̄ тетщн тнр̄с епωщ
Fol. 82 b м̄ пєүкωте мн̄псωс · ан | р̄ тепросфора рі жшч ·
ρqє анхітq̄ е птоот н̄тачтренщантq̄ єчаре ратq̄ м̄
пенкωте · антоυєq̄ рн̄ сот мн̄тачте м̄ пеі євот
н̄ отωт епнф рн̄ отєірнни н̄те пноүте ραннн · q̄θ

єүрафнєєн θ̄ω̄θ̄ V̄ ин̄ ѳ апо тон аүіон мар-
т[үрωн] ψкн єтоүс тρє

єүω вікτωр єλαχ[істос] діак[онос] ττ макаріос
мєркоүріос діак[онос] паіс тоү макаріос епωнт-
χос арχ діак[онос] тоү аүіоү м̄ер̄ м̄єчастратн-
лата апо тнс полєωс латωн єүраψас вівλос
пантωн анастнωєі тнн вівλіоү епєүζєтаі м̄е
опωс † єχаүєі к̄с тнн єλєоипо моү вюн єтарес-
тон єүєнето · аннн

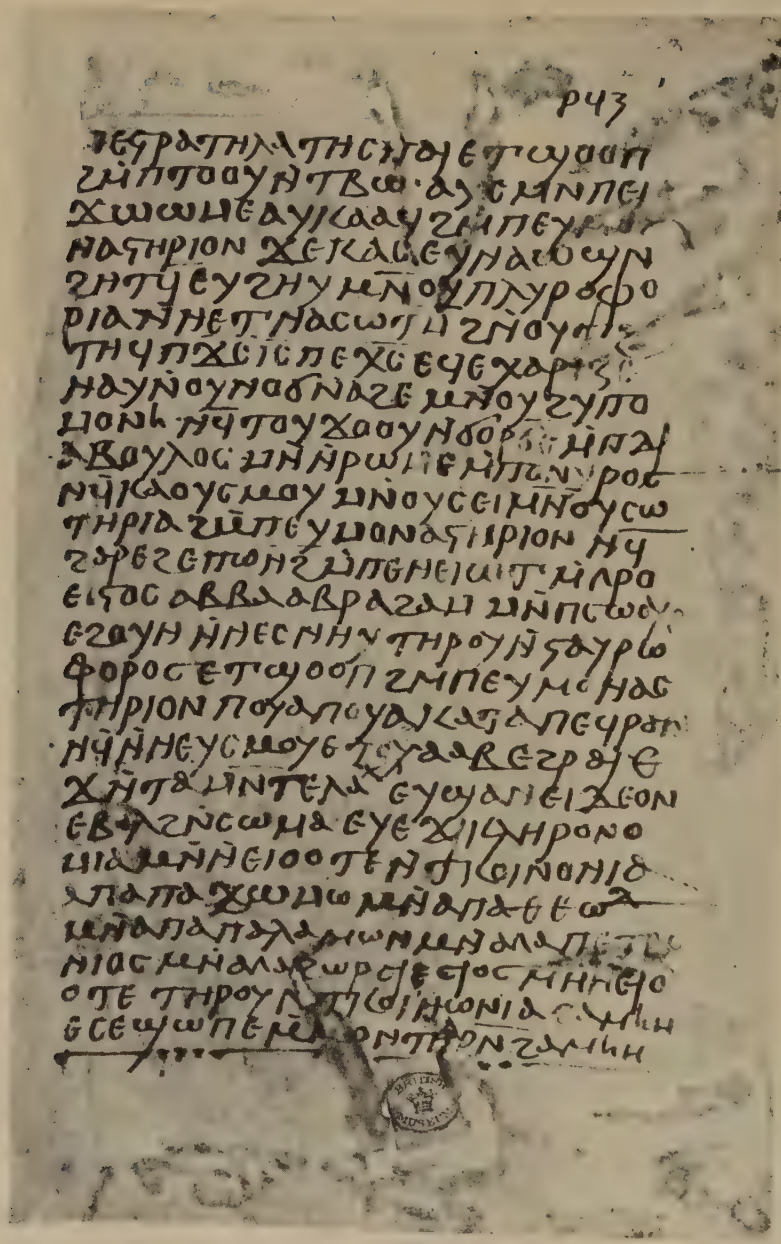
---

† рітн̄ дєсποан мн̄ тмнтνаіроотщ н̄ нєн маі
ноүте н̄снну єт т м̄ маі аүапн · [м]χанλ парχ
діако[нос] аүω пιοποχос · мн̄ пенсоп ζαχαріас
пдєүтєрос н̄ діако[нос] аүω м̄ моποχос н̄те пра-
Fol. 83 a үіос мєркоүріос | пєстратнλатнс паі єт щоοп
ρqє ρн̄ птоот н̄ тβω · атсмн̄ пеі жωωме аүкааү ρн̄
пєүмонастнріон же кас єүнащщ н̄ ρнтq̄ єүρнт
мн̄ отплүтрофоріа н̄ нет насωтм̄ рн̄ от† ρтнч
пχ̄с іс̄ пєχ̄с̄ єүєχаріζе наү н̄ относ н̄ аре мн̄



LIFE OF PISENTIUS—COLOPHON

(BRIT. MUS. MS. ORIENTAL No. 7026. Fol. 82*b*).



LIFE OF PISENTIUS—COLOPHON

(BRIT. MUS. MS. ORIENTAL No. 7026. Fol. 83*a*).

ⲟⲩⲣⲁⲡⲟⲗⲱⲛ· ⲛ̄ⲧⲟⲩⲭⲟⲟⲩ ⲛ̄ ⲥⲟⲣⲥ̄ ⲙ̄ ⲡⲁⲓⲁⲃⲟⲧ-
ⲗⲟⲥ· ⲙ̄ⲡ̄ ⲡⲣⲱⲙⲉ ⲙ̄ ⲡⲟⲛⲧⲣⲟⲥ· ⲛ̄ⲧⲕⲁ ⲟⲩⲥⲙⲟⲩ ⲙ̄ⲡ̄
ⲟⲩⲥⲉⲓ ⲙ̄ⲡ̄ ⲟⲩⲥⲱⲧⲏⲣⲓⲁ ϩⲙ̄ ⲡⲉⲧⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ· ⲛ̄ⲧ-
ϩⲁⲣⲉϥ ⲉ ⲡⲱⲛϥ̄ ⲙ̄ ⲡⲉⲛⲉⲓⲱⲧ ⲙ̄ ⲡⲣⲟⲉⲓⲥⲧⲟⲥ ⲁⲃⲃⲁ
ⲁⲃⲣⲁϩⲁⲙ ⲙ̄ⲡ̄ ⲡⲥⲱⲟⲩϩ̄ ⲉ ϩⲟⲩⲛ ⲛ̄ ⲛⲉⲥⲏⲏⲧ ⲧⲏⲣⲟⲩ
ⲛ̄ⲥⲧⲁⲩⲣⲱϥⲟⲣⲟⲥ ⲉⲧ ⲱⲟⲟⲡ ϩⲙ̄ ⲡⲉⲧⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ
ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲕⲁⲧⲁ ⲡⲉϫⲣⲁⲓ· ⲛ̄ⲧ̄ⲛ̄ ⲛ̄ ⲡⲉⲧⲥⲙⲟⲩ ⲉⲧ
ⲟⲩⲁⲁⲃ ⲉ ϩⲣⲁⲓ ⲉϩⲙ̄ ⲧⲁⲙⲓⲏⲉⲗⲁⲭⲓⲥⲧⲟⲥ ⲉⲧⲃⲏⲁⲛⲉⲓ ⲁⲉ
ⲟⲛ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲥⲱⲙⲁ ⲉⲧⲉϫⲓ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ ⲙ̄ⲡ̄ ⲛⲉⲓ-
ⲟⲟⲧⲉ ⲛ̄ ⲧⲕⲟⲓⲛⲱⲛⲓⲁ ⲁⲡⲁ ⲡⲁⲭⲱⲙⲱ ⲙ̄ⲡ̄ ⲁⲡⲁ ⲑⲉⲱ-
ⲇ[ⲟⲣⲟⲥ] ⲙ̄ⲡ̄ ⲁⲡⲁ ⲡⲁⲗⲗⲁⲙⲱⲛ ⲙ̄ⲡ̄ ⲁⲡⲁ ⲡⲉⲧⲣⲟⲛⲓⲟⲥ ⲙ̄ⲡ̄
ⲁⲡⲁ ϩⲱⲣⲥⲓⲥⲓⲟⲥ ⲙ̄ⲡ̄ ⲛⲉⲓⲟⲟⲧⲉ ⲧⲏⲣⲟⲩ ⲛ̄ ⲧⲕⲟⲓⲛⲱⲛⲓⲁ
ϩⲁⲙⲏⲛ· ⲉⲥⲉⲙⲱⲡⲉ ⲙ̄ⲙⲟⲛ ⲧⲏⲣⲛ̄ ϩⲁⲙⲏⲛ·

AN ENCOMIUM ON SAINT JOHN THE BAPTIST, BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7024)

Ⲁ. Ⲱ. Ⲓ̅Ⲥ̅. Ⲭ̅Ⲥ̅. Ⲫⲑ.

Fol. 1 a

Ⲁ̅ ⲟⲩⲉⲅⲕⲱⲙⲓⲟⲛ ⲉ ⲁⲫⲧⲁⲩⲟⲟⲫ ⲏ̅ⲟ̅ⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲗⲃ ⲏ̅ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲏⲩ ⲕⲁⲧⲁ ⲥⲛⲟⲩ ⲛⲓⲱ· ⲫⲁⲩⲓⲟⲥ ⲁⲡⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲏ̅ ⲕⲱⲥⲧⲁⲛⲧⲓⲛⲟⲩⲡⲟ-ⲗⲓⲥ· ⲁⲩⲱ ⲡⲉⲭⲣⲩⲥⲟⲥⲧⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲗⲃ· ⲉ ⲡⲉⲟⲟⲩ ⲙ̅ⲙ̅ ⲡⲧⲁⲓⲟ̅ ⲡ̅ ⲡⲁⲩⲓⲟⲥ ⲓⲱ-ⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲥⲧⲏⲥ· ⲁⲩⲱ ⲡⲉⲡⲣⲟ-ⲫⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲗⲃ· ⲁⲩⲱ ⲡⲥⲩⲛⲅⲉⲛⲏⲥ ⲙ̅ ⲡⲉⲭⲥ̅· ⲡⲉⲧⲉ ⲙⲙⲉ ⲭⲧⲱⲟⲩⲏ ⲁⲡ̅ ⲡⲉⲭ-ⲡⲟ̅ ⲏ̅ ⲛⲉⲁⲓⲟⲙⲉ ⲏ̅ⲟ̅ⲓ ⲡⲉⲧⲟ̅ ⲏ̅ ⲛⲟⲟ̅ ⲉ ⲣⲟⲩ· ⲡⲉ ⲛⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲭⲁⲥⲧⲩ ⲁⲡ̅ ⲡⲧⲁⲓⲟ̅· ⲙ̅ⲙ̅ ⲡⲉⲟⲟⲩ· ⲡⲁⲣⲁ ⲛⲉⲧ ⲟⲩⲁⲗⲃ ⲧⲏⲣⲟⲩ· ⲡⲉⲧ ⲟⲩⲟⲧⲃ̅ ⲉⲛⲁⲅⲅⲉⲗⲟⲥ ⲁⲡ̅ ⲡⲧⲃ̅ⲃⲟ· ⲏ̅ⲧ ⲁⲫⲧⲁⲩⲉ ⲡⲏⲉⲅⲕⲱⲙⲓⲟⲛ ⲁⲉ· ⲉ ⲧⲃⲉ ⲡⲉⲁⲣⲏⲧⲟⲛ ⲉⲧ ⲥⲛⲁ· ⲁⲡ̅ ⲡⲉⲩ-ⲁⲅⲅⲉⲗⲓⲟⲛ ⲏ̅ ⲕⲁⲧⲁ ⲡⲁⲑⲑⲗⲓⲟⲥ· ⲉⲫⲃⲱⲗ ⲉ ⲣⲟⲛ ⲏ̅ ⲧⲗⲉⲍⲍⲓⲥ· ⲉⲧ ⲥⲛⲁ ⲏ̅ ⲁⲛⲧⲫ· ⲭⲉ ⲏ̅ⲧⲁ ⲧⲉⲧⲏ̅ⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲧⲉⲣⲏⲓⲟⲥ ⲉ

ⲛⲁⲩ ⲉ ⲟⲩ· ⲥⲏ ⲟⲩⲉⲓⲣⲏⲛⲏ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲛ̄ϥⲥⲙⲟⲩ ⲉⲧ ⲟⲩⲁⲗⲁⲃ ⲛⲁⲉⲓ ⲉ ⲥⲣⲁⲓ̈ ⲉ ϫⲱⲙ ⲛ̄ⲧⲛ̄ⲟⲩϫⲁⲓ̈ ⲥⲓ̈ ⲟⲩⲥⲟⲡ ⲥⲁⲓⲏⲏ·

Να μεραατε ⸗ⲉⲡⲓⲟⲩⲙⲉⲓ̈ ⲉ ⲧⲁⲧⲉ ⲣⲉⲛⲕⲟⲧ̈ⲓ̈ ⲛ̄ⲁ̈ⲓ̈ⲡⲉⲛⲟⲥ ⲁⲧⲱ ⲛ̄ⲕⲁⲧⲟⲣⲑⲱⲙⲁ | ⲉ ⲡⲃⲁⲡ⸗ⲧⲥⲧⲏⲥ ⲉⲧ ⲟⲩⲁⲗⲁⲃ· Fol. 1 b
ⲁⲧⲱ ⲡⲉⲡⲣⲟϩⲣⲟⲙⲟⲥ ⲉⲧ ⲧⲁ̈ⲓⲛⲧ· ⲡⲣⲁⲥⲓⲟⲥ ⲓⲱⲁⲛ- ⲃ
ⲛⲏⲥ ⲡⲥⲧⲛⲥⲉⲛⲛⲏⲥ ⲙ̄ ⲡⲉϫ⸗ⲥ̄· ⸗ⲧⲟ ⲛ̄ⲣⲱⲁ ⲉⲙⲁⲧⲉ ϫⲉ ⲙ̄ⲡⲱⲥⲟⲙ ⲙ̄ ⲡⲁ ⲗⲁⲥ ⲉⲧ ⲥⲟϫⲃ· ⲉ ⲧⲁⲧⲟ̄ ⲛ̄ ⲛⲉϥ- ⲁⲣⲉⲧⲏ· ⲙ̄ⲡ̄ ⲡⲉϥⲧⲁ̈ⲟ· ⲕⲁⲧⲁ ⲡ⸗ⲡⲛⲁ· Καϊ γαρ α πεπεϊ̈ⲟⲟⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ θεοφορος ⲛ̄ επισκοπος ⲛ̄ⲧ ⲁⲧⲱⲟⲡⲉ ⲣⲁ ⲧⲉⲛⲣⲏ· ⲉⲧⲉ ⲁⲑⲁⲛⲁⲥⲓⲟⲥ ⲡⲉ ⲙ̄ⲡ̄ θⲉⲟⲫ⸗ⲧⲗⲟⲥ ⲙ̄ⲡ̄ ⲕⲩⲣⲓⲗⲗⲟⲥ ⲙ̄ⲡ̄ ⲓ̈ⲛⲛⲟⲕⲉⲛ⸗ⲧⲟⲥ· ⲁⲧ- ⲧⲁⲧⲉ ⲣⲁϩ ⲛ̄ⲁ̈ⲓ̈ⲡⲉⲛⲟⲥ ⲉ ⲣⲟⲕ ⲱ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡ⸗ⲧⲥⲧⲏⲥ· ⲱ̄ ⲡⲉⲧⲉ ⲙ̄ⲡⲉ ⲥⲧⲱⲟⲩⲛ ⲣⲙ̄ ⲡⲉϫⲡⲟ̄ ⲛ̄ ⲛⲉⲣ̈ⲓ̈ⲟⲙⲉ ⲛ̄ⲥⲓ ⲡⲉⲧⲟ̄ ⲛ̄ ⲛⲟⲥ ⲉ ⲣⲟⲕ·

Νιμ ⲣⲙ̄ ⲛⲉⲡⲉⲓⲟⲟⲧⲉ ⲛ̄ⲁⲣⲭⲁⲓⲟⲛ ⲡⲉⲧⲉ ⲙ̄ⲡⲉ ⲭⲉⲥⲕⲱ- ⲙⲓ̈ⲁⲍⲉ· ⲙ̄ⲙⲟⲕ ⲱ̄ ⲡⲟⲧⲛⲛⲃ· ⲁⲧⲱ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲟⲧⲛⲛⲃ· Πεπροφητης ⲁⲧⲱ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲉⲡⲣⲟ- ⸗ⲫⲏⲧⲏⲥ ⲡⲉⲡⲁⲣⲑⲉⲛⲟⲥ ⲁⲧⲱ ⲙⲁⲣⲧⲩⲣⲟⲥ ⲡ̄ⲓ̈ⲥⲁⲩⲧⲉ- ⲗⲟⲥ· ⲁⲧⲱ Πⲉⲱⲛⲏⲣ ⲙ̄ ⲡⲣⲁⲧⲱⲉⲗⲉⲉⲧ ⲙⲙⲉ ⲡⲉϫⲥ̄· ⲡⲣⲁⲥⲓⲟⲥ ⲓ̈ⲱⲁⲛⲛⲏⲥ· | ⲡⲃⲁⲡ⸗ⲧⲥⲧⲏⲥ· Αλλωσ α Fol. 2 a
ⲡⲛ̄ⲣⲁⲛ ⲙ̄ⲡ̄ ⲡⲉⲕⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲱⲡⲉ ⲙ̄ ⲡⲁⲣⲉ ⲙ̄ ⲙ̄ⲡ̄ⲥⲁⲉⲓ̈ⲛ· ⲉⲥⲧⲁⲗⲥⲟ ⲛ̄ⲱⲱⲡⲉ ⲛ̄ⲓ̈ⲙ· Ⲉⲓⲱⲁϩⲉ ⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉ ⲛⲧ ⲁⲥⲭⲁⲗⲓ̈ⲛⲟⲩ ⲙ̄ ⲡⲗⲁⲥ ⲙ̄ ⲡⲉ̈- ⲉⲓ̈ⲱⲧ ⲣⲓⲧⲛ̄ ⲧⲉ⸗ⲥⲓⲛⲱⲱ ⲙⲙⲟⲩ· Ⲁⲧⲱ ⲟⲛ ⲁⲩⲧⲣⲉ ⲧⲧⲁⲡⲣⲟ̄ ⲙ̄ ⲡⲉ̈ⲉⲓ̈ⲱⲧ ⲟⲩⲱⲛ ⲣⲓⲧⲛ̄ ⲧⲉ⸗ⲥⲓⲛϩⲣⲟⲩ· ⲛ̄ ⲧⲉⲣ ⲟⲩϩⲛ̄ ⲉ ⲍⲁⲭⲁⲣⲓ̈ⲁⲥ ⲅⲁⲣ· ϫⲉ ⲕⲟⲧⲉⲩ ⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ϫⲉ ⲛⲓⲙ· Ⲏⲧⲟⲩ ϫⲉ ⲣⲓⲧⲛ̄ ⲧⲥⲓⲛ⸗ⲧ ⲙⲁⲉⲓⲙ ⲛ̄ⲧⲉⲩ- ⲥⲓϩ· ⲁⲩⲁⲓ̈ⲧⲉⲓ ⲛ̄ ⲟⲩⲡⲓ̈ⲛⲁⲥⲓⲥ· ⲁⲩⲥⲣⲁⲓ̈ ⲙ̄ ⲡⲉ̈ⲓ̈ ⲱⲟⲙⲛⲧ ⲛ̄ⲥⲣⲁⲓ̈ ⲛ̄ⲱⲟⲩⲣⲱⲡⲛⲣⲉ ⲙ̄ⲙⲟⲟⲩ Ⲓⲱⲧⲁ· ⲁⲧⲱ Ⲱ ⲙ̄ⲡ̄ ⲁⲗⲫⲁ· Ⲍⲙ̄ ⲡⲧⲣⲉⲩⲥⲣⲁⲓ̈ ϫⲉ ⲁ ⲣⲱⲩ· ⲟⲩⲱⲛ ⲛ̄ⲧⲉⲧⲛⲟⲩ· ⲁⲧⲱ ⲁ ⲡⲉⲩⲗⲁⲥ ⲃⲱⲗ ⲉ ⲃⲟⲗ ⲁⲩⲱⲁϩⲉ· ⲁⲧⲱ ⲁⲩⲥⲙ̄ⲙⲟⲟⲩ· ⲁⲩⲱⲱ ⲉ ⲃⲟⲗ· ⲣⲙ̄ ⲟⲩⲟⲥ ⲛ̄ ⲥⲙⲏ ϫⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲡⲉ ⲡ̄ⲣⲁⲛ·

Ϩⲛ ⲟⲩⲱⲉ ϩⲁⲣ ⲡⲣⲁⲛ ⲛ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲟⲩϣⲟⲩⲣ̄ ϣⲡⲏⲣⲉ
Fol. 2b ⲙ̄ⲙⲟϥ ⲡⲉ | Ⲏⲧⲟϥ ϩⲁⲣ ⲡⲉ ⲧⲗⲁⲙⲡⲁⲥ ⲛ̄ ⲧⲟⲓⲕⲟⲩ-
ⲁ ⲙⲉⲛⲏ ⲧⲏⲣⲥ̄ · Ⲁⲗⲗⲁ ⲛⲁ ⲗⲁⲥ ⲥⲟϫⲃ̄ ⲉⲙⲁⲧⲉ ⲛ̄
ⲛⲁϩⲣⲏ̄ ⲡⲟⲩⲏ̄ⲧⲃⲁ ⲛ̄ ⲛⲉϩⲁⲣⲉⲧⲏ · ϯⲟⲩⲱϣ ⲥⲉ ⲉ ϯ
ⲛⲁ ⲟⲩⲟⲓ · ⲉ ϩⲟⲧⲛ ⲉ ⲡⲧⲉⲗⲁⲥⲟⲥ ⲙ̄ ⲡⲓⲟⲛⲓⲁ · Ⲉⲡⲉⲓ
ⲁⲛ ⲥⲉ ⲛ̄ ⲧⲉⲣ ⲥ̄ⲙ̄ⲡⲉ ⲛ̄ⲥⲓ ⲡⲣⲟⲧⲙ̄ⲓⲥⲉ ⲛ̄ ⲛⲣⲱⲁⲛⲥ
ⲡⲉⲧ ⲥⲣⲟⲧⲟⲣⲧ̄ · ⲁⲥⲉⲓ ⲉ ϩⲟⲧⲛ ⲛ̄ⲥⲓ ⲧⲙ̄ⲉⲉⲣⲉ ⲛ̄ ⲛⲣⲱ-
ⲁⲓⲁⲥ ⲁⲥⲟⲣⲭⲉⲓ ⲁⲧⲱ ⲁⲥⲣⲁⲛⲁϥ ⲛ̄ ⲛⲣⲱⲁⲛⲥ ⲙ̄ⲙ̄ ⲡⲉⲧ
ⲛⲏⲥ ⲛ̄ⲛⲏⲁϥ · Ⲏⲧⲟϥ ⲇⲉ ⲁⲩⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲉ ϯ ⲛⲁⲥ
ⲙ̄ ⲡⲉⲧ ⲉⲥⲁⲓⲧⲉⲓ ⲙ̄ⲙⲟϥ · Ⲧⲁⲓ ⲇⲉ ⲁⲥⲃⲱⲕ ⲱⲁ ⲧⲉⲥ-
ⲙⲁⲁⲩ ⲉ ⲧⲣⲉ ⲥⲧⲟⲩⲛⲟⲉⲓⲁⲧ̄ⲥ ⲉ ⲃⲟⲗ · Ⲏⲧⲟⲥ ⲇⲉ ⲡⲉ-
ϩⲁⲥ ⲛⲁⲥ · ϫⲉ ⲁⲓⲧⲉⲓ ⲛ̄ ⲧⲁⲡⲉ ⲛ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡ-
ϯⲥⲧⲏⲥ · ⲁⲧⲱ ⲙⲁⲣⲟⲩⲧⲁⲁⲥ ⲙⲛ ϱⲓϫⲛ̄ ⲟⲩⲡⲓⲛⲁⲍ ·
Ⲁⲥⲕⲟⲧⲥ̄ ⲇⲉ ⲱⲁ ⲡⲣⲣⲟ ⲡⲉϩⲁⲥ ⲛⲁϥ ϫⲉ · ⲙⲁ ⲛⲁⲓ
ⲧⲉⲛⲟⲩ ⲛ̄ ⲧⲁⲡⲉ ⲛ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡϯⲥⲧⲏⲥ ϱⲓϫⲛ̄
ⲟⲩⲡⲓⲛⲁⲍ · Ⲡⲣⲣⲟ ⲇⲉ ⲁϥⲟⲩⲉⲣⲥⲁϩⲉ ⲉ ⲧⲁⲁⲥ ⲛⲁⲥ ·
Fol. 3a ⲁϥⲧⲏⲛⲟⲟⲩ ⲥⲡⲉⲕⲟⲩⲗⲁⲧⲱⲣ ⲉ ⲡⲉⲱⲧⲉ|ⲕⲟ̄ · ⲉ ⲧⲣⲉ
ⲉ ⲩⲩⲓ ⲛ̄ ⲧⲁⲡⲉ ⲛ̄ ⲓ̈ⲱϩⲁⲛⲛⲏⲥ · ⲁⲩⲉⲛⲧⲥ̄ ⲇⲉ ϱⲓϫⲙ̄
ⲡⲡⲓⲛⲁⲍ · ⲁϥⲧⲁⲁⲥ ⲛ̄ ⲧⲙ̄ⲉⲉⲣⲉ ⲱⲛⲙ ⲁⲧⲱ ⲁⲥⲏⲧⲥ̄
ⲁⲥⲧⲁⲁⲥ ⲛ̄ ⲧⲉⲥⲙⲁⲁⲩ ·

Ⲛⲉⲩⲙⲁⲑⲏⲧⲏⲥ ⲇⲉ ⲁⲧϯ ⲡⲉⲧⲟⲧⲟⲓ ⲁⲩⲱ ⲙ̄ ⲡⲉⲩⲥⲱⲙⲁ ·
ⲁⲧⲧⲟⲙⲥⲩ̄ · Ⲁⲧⲱ ⲁⲧϫⲓ ⲡⲟⲧⲱ ⲛ̄ ⲓⲥ̄ · ⲛ̄ ⲧⲉⲣⲉ
ⲩⲥⲱⲧⲙ̄ ⲇⲉ ⲛ̄ⲥⲓ ⲓⲥ̄ · ⲁⲭⲁⲛⲁⲭⲱⲣⲉⲓ ⲉⲧⲙⲁ ⲛ̄ ϫⲁⲓⲉ ·
ⲁⲭⲃⲱⲕ ⲉ ϩⲟⲧⲛ ⲉⲧⲙⲁ ⲙⲁⲧⲁⲁⲩ · Ⲏ ⲧⲉⲣ ⲟⲩⲥⲱⲧⲙ̄
ⲇⲉ ⲛ̄ⲥⲓ ⲙ̄ ⲙⲛⲛⲩⲉ ⲁⲧⲟⲧⲁϩⲟⲩ ⲛ̄ⲥⲁ ⲓⲥ̄ · Ⲓⲥ̄ ⲇⲉ · ⲛ̄
ⲧⲉⲣⲉ ⲩⲛⲁⲩ ⲉⲙ ⲙⲛⲛⲩⲉ · ⲁⲩⲱⲡ̄ ϩⲧⲛⲩ ϩⲁ ⲣⲟⲟⲩ :
ⲣⲟⲧϩⲉ ⲇⲉ ⲛ̄ ⲧⲉⲣ ⲥ̄ⲙ̄ⲡⲉ · ⲁⲧϯ ⲡⲉⲧⲟⲧⲟⲓ ⲉ ⲣⲟⲩ
ⲛ̄ⲥⲓ ⲙ̄ ⲙⲁⲑⲏⲧⲏⲥ · ⲉⲧϫⲱ ⲙ̄ⲙⲟⲥ · ϫⲉ ⲡⲓⲁ ⲟⲧ-
ϫⲁⲓⲉ ⲡⲉ · ⲕⲁ ⲙ̄ ⲙⲛⲛⲩⲉ ⲉ ⲃⲟⲗ · ϫⲉ ⲕⲁⲥ ⲉⲧⲉⲃⲱⲕ
ⲉ ⲃⲟⲗ · ⲉⲛϯⲙⲉ · ⲉⲧ ⲙ̄ ⲡⲉⲧⲕⲱⲧⲉ · ⲛ̄ⲥⲉⲱⲱⲡ ⲛⲁⲧ
ⲙ̄ ⲡⲉⲧ ⲟⲩⲛⲁⲟⲩⲟⲙⲥ̄ ·

Ⲓⲥ̄ ⲇⲉ ⲡⲉϩⲁⲩ ⲛⲁⲧ ϫⲉ ⲙⲛ̄ ⲧⲛⲧⲛ̄ ⲙ̄ⲙⲁⲧ ⲉ ϯ ⲛⲁⲧ ⲉ
ⲧⲣⲉ ⲧⲟⲧⲱⲙ · Ⲏⲧⲟⲟⲧ ⲇⲉ ⲡⲉϩⲁⲧ ⲛⲁϥ ϫⲉ ⲙⲛ̄ ⲧⲁⲛ
ⲗⲁⲁⲧ ⲙ̄ ⲡⲉⲓ ⲙⲁ ⲛ̄ⲥⲁ ϯⲟⲧ ⲛ̄ⲟⲉⲓⲕ ⲛ̄ⲉⲓⲟⲩⲧ ⲙⲛ̄ ⲧⲃⲧ̄

сна† · Іс̄ ⲁⲉ пеха† | на† ⲁⲉ ⲁⲛⲓ со† ⲉ пеї Fol. 3b
ⲙⲁ :—ⲁ†ⲟⲧⲉⲣⲥⲁⲣⲝⲉ ⲛⲓ̄ ⲙⲛⲛⲩⲉ · ⲉ тр̄ⲛⲟⲩⲟ† c̄
ⲉⲩⲓ̄ пеⲭⲟрто† · ⲁⲩⲭⲓ̄ ⲓ̄ п†о† ⲛ̄ⲟⲉⲓⲕ ⲙ̄ⲡ ⲡⲧⲃ̄ⲧ
сна† ⲁⲩⲩⲓ̈ ⲉⲓⲁ†ϥ̄ ⲉ ϩраї ⲉ тⲡⲉ · ⲁⲩⲥⲙо† ⲉ роо† ·
ⲁⲩⲡⲟⲱⲟ† · ⲁⲩта⳿а† ⲛⲓ̄ ⲙⲁⲑⲏтнс · Ⲡ ⲙⲁⲑⲏтнс
ⲁⲉ а† ⲛⲓ̄ ⲙⲛⲛⲩⲉ ⲁ†ⲟ†ⲱⲙ тнро† ⲁ†сеї · ⲁ†ⲱ
ⲛ̄ⲗⲁⲕⲓ̄ ⲛ̄т ⲁ†сⲉⲉпе · ⲁ†ⲙⲉϥ ⲙ̄ⲡ†сноо†с ⲛ̄ⲕо† ·
Нет ⲟ†ⲱⲙ ⲁⲉ неⲩⲛⲁ̄р̄ а †о† ⲛ̄ⲡⲱ̄ ⲡ̄рⲱⲙⲉ ·
Хωрıс ⳿ⲩнре ⳿ⲩⲛⲙ ϩї сϩї̈ⲙⲉ ·

Тотⲱⲩ ⲙⲉⲛ ⲱ̄ на ⲙерате · ⲉ ⲭⲱ ⲉ рωт̄ⲛ̄ ⲓ̄ пта϶о
ⲛ̄ ⲓωаннс · а†ⲱ ⲁⲉ о†ⲁⲩ ⲓ̄ ⲙ̈ⲓⲛⲉ те тарапⲛ
ⲛ̄та пеⲭс̄ ⲁⲁс ⲛⲁϥ ⲁⲉ пеⲫⲱⲃⲣ пе · а†ⲱ пеϥ-
с†ⲧⲱⲉⲛⲛс пе · ⲛ̄ⲟⲉ ⲛ̄т ⲁϥⲙⲉрї†ϥ̄ ⲛ̄†ϩе тнрс̄ ·
Пει †о† ⲥⲁр ⲛ̄оеїк ⲙ̄ⲡ пепⲃ̄т сна† ⲛ̄т ⲁϥта-
ⲙⲉ · пει †о† ⲛ̄ⲡⲱо ⲡ̄рⲱⲙⲉ ⲉ ⲃол ⲛ̄ ϩнтоⲩ · Хωрıс
⳿ⲩнре ⳿ⲩⲛⲙ ϩї сϩї̈ⲙⲉ :—

Пⲛⲛⲩⲉ ⲥⲁр ⲛ̄т ⲁⲩсωоⲩϩ | ⲉ тⲃⲉ рї̈ⲙⲉ ⲛ̄ ⳿ωаⲛ- Fol. 4a
ннс · о⳿рї̈ⲙⲉ ⲙ̄ⲡ ⲓс̄ ⲉϥр̄ ϩⲛⲃⲉ ⲛ̄ ї̈ωаннс · ⲁϥ- ζ
сер тарапⲛ ϩа роϥ · ϩωс ⲉ пеϥсⲧⲱⲉⲛⲛс пе · а†ⲱ
пеϥⲫⲱⲃⲣ пе · Ⲉ тⲃⲉ паї ⲛ̄ тере ⲓ̄ ⲙⲁⲑⲏтнс ϫоос
наϥ ⲁⲉ ка ⲓ̄ ⲙⲛⲛⲩⲉ ⲉ ⲃол ⲛ̄сⲉⲃⲱк ⲛ̄сⲉⲱⲱⲡ на†
ⲓ̄ пет о†ⲛⲁо†ⲟⲙϥ̄ · ⲛ̄то϶ ⲁⲉ ⲙ̄ⲡ ϥ̄о†ⲱⲩ ⲉ тре
тⲃⲱк ⲉ†ⲛⲓ⳿†ⲉ†ⲉ · † ⲉ†ⲛⲕ ⲉ пⲫⲁϫⲉ ⲓ̄ пеї ⲙⲁ · ⲛ̄
ⲫорⲡ̄ ⲙⲉⲛ ⲛ̄ тер ϥ̄сωтⲙ̄ ⲛ̄⳿ⲓ ⲓс̄ ⲉ тⲃⲉ ⳿ωаннс
пⲃⲁп†⳿тнс · ⲁⲭⲁⲛⲁⲭωреї ⲁ†о†ⲁро† ⲛ̄сωϥ
ⲛ̄⳿ⲓ ⲛⲛⲩⲉ ⲉⲡ̄ ⲟ†⳿ⲉпⲓ · Лοποⲛ ⲛ̄ тер ϥ̄наⲩ
ⲉ роо† ⲛ̄⳿ⲓ ⲡнаⲛ† ⲛ̄ ⳿ⲁⲛⲣⲧⲛϥ ⲓс̄ · ⲁⲩⲱⲡ ⲉ†ⲛϥ
ⲉ ϫωо† · ϩωс ⲁⲉ о†ⲱⲱс ⲉⲛⲁⲟ†ϥ пе ⲛ̄ о†ⲟⲉⲓⲱ
ⲙⲙⲁ · ⲛ̄ тере ⲓ̄ ⲙⲁⲑⲏтнс ⲁⲉ ϫⲛо†ϥ ⲁⲉ ка ⲓ̄
ⲙⲛⲛⲩⲉ ⲉ ⲃол ⲛ̄сⲉⲃⲱк ⲛ̄сⲉⲱⲱⲡ на† ⲓ̄ пет о†-
ⲛ̄ⲁо†ⲟⲙϥ̄ · Пеϫⲉ пс̄ⲛ̄р̄ на† ⲁⲉ ⲙ̄ⲙо⳿ · ⲉϥ-
ⲙⲉⲉ†ⲉ | ⲁⲉ ⲁⲱ ⲛ̄ ⲉ†ϫарїс†а ⲉ †ⲛⲁϫїт̄ⲉ ⲛ̄ Fol. 4b
ⲛ̄а⳿р̄ⲛ̄ па с†ⲧⲱⲉⲛⲛс · ⲛ̄ не ⲛ̄т а†ⲉⲓ ⳿ⲁ роⲓ ⲉ ⲛ̄
тⲃⲛⲛ†ϥ̄ · ⲉ†сⲕⲗⲗⲉⲓ ⲛ̄ тⲉⲓ ⲣⲉ · Ⲥⲱⲱпе ⲉ†⳿ⲁⲛ-

ⲃⲱⲕ ⲛⲁⲧ ⲉⲧⲛⲏⲥⲧⲉⲩⲉ ⲛ̄ ⲧⲉⲓ ⲣⲉ· ⲥⲉⲛⲁⲥⲱⲱⲙ̄ ⲉⲓ̈ ⲧⲉⲣⲓ̈ⲛ· Ⲏⲟⲉ ⲛ̄ⲧⲁ ⲓⲱⲥⲏⲫ ⲡⲡⲁⲧⲣⲓ̈ⲁⲣⲭⲏⲥ ⲥⲣ̄ ⲧⲁⲥⲁⲡⲏ ⲉ ⲃⲟⲗ ⲉ ⲧⲃⲉ ⲡⲙⲟⲩ ⲛ̄ ⲓ̈ⲁⲕⲱⲃ ⲡⲉⲩⲉⲓ̈ⲱⲧ· Ⲧⲁⲓ̈ ⲧⲉ ⲟⲉ ⲛ̄ⲧⲁ ⲓⲥ̄ ⲁⲁⲥ· ⲁⲩⲥⲣ̄ ⲧⲁⲥⲁⲡⲏ ⲉ ⲃⲟⲗ ⲣⲁ ⲡⲉⲩⲥⲧⲩⲩⲉⲛⲏⲥ ⲓⲱⲁⲛⲛⲏⲥ· Ⲗⲟⲓⲡⲟⲛ ⲁⲧ† ⲥⲧⲛⲏⲟ̈ⲓⲁ ⲧⲁⲓ̈ ⲙⲛ̄ ⲧⲉⲓ̈ ⲁⲥⲁⲡⲏ ⲱⲡⲉ ⲉⲧⲙⲏⲛ ⲉ ⲃⲟⲗ ⲛ̄ ⲟⲧⲟⲛ ⲙⲙⲁ· ⲉ ⲧⲃⲉ ⲛⲁ ⲡⲉⲧⲥⲉⲛⲟⲥ· ⲉ ⲧⲣⲉ ⲧⲥⲣ̄ ⲧⲁⲥⲁⲡⲏ ⲣⲁ ⲣⲟⲟⲩ· ⲉⲧⲱⲁⲙⲟⲩ· †ⲟⲧⲱⲱ ⲟⲧⲛ ⲉ ⲭⲱ ⲉ ⲣⲱⲧⲛ̄ ⲛ̄ ⲕⲉ ⲛⲟⲙⲙⲁ ⲉⲩⲭⲟⲥⲉ ⲁⲧⲱ ⲉⲩⲱⲟⲕϥ̄· Ⲡⲉⲭⲁⲩ ⲛ̄ⲥⲓ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲥⲧⲏⲥ ⲉⲧ ⲟⲧⲁⲁⲃ ⲭⲉ· Ⲁⲩⲥⲱⲧⲙ̄ ⲛ̄ⲥⲓ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲉ ⲛⲉⲣⲃⲏⲧⲉ ⲙ̄ ⲡⲉⲭⲥ̄· ⲉⲩⲱⲟⲟⲡ ⲣⲁⲓ̈ ⲣⲙ̄ ⲡⲉⲱⲧⲉⲕⲟ̄· Ⲁⲩⲙⲟⲩⲧⲉ ⲉ ⲥⲛⲁⲩ ⲛ̄ ⲛ̄ⲧⲙⲁⲑⲏⲧⲏⲥ ⲁⲩⲭⲟⲟⲩⲥⲟⲩ ⲱⲁ ⲡⲭⲥ̄· ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ ⲭⲉ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲙⲏⲧ· ⲭⲓⲙ ⲧⲁⲣⲛ̄ⲥⲱⲱⲩⲧ̄ ⲣⲏⲧϥ̄ ⲛ̄ ⲕⲉ ⲟⲧⲁ·

Fol. 5a ⲟ̄ Ⲗⲟⲓⲡⲟⲛ ⲛ̄ ⲧⲉⲣ ⲟⲧⲉⲓ̈ ⲱⲁ ⲓⲥ̄· ⲡⲉⲭⲁⲧ ⲛⲁϥ ⲭⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡ†ⲥⲧⲏⲥ ⲡⲉ ⲙⲧ ⲁⲩⲧⲛ̄ⲟⲟⲩⲛ ⲱⲁ ⲣⲟⲕ ⲉⲩⲭⲱ ⲙ̄ⲙⲟⲥ· ⲭⲉ ⲛ̄ⲧⲟⲕ ⲡⲉⲧ ⲙⲏⲧ ⲭⲓⲙ ⲧⲁⲣⲛ̄ⲥⲱⲱⲩⲧ̄ ⲣⲏⲧϥ̄ ⲛ̄ ⲕⲉ ⲟⲧⲁ· Ⲫⲛ̄ ⲧⲉⲧⲛⲟⲩ ⲁⲉ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲉⲛⲉ ⲁⲩⲧⲁⲗⲥⲉ ⲟⲩⲙⲛⲛⲱⲉ· ⲁⲧⲱ ⲡⲉⲭⲁⲩ ⲛ̄ ⲛ̄ⲥⲁⲓⲱⲓ̈ⲙⲉ ⲛ̄ ⲓ̈ⲱⲁⲛⲛⲏⲥ· ⲭⲉ ⲃⲱⲕ ⲛ̄ⲧⲉⲧⲛ̄ⲭⲱ ⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲛ̄ ⲛⲉ ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲙⲛ̄ ⲛⲉ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲟⲩ· Ⲭⲉ ⲛⲃⲗ̄ⲗⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ̄ⲥⲁⲗⲉ ⲙⲟⲟⲩⲉ· ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲧⲱⲟⲧⲛ· ⲛ̄ⲣⲛⲕⲉ ⲥⲉⲉⲧⲁⲥⲥⲉⲗⲓ̈ⲍⲉ ⲛⲁⲩ· ⲁⲧⲱ ⲛⲁ̈ⲁⲧⲥ̄ ⲙ̄ ⲡⲉⲧⲉ ⲛ ⲥ̄ⲛⲁⲥⲕⲁⲛⲇⲁⲗⲓ̈ⲍⲉ ⲁⲛ ⲛ̄ ⲣⲛⲧ·:—Ⲁⲛⲟⲕ ⲡⲉ ⲙⲧ ⲁⲓ̈ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲕ· ⲙ̄ ⲡⲉⲕⲉⲓⲱⲧ ⲍⲁⲭⲁⲣⲓⲁⲥ ⲙⲛ̄ ⲉⲗⲧⲥⲁⲃⲉⲧ ⲧⲉⲕⲙⲁⲁⲧ· Ⲁⲛⲟⲕ ⲡⲉ ⲙⲧ ⲁⲓⲉⲓ̈ ⲱⲁ ⲣⲟⲕ· ⲉⲕⲱⲟⲟⲡ ⲣⲙ̄ ⲧⲕⲁⲗⲁⲣⲛ ⲛ̄ ⲉⲗⲧⲥⲁⲃⲉⲧ ⲧⲉⲕⲙⲁⲁⲧ·:—Ⲉⲓ̈ⲱⲟⲟⲡ ⲣⲱⲱⲧ ⲣⲙ̄ ⲧⲕⲁⲗⲁⲣⲛ ⲙ̄ ⲙⲁⲣⲓⲁ· ⲧⲁ ⲙⲁⲁⲧ· ⲁⲓ̈ⲁⲥⲡⲁⲍⲉ ⲙⲙⲟⲕ· ⲁⲧⲱ ⲁⲕ-

Fol. 5b ⲓ̄ ⲥⲕⲓ̈ⲣⲧⲁ ⲣⲁⲓ̈ ⲛ̄ⲣⲛⲧⲥ̄· Ⲁⲛⲟⲕ ⲟⲛ ⲡⲉ ⲙⲧ ⲁⲓ̈ⲉⲓ̈ ⲱⲁ ⲣⲟⲕ ⲛ̄ ⲭⲡ̄ ⲙⲛⲛⲧⲉ ⲛ̄ ⲧⲉⲧⲱⲛ· ⲛ̄ ⲥⲟⲩ ⲙⲡ̄ⲧⲟⲩⲉ ⲛ̄ ⲧⲱⲃⲉ· ⲁⲓ̈ⲭⲓ̈ ⲃⲁⲡ†ⲥⲙⲁ ⲣⲙ̄ ⲡⲉⲕⲥⲓⲭ ⲉⲧ ⲟⲧⲁⲁⲃ· Ⲁⲗⲏⲱⲥ ⲱ̄ ⲓⲱⲁⲛⲛⲏⲥ· ⲡⲉⲧⲉ ⲱⲁⲧⲟⲧⲁϩⲙⲉϥ ⲭⲉ ⲧⲉⲭⲁⲣⲓ̈ⲥ ⲁⲕⲙⲁⲧⲉ ⲛ̄ ⲟⲧ-

ⲛⲟⲥ ⲉⲩⲛ̄ ⲧⲡⲉ ⲛ̄ⲧⲁⲓⲟ ⲛ̈ⲓⲏ· ⲫⲏ̄ ⲡⲧⲣ ⲕⲱⲱⲡⲉ ⲛ̄ ⲁⲍⲓⲟⲥ
ⲉ ⲃⲁⲡⲧⲍⲉ ⲙ̄ⲙⲟⲓ· Ⲁⲛⲟⲕ ⲡⲉⲧ ⲙⲛⲧ· ⲁⲧⲱ ⲛ̄ⲧ ⲁ̈ⲓⲭⲓ
ⲃⲁⲡⲧⲥⲙⲁ ⲉ ⲃⲟⲗ ⲫⲓ̈ ⲧⲟⲟⲧⲕ· Ⲁⲛⲟⲕ ⲡⲉⲧ ⲛⲁⲩⲓ̈ ⲙ̄
ⲡⲛⲟⲃⲉ ⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ Ⲛⲧⲟⲕ ⲱ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉ ⲛ̄ⲧ
ⲁ̈ⲥⲟⲧⲡⲕ̄· ⲁⲛⲟⲕ ⲙⲛ̄ ⲡⲁ ⲉⲓⲱⲧ ⲉⲧ ⲫⲏ̄ ⲙ̄ ⲡⲛⲧⲉ·
ⲙⲛ̄ ⲡⲉⲡⲛⲁ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁ̈ⲓⲭⲟⲟⲧⲕ ⲙ̄ ⲡⲣⲟⲫⲣⲟⲙⲟⲥ·
ⲁⲧⲱ ⲛ̄ ⲭⲁⲧⲙⲟⲉⲓⲧ ⲫⲓ̈ ⲫⲛ ⲙⲙⲟⲓ̈·

Λⲟ̈ⲓⲡⲟⲛ ⲁⲭⲓⲥ ⲛⲓⲏ̄ ⲙⲛⲛⲩⲉ ⲭⲉ ⲙⲉⲧⲁⲛⲟ̈ⲓ ⲁⲥⲫⲱⲛ
ⲥⲁⲣ ⲉ ⲫⲟⲩⲛ ⲛ̄ⲥⲓ ⲧⲙ̄ⲡⲧⲉⲣⲟ ⲛⲓⲏ̄ ⲡⲛⲧⲉ· Ⲡⲉⲧ ⲉⲣⲉ
ⲡⲣⲱⲙⲉ ⲙⲉⲉⲧⲉ ⲉ ⲣⲟⲩ ⲁⲛ· ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧ ⲁⲭⲱⲟⲥ·
ⲭⲉ Ⲉⲓⲥ ⲫⲛⲛⲧⲉ ⲁⲛⲟⲕ ⲫⲛⲁⲣ̄ ⲟⲧⲫⲱⲃ ⲫⲙ̄ ⲛⲉⲧⲙ̄ⲣⲟⲟⲩ
ⲟⲧⲫⲱⲃ ⲛ̄ ⲱⲡⲛⲣⲉ· ⲁⲧⲱ ⲉⲧⲉⲧⲙ̄ⲡⲱⲁⲛⲥⲱⲧⲙ̄ⲙ̄ | ⲛ̄ⲧⲉⲧⲛⲁ- Fol. 6 a
ⲡⲓⲥⲧⲉⲩⲉ ⲁⲛ· Ⲡⲉϩⲁⲩ ⲛ̄ⲥⲓ ⲓ̄ⲥ̄ ⲛ̄ ⲛ̄ⲭⲁⲓⲱⲓ̈ⲛⲉ ⲛ̄ ⲓⲁ
ⲓ̈ⲱⲁⲛⲛⲏⲥ· ⲭⲉ ⲃⲱⲕ ⲛ̄ⲧⲉⲧⲛ̄ϩⲱ ⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲛ̄ ⲛⲉ
ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ⲙⲛ̄ ⲛⲉ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲥⲱⲧⲙ̄
ⲉ ⲣⲟⲟⲩ· Ⲭⲉ ⲛ̄ⲃⲗ̄ⲗⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ· ⲛ̄ⲥⲁⲗⲉ
ⲙⲟⲟⲩⲉ· Ⲛⲉⲧ ⲙⲟⲟⲩⲧ ⲧⲱⲟⲩⲛ· ⲛ̄ⲣⲛⲕⲉ ⲥⲉⲉⲧⲁⲥ-
ⲥⲉⲗⲓ̈ⲍⲉ ⲛⲁⲩ· ⲁⲧⲱ ⲛⲁⲓ̈ⲁⲧⲕ̄ ⲙ̄ ⲡⲉⲧⲉ ⲛ̄ⲫⲛⲁⲥⲕⲁⲛ-
ⲇⲁⲗⲓ̈ⲍⲉ ⲁⲛ ⲛ̄ ⲫⲛⲧ·

Ⲏ ⲧⲉⲣⲉ ⲛⲁⲓ̈ ⲁⲉ ⲃⲱⲕ ⲁⲫⲁⲣⲭⲉⲓ ⲛ̄ ⲭⲟⲟⲥ ⲛⲓⲏ̄ ⲙⲛⲛⲩⲉ
ⲉ ⲧⲃⲉ ⲓⲱⲁⲛⲛⲏⲥ Ⲭⲉ ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲧⲉⲣⲉⲙⲟⲥ
ⲉ ⲛⲁⲩ ⲉ ⲟⲩ: ⲉⲧⲕⲁϣ ⲉⲣⲉ ⲡⲧⲛⲧ ⲛⲓⲏ̄ ⲉ ⲣⲟⲩ ⁘—
Ⲁⲗⲗⲁ ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲛⲁⲩ ⲉ ⲟⲩ· ⲉⲧⲣⲱⲙⲉ
ⲉⲣⲉ ⲫⲉⲛⲣⲃ̄ⲥⲱ ⲉⲧⲥⲛⲏ ⲧⲟ̄ ⲫⲓ̈ⲱⲱⲩ Ⲉⲓⲥ ⲡⲉⲧ ⲫⲟⲣⲉⲓ̈ ⲛ̄
ⲛ̄ⲣⲃ̄ⲥⲱ ⲉⲧ ⲥⲛⲏ ⲥⲉ ⲫⲙ̄ ⲛⲏ ⲛ̄ ⲛ̄ⲣⲣⲱⲟⲩ ⁘—ⲁⲗⲗⲁ ⲛⲧⲁ
ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲛⲁⲩ ⲉ ⲟⲩ ⲉⲧⲛⲣⲟⲫⲏⲧⲏⲥ· ⲉⲣⲉ ⲫⲭⲱ
ⲙⲙⲟⲥ ⲛⲏⲧⲛ̄ ⲭⲉ ⲟⲧⲣⲟⲩ ⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲡⲉ· Ⲡⲁⲓ̈ ⲥⲁⲣ
ⲡⲉⲧ | ⲥⲛⲫ ⲉ ⲧⲃⲏⲏⲧⲫ̄ ⲭⲉ Ⲉⲓⲥ ⲫⲛⲛⲧⲉ ⲁⲛⲟⲕ ⲫⲛⲁ Fol. 6 b
ⲭⲟⲟⲩ ⲡⲁ ⲁⲅⲅⲉⲗⲟⲥ ⲫⲁ ⲧⲉⲕⲫⲛ ⲛ̄ⲧⲥⲟⲟⲩⲧⲛ̄ ⲛ̄ ⲧⲉⲕⲣⲱⲓ̈ⲛ· ⲓⲃ
ⲫⲁⲙⲏⲛ ⲫⲭⲱ ⲙⲙⲟⲥ ⲛⲏⲧⲛ̄ ⲭⲉ ⲙⲡⲉ ⲥⲧⲱⲟⲩⲛ ⲫⲙ̄
ⲡⲉϩⲣⲟ ⲛ̄ ⲛⲉⲣⲓ̈ⲟⲙⲉ ⲛⲥⲓ ⲡⲉⲧⲟ̄ ⲛⲛⲟⲥ ⲉ ⲓ̈ⲱⲁⲛⲛⲏⲥ
ⲡⲃⲁⲡⲧⲥⲧⲏⲥ· ⲡⲕⲟⲧⲓ̈ ⲁⲉ ⲉ ⲣⲟⲩ ⲛⲛⲟⲥ ⲉ ⲣⲟⲩ ⲡⲉ ⲫⲛ̄
ⲧⲙ̄ⲡⲧⲉⲣⲟ ⲛⲓⲏ̄ ⲡⲛⲧⲉ·

Ⲟⲩⲁⲛⲁⲥⲕⲁⲓ̈ⲟⲛ ⲁⲉ ⲉ ⲣⲟⲛ ⲡⲉ· ⲉ ⲧⲣⲙ̄ⲧⲁⲙⲱⲧⲙ̄ ⲉ ⲧⲃⲉ

ⲡⲉϩⲣⲏⲧⲟⲛ· ϩⲁϥ ⲥⲁⲣ ϩⲙ̄ ⲛⲉⲧⲉ ⲛ̄ⲥⲉⲧⲁϫⲣⲏⲧ ⲁⲛ· ϩⲙ̄ ⲛⲉⲥⲣⲁϥⲏ ⲉⲧⲙⲉⲉⲩⲉ ⲉ ⲡⲁⲓ ϫⲱ ⲙ̄ⲙⲟⲥ· ⲉⲧⲕⲁϣ ⲛⲁⲙⲉ ⲉⲣⲉ ⲡⲧⲏⲧ ⲕⲓⲙ ⲉ ⲣⲟϥ· ⲏ ⲙ̄ⲙⲟⲛ ⲉⲛϣⲏⲛ ⲧⲏⲣⲟⲩ· ⲉⲧ ϩⲓϫⲙ̄ ⲡⲕⲁϩ· ⲉⲓⲧⲉ ⲃⲛ̄ⲛⲉ· ⲉⲓⲧⲉ ⲕⲙ̄ⲧⲉ· ⲉⲓⲧⲉ ⲛⲟⲩϩⲉ· ⲉⲓⲧⲉ ϣⲃⲓⲃ· ⲉⲓⲧⲉ ϣⲟⲛⲧⲉ· ϣⲁ ϩⲣⲁⲓ ⲉⲛϫⲟ ⲛ̄ ⲧⲥⲱϣⲉ· ⲉⲧϣⲁⲛⲁϩϩⲁⲛⲉ ⲛ̄ⲧⲉ ⲡⲧⲏⲧ ⲕⲓⲙ ⲉ ⲣⲟⲟⲩ ϣⲁⲧⲕⲓⲙ· ⲉ ⲡⲉⲓ ⲥⲁ ⲙⲙ̄ ⲡⲁⲓ ⲙⲉⲣⲉ ⲗⲁⲁⲩ ⲛ̄ ⲁⲑⲛⲧ ⲛⲁⲉⲓⲙⲉ ⲉ ⲣⲟⲟⲩ· ⲙⲁⲗⲓⲥⲧⲁ ⲛ̄ⲥⲁⲃⲉ· Ⲁⲗⲗⲁ ⲛ̄ⲧⲁ ⲡⲥⲛ̄ⲣ̄ ϫⲟⲟⲥ ⲉ ⲧⲃⲉ ⲧⲥⲛⲃⲉ ⲛ̄ϫⲱ ⲉ ϩⲟⲩⲛ ⲉ ϩⲉⲛ-

Fol. 7 *a* ⲙ̄ⲉ ϣⲟⲉⲓⲧ ⲉ ⲙⲙ̄ ⲗⲁⲁⲩ ϩⲓⲱ|ϣϥ ⲉⲣⲉ ⲡⲉϥⲣⲟⲟⲩ ⲱϣ ⲉ ⲃⲟⲗ· ⲛ̄ⲧⲉ ⲛⲉⲧ ⲥⲱⲧⲙ̄ ⲙ̄ⲡⲟⲩⲉ ϫⲟⲟⲥ ϫⲉ ⲛ̄ⲧⲁ ⲟⲩ-ϣⲱⲡⲉ ⲁ ⲧⲉⲓ ⲥⲛⲃⲉ ⲛ̄ϫⲱ ⲱϣ ⲉ ⲃⲟⲗ·

Ⲛⲧⲉⲧⲛⲟⲩ ϣⲁⲧⲥⲱⲟⲩϥ ⲉ ⲛⲁⲩ ⲉ ⲡⲉ ⲛⲧ ⲁϥϣⲱⲡⲉ· ϣⲁⲧⲉⲓⲙⲉ ϫⲉ ⲁ ⲙⲙⲁ ⲡⲱⲛⲣⲉ ⲛ̄ ⲛⲓⲙ ϩⲣⲟ̄ ϩⲙ̄ ⲡⲁϥⲱⲛ· Ⲁⲧⲱ ⲁ ⲙⲙⲁ ⲡⲱⲛⲣⲉ ⲛ̄ ⲙⲙⲁ· ϫⲉ ⲥⲣⲁⲓ ϩⲙ̄ ⲧⲁⲓϫⲛⲃⲉ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁ ⲧⲉⲓ ⲥⲛⲃⲉ ⲛ̄ϫⲱ ⲱϣ ⲉ ⲃⲟⲗ· ϩⲙ̄ ⲙⲙⲁ ⲉⲧ ⲉⲣⲉ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ ⲛ̄ ϩⲛⲧⲥ̄· ⲉϥⲡⲣⲟⲫⲏⲧⲉⲩⲉ· Ⲁⲧⲱ ⲥⲱⲟⲩϩ ⲧⲏⲣⲟⲩ ϩⲓ ⲟⲩⲥⲟⲡ· ϫⲉ ⲉⲧⲉϫⲓ ⲥⲃⲱ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲣⲱ ⲛ̄ⲧⲁ ⲡⲥⲛ̄ⲣ̄ ϫⲟⲟⲥ ϫⲉ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲧⲉⲣⲙⲓⲥⲟⲥ ⲉ ⲛⲁⲩ ⲉ ⲟⲩ· ⲉⲧⲕⲁϣ ⲉⲣⲉ ⲡⲧⲏⲧ ⲕⲓⲙ ⲉ ⲣⲟϥ:—Ⲁⲗⲗⲁ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ⲉⲓ ⲉ ⲃⲟⲗ ⲉ ⲛⲁⲩ ⲉ ⲟⲩ· ⲉⲧⲣⲱⲙⲉ ⲉⲣⲉ ϩⲉⲛϩⲃⲥⲱ ⲉⲧⲥⲛⲏ ⲧⲟ̄ ϩⲓⲱϣϥ· Ⲉⲓⲥ ⲛⲉⲧ ϥⲟⲣⲉⲓ ⲛ̄ ⲛ̄ϩⲃⲥⲱ ⲉⲧ ⲥⲛⲏ ⲥⲉϩⲙ̄ ⲛ̄ⲛⲓ ⲛ̄ ⲛ̄ⲣ̄ⲣⲱⲟⲩ· ⲡⲉⲓ ⲍⲧⲧⲛⲁ ⲟⲩⲛ ⲁⲛⲟⲧⲟⲛϩϥ̄ ⲙⲛⲧⲙ̄ ⲉ ⲃⲟⲗ ⲱ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ϯⲛⲁⲟⲩⲉⲛϩ̄ⲥ̄ ⲡⲉⲓ ⲛⲉ ⲁⲓⲛⲟⲛⲁ ⲙⲛⲧⲙ̄ ⲉ ⲃⲟⲗ ϩⲙ̄ ⲡⲟⲩⲱϣ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·

Fol. 7 *b* ⲓⲁ Ⲉⲡⲉⲓ ⲁⲛ ⲙ̄ ⲡⲛⲁⲧ ⲛ̄ⲧⲁ ⲡⲕⲁⲧⲁ|ⲕⲗⲁⲥⲙⲟⲥ· ⲙ̄ⲙⲟⲟⲩ ⲁⲩⲁⲓ ϩⲓϫⲙ̄ ⲡⲕⲁϩ ϩⲙ̄ ⲛⲉϩⲟⲟⲩ ⲛⲱⲣⲉ· ⲁ ⲧⲁⲱⲛ ⲙⲙⲁ ⲙⲟⲩ ⲛⲉⲓⲟⲟⲩⲉ ϩⲗⲟⲓⲗⲉ ⲙ̄ ⲡⲥⲱⲙⲁ ⲛ̄ ⲁⲗⲁⲙ· ⲁⲧ-ϥⲓⲧϥ̄ ⲁⲧⲟⲧⲁϩϥ̄ ϩⲙ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲟⲩⲉⲗⲏⲙ· Ⲁ ⲡⲓⲟⲟⲩ ⲛ̄ ⲕⲁϩ ⲛⲟⲙⲉ ⲉ ϫⲱϥ ⲁϥⲣⲟⲥϥ̄· ⲛ̄ ⲧⲉⲣⲉ ⲡⲥⲛ̄ⲣ̄ ⲉⲓ ⲉϥⲙⲟⲟⲩⲉ ϩⲙ̄ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ· ⲉϥϯⲥⲃⲱ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· Ⲭⲉ ⲣ̄ϣⲁⲛ ⲟⲧⲁ ⲁⲓⲁⲕⲟⲛⲉⲓ ⲛⲁⲓ ⲡⲁ ⲉⲓⲱⲧ ⲛⲁⲧⲁⲓⲟϥ· Ⲡⲁ ⲉⲓⲱⲧ ⲙⲁⲧⲟⲩϫⲟⲓ ⲉ ⲃⲟⲗ ϩⲙ̄ ϯⲟⲩ-

ⲛⲟⲩ:—Ⲡ ⲡⲛⲁⲩ ⲙⲉⲛ ⲛ̄ⲧⲁ ⲡⲥⲏⲣ̄· ⲁⲉ ⲡⲁⲓ ⲉⲣⲉ ⲡⲧⲃⲉ̄ ⲛ̄ ⲧ̄ⲫⲟⲣⲛⲓⲧⲉ ⲛ̄ ⲟⲩⲛⲁⲓ· ⲟⲩⲛⲏ ⲉⲭⲛ̄ ⲧⲁⲡⲉ ⲛ̄ ⲁⲁⲁⲓ· ϣⲁ ⲡⲉⲓ ⲙⲁ ⲡⲉ ⲡϣⲁⲭⲉ· Ⲕⲁⲓ ⲥⲁⲣ ⲟⲩⲛ̄ ϩⲁϥ ⲛ̄ ⲭⲣⲉⲱⲥ ⲉ ⲣⲟⲛ ⲉ ⲧⲃⲉ ⲡⲉⲓ ϣⲁⲭⲉ· ⲁⲗⲗⲁ ⲙ̄ ⲡⲛⲁⲩ ⲁⲛ ⲡⲉ ⲡⲁⲓ· ⲉ ⲧⲃⲉ ⲁⲉ ⲛⲉⲣⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲙ̄ ⲡⲥⲧⲟⲩⲉⲛⲛⲥ ⲙ̄ ⲡⲁⲧϣⲉⲗⲉⲉⲧ ⲙ̄ ⲙⲉ ⲡⲉⲭ̄ⲥ̄ ⲛⲓ ϩⲁ ⲣⲱⲛ·

Ⲉⲕϣⲁⲛⲑⲉⲱⲣⲉⲓ ⲥⲁⲣ ⲛⲓⲛⲁⲛⲁⲩ ⲉⲧⲁϣⲉ ⲡ̄ⲣⲱⲙⲉ ⲉⲧ-ϩⲓϣⲓⲕⲁⲕ ⲉ ⲃⲟⲗ ⲉ ⲡⲉⲭ̄ⲥ̄ ϩⲙ̄ ⲁⲙⲏⲧⲉ· ⲁⲉ ⲛⲁ ⲛⲁⲛ ⲡϩ̄ⲥ̄ ⲛⲁ ⲛⲁⲛ· Ⲕⲛⲁⲥⲱⲧⲙ̄ ⲟⲛ ⲉ ϩⲁϥ ⲛ̄ⲗⲟⲩⲗⲁⲓ | ⲁⲉ ⲡϩ̄ⲥ̄ ⲙⲁ ⲧⲟⲩⲛⲉⲥ ⲧⲉⲕⲥⲟⲙ· ⲛ̄ⲧ̄ ⲉⲓ ⲉ ⲧⲟⲩϩⲟⲛ Fol. ⲡⲉⲛ ⲛⲟⲩⲧⲉ ⲡⲁⲥⲁⲃⲱⲥ· ⲁⲧⲱ ⲙ̄ ⲙⲁⲓⲣⲱⲙⲉ ⲡⲉⲭ̄ⲥ̄· ⲓ̈ⲉ ϩⲓⲧⲙ̄ ⲡⲱϣⲁⲓ ⲛ̄ ⲛⲉⲕⲙⲁⲣⲧⲩⲣⲟⲥ· ⲁⲕⲥⲉⲕ ⲟⲧⲟⲡ ⲙⲙⲁ ϣⲁ ⲣⲟⲕ ⲙ̄ⲡⲟⲟⲩ· Ⲁⲕⲥⲱⲧⲉ ⲛ̄ ⲛⲉⲧ ϣⲟⲟⲡ ϩⲙ̄ ⲁⲙⲏⲧⲉ· ϫⲓⲛ ⲧⲁⲣⲭⲏ ⲁⲕⲥⲉⲕ ⲛ̄ⲣⲉϥⲣ̄ⲛⲟⲃⲉ ⲧⲏⲣⲟⲩ ϣⲁ ⲣⲟⲕ ϩⲙ̄ ⲡⲟⲩⲱⲛϩ̄· Ⲟⲩⲛⲟⲣⲙⲏ ⲁⲛⲁⲁⲥ ⲙ̄ ⲡⲁⲣ-ⲑⲉⲛⲟⲥ· ⲁⲛⲛⲁ ⲛⲉⲥⲛⲟⲃⲉ ⲛⲁⲥ ⲉ ⲃⲟⲗ· Ⲟⲩⲗⲓⲥⲧⲛⲥ· ⲁⲕϫⲓⲧϥ̄ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲡⲁⲣⲁⲗⲓⲥⲟⲥ· Ⲟⲩⲧⲉⲗⲱⲛⲛⲥ ⲁⲛⲁⲁϥ ⲛ̄ ⲉⲧⲁⲩⲁⲅⲅⲉⲗⲓⲥⲧⲛⲥ· ⲟⲩⲗⲓⲱⲕⲧⲛⲥ· ⲁⲛⲁⲁϥ ⲛ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· Ⲁⲕⲥⲱⲧⲉ ⲛ̄ ⲛⲉⲧ ⲙⲛⲣ· Ⲁⲕⲧⲟⲩⲛⲟⲥ ⲛⲉ ⲛⲧ ⲁⲧⲣⲉ· Ⲁⲕⲥⲱⲟⲩϩ̄ ⲉ ⲣⲟⲩⲛ ⲛ̄ ⲛⲉ ⲛⲧⲁⲩϫⲱⲱⲣⲉ ⲉ ⲃⲟⲗ·

Ⲁⲕⲱⲱ ⲉ ⲃⲟⲗ ⲉ ⲟⲩⲟⲛ ⲙ̄ⲙⲁ ϩⲙ̄ ⲧⲉⲕⲧⲁⲡⲣⲟ̄ ⲛ̄ ⲛⲟⲩⲧⲉ· Ⲭⲉ ⲁⲙⲏⲧⲛ̄ ϣⲁ ⲣⲟⲓ· ⲟⲩⲟⲛ ⲙ̄ⲙⲁ ⲉⲧ ⲣⲟⲥⲉ· ⲁⲧⲱ ⲉⲧ ⲟⲧⲛ̄· ⲁⲛⲟⲕ ϯⲛⲁϯ ⲙ̄ⲡⲟⲛ ⲙⲛⲧⲛ̄· Ⲉⲓⲥ ϩⲛⲛⲧⲉ ⲟⲛ ⲙ̄ ⲡⲟⲟⲩ· ⲁⲕⲟⲩⲉⲣⲥⲁϩⲛⲉ ⲛ̄ ⲛⲉⲕⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲉⲧ ⲟⲩ-ⲁⲁⲃ· ⲉⲕϫⲱ ⲙ̄ⲙⲟⲥ ⲛⲁⲩ ⲉ· ⲉⲧⲉⲧⲛ̄ⲁⲁⲣⲭⲉⲓ | ϫⲓⲛ Fol. ⲟⲓⲉⲗⲏⲙ· ϣⲁ ϩⲣⲁⲓ ⲉ ⲡϫⲱⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲧⲟⲓⲕⲟⲩ- ⲓ̈ⲉ ⲙⲉⲛⲏ· Ⲏⲧⲱⲧⲛ̄ ⲛⲉⲧⲟ̄ ⲙ̄ ⲙⲡⲧⲣⲉ ⲛ̄ ⲛⲉ ⲛⲧⲁ ⲛⲓⲟⲩ-ⲁⲁⲓ ⲁⲁⲩ ⲛⲁⲓ ⲃⲱⲕ ϩⲱⲧ ⲧⲏⲧⲧⲛ̄· ⲛ̄ⲧⲉⲧⲛ̄ⲧⲁϣⲉⲟⲉⲓϣ ⲛⲁⲩ ⲛ̄ ⲟⲧⲥⲱⲧⲏⲣⲓⲁ ⲛ̄ ⲛⲁ ⲛⲟⲃⲉ ⲉ ⲃⲟⲗ· Ⲓⲡⲣ̄ ⲛⲟⲩⲭⲉ ⲛ̄ ⲡⲣ̄ⲣ̄ⲛⲟⲃⲉ ⲛ̄ⲥⲁⲃⲟⲗ ⲙ̄ⲙⲱⲧⲛ̄· ⲁⲗⲗⲁ ϣⲟⲡⲟⲧ ⲉ ⲣⲱⲧⲛ̄ ⲉⲧⲙⲉⲧⲁⲛⲟⲓⲁ· Ⲏⲧⲉⲗⲱⲛⲛⲥ ☩ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲛⲁⲩ· Ⲏⲡⲟⲣⲛⲏ ⲛⲁ ⲛⲉⲧⲛⲟⲃⲉ ⲛⲁⲩ ⲉ ⲃⲟⲗ·

Ⲁⲧⲉⲧⲛⲛⲁⲩ ⲟⲛ ⲙ̅ ⲡⲟⲟⲩ ⲱ̅ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲉ ⲑⲉ ⲛ̅ⲧⲁ ⲡⲉϫ̅ⲣ̅ⲥ̅ ⲣ̅ ⲥⲟⲩⲟ ⲧⲁⲓⲟ ⲙ̅ ⲡⲉⲩⲥⲧⲩⲭⲉⲛⲓⲥ· ⲡⲉⲡⲣⲟⲍⲣⲟⲙⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱⲁⲛⲛⲓⲥ ⲡⲃⲁⲡⲧⲥⲧⲛⲥ·

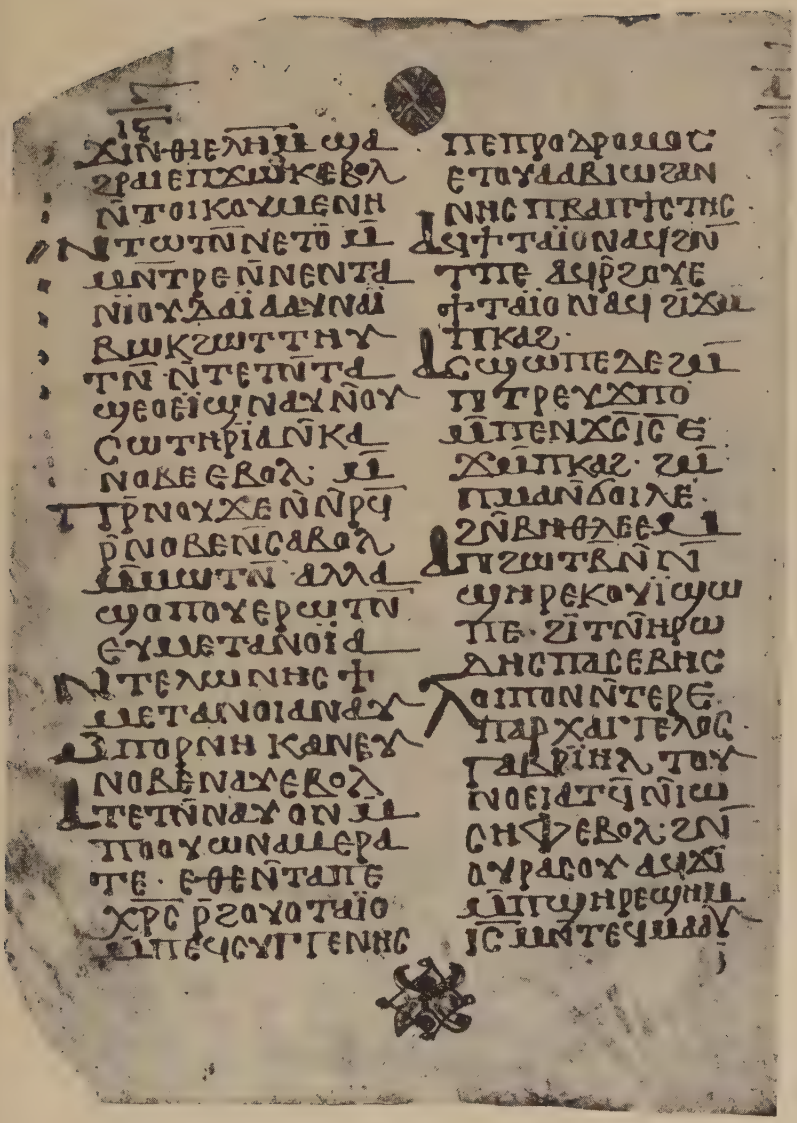
Ⲁⲩⲧ ⲧⲁⲓⲟ ⲛⲁⲩ ⲉⲣ̅ ⲧⲡⲉ· ⲁⲩⲣ̅ⲣⲟⲩⲉ ⲧⲧⲁⲓⲟ ⲛⲁⲩ ⲉⲓⲙ̅ ⲡⲕⲁⲣ· Ⲁⲥⲱⲱⲡⲉ ⲁⲉ ⲉⲙ̅ ⲡⲧⲣⲉⲩⲭⲡⲟ ⲙ̅ ⲡⲉⲛϫ̅ⲥ̅ ⲓⲥ̅ ⲉⲭⲙ̅ ⲡⲕⲁⲣ· ⲉⲙ̅ ⲡⲁ ⲛ̅ ⲥⲟⲓⲗⲉ ⲉⲣ̅ ⲃⲛⲟⲗⲉⲉⲙ·

Ⲗ ⲡⲣⲱⲧⲃ̅ ⲛ̅ ⲛ̅ⲱⲛⲣⲉ ⲕⲟⲩⲓ ⲱⲱⲡⲉ· ⲉⲓⲧⲛ̅ ⲏⲣⲱⲁⲛⲥ ⲡⲁⲥⲉⲃⲛⲥ· Ⲗⲟⲓⲡⲟⲛ ⲛ̅ ⲧⲉⲣⲉ ⲡⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲥⲁⲃⲣⲓⲏⲗ ⲧⲟⲩⲛⲟⲉⲓⲁⲧϥ̅ ⲛ̅ ⲓⲱⲥⲛϥ̅ ⲉ ⲃⲟⲗ ⲉⲣ̅ ⲟⲩⲣⲁⲥⲟⲩ·

Fol. 9a ⲓ̅ⲍ̅ ⲁⲩϫⲓ ⲙ̅ ⲡⲱⲛⲣⲉ ⲱⲛⲓ ⲓⲥ̅ ⲙⲙ̅ ⲧⲉⲫⲙⲁⲁⲩ· | Ⲁⲧⲃⲱⲕ ⲉ ⲉⲣⲁⲓ ⲉ ⲕⲛⲓⲉ· ⲉⲓⲧⲁ ⲛ̅ ⲧⲉⲣⲉ ⲉⲗⲧⲥⲁⲃⲉⲧ ϫⲓ ⲛ̅ ⲓⲱⲁⲛⲛⲓⲥ ⲉⲣ̅ ⲟⲩⲱⲧⲟⲣⲧⲣ̅· ⲁⲥⲡⲱⲧ ⲙⲙⲁϥ ⲉ ⲧⲉⲣⲛⲓⲟⲥ· Ⲗⲟⲓⲡⲟⲛ ⲛ̅ ⲧⲉⲣⲉ ⲡⲁⲧⲣⲓⲟⲥ ⲛ̅ ⲏⲣⲱⲁⲛⲥ ⲡⲱⲧ ⲉⲓ ⲡⲁⲉⲟⲩ ⲙⲙⲟⲥ ⲙⲙ̅ ⲡⲉⲥⲱⲛⲣⲉ ⲉ ⲧⲣⲉ ⲧⲣⲱⲧⲃ̅ ⲙⲙⲟⲩ· ⲁⲥⲕⲧⲉ ⲉⲓⲁⲧⲥ̅· ⲁⲥⲛⲁⲩ ⲉ ⲣⲟⲟⲩ· ϫⲉ ⲁⲧⲣⲱⲛ ⲉ ⲣⲟⲩⲛ ⲉ ⲣⲟⲥ· ⲛ̅ⲧⲟⲥ ⲁⲉ ⲙ̅ ⲡⲉⲥⲱⲛⲣⲉ ⲁⲥⲡⲱⲣ ⲉ ⲧⲡⲉⲧⲣⲁ ⲙ̅ ⲡⲧⲟⲟⲩ· ⲁⲥⲱⲱ ⲉ ⲃⲟⲗ· ⲉⲥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲧⲡⲉⲧⲣⲁ· ⲱⲱⲡ ⲙⲙⲟⲓ ⲉⲣⲟ· ⲙ̅ ⲡⲁ ⲱⲛⲣⲉ· ⲉⲓⲧⲛ̅ ⲧⲉⲧⲛⲟⲩ ⲁⲉ ⲉⲧ ⲙⲙⲁⲩ· ⲁ ⲧⲡⲉⲧⲣⲁ ⲟⲩⲱⲛ ⲛ̅ ⲣⲱⲥ· ⲁⲥⲡⲱⲣ ⲁⲥⲱⲟⲡⲟⲩ ⲉ ⲣⲟⲥ· ⲁⲥⲱⲱⲡⲉ ⲛⲁⲥ ⲛ̅ ⲟⲩⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ ⲉⲩⲥⲥⲣⲁⲣⲧ̅ ⲙ̅ ⲟⲩⲙⲁ ⲉⲩⲉⲥⲧϫⲁϩⲉ·

Ⲡ ⲡⲛⲁⲩ ⲉⲱⲁⲣⲉ ⲧⲉϫⲣⲓⲁ ⲱⲱⲡⲉ· ⲛ̅ⲥⲉⲃⲱⲕ ⲉ ⲡⲙⲁ· ⲛ̅ ⲧⲡⲉⲧⲣⲁ ⲱⲁⲥⲟⲩⲱⲛ ⲛⲁⲩ ⲙⲁⲧⲁⲁⲥ· ⲙⲛ̅ⲛⲥⲱⲥ ⲛⲥ̅ⲱⲱⲧⲙ̅· ⲉⲓⲧⲛ̅ ⲧⲉ ⲡⲣⲟ̅ⲛⲓⲁ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛⲉ ⲟⲩⲙⲁ ⲡⲉ ⲉⲩⲟⲧⲁⲥⲱ̅ ⲉ ⲃⲟⲗ· ⲉⲓⲧⲛ̅ ⲧⲉⲧⲥⲓⲙⲃⲱⲕ ⲉ ⲃⲟⲗ· ⲙⲛ̅ ⲧⲉⲧⲥⲓⲙⲃⲱⲕ ⲉ ⲣⲟⲩⲛ· Ⲗⲧⲱ ⲉⲧⲱⲁⲛⲁⲓⲧⲉⲓ ⲛ̅ ⲧⲉⲧϫⲣⲓⲁ ⲱⲁⲧⲥⲛ̅ⲧⲥ̅· Ⲥⲱⲱⲡⲉ ⲁⲉ ⲉ ⲉⲛⲱⲱⲉ ⲛⲉ ⲏ ⲉⲛⲉⲃ-

Fol. 9b ⲓ̈ⲱ ⲣⲟⲟⲩⲧ ⲛ̅ⲉ· ⲛ̅ ⲧⲉⲓ ⲉ ⲱⲁⲧ|ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ· Ⲗⲧⲱ ⲓⲏ ⲱⲁⲣⲉ ⲡⲣⲟ̅ ⲙ̅ ⲡⲛⲁⲧⲁⲕⲓⲟⲛ ⲟⲩⲱⲛ ⲙⲁⲧⲁⲁⲥ· ⲛⲧ̅ⲱⲱⲧⲙ̅ ⲙⲁⲧⲁⲁⲥ· Ⲥⲱⲱⲡⲉ ⲙⲉⲛ ⲛⲉⲣⲟⲟⲩ ⲙ̅ ⲡⲱⲱⲙ ⲛⲉ· ⲱⲁⲣⲉ ⲟⲩⲁⲛⲣ ⲉⲩⲕⲛⲏ· ⲱⲱⲡⲉ ⲛⲁⲩ ⲉ ⲧⲙ̅ ⲧⲣⲉ ⲕⲁⲧⲙⲁ ⲉⲡⲱϫⲗⲉⲓ ⲛⲁⲩ· Ⲥⲱⲱⲡⲉ ⲛⲉⲣⲟⲟⲩ ⲛ̅ⲧⲉ ⲡⲣⲱ ⲛⲉ· ⲱⲁⲣⲉ ⲡⲁⲛⲣ ⲱⲱⲡⲉ ⲉⲩⲣⲛⲏ ⲉ ⲧⲙ̅ ⲧⲣⲉ ⲡⲁⲣⲟⲱ



St. Chrysostom on John the Baptist

(Brit. Mus. MS. Oriental No. 7024. Fol. 8*b*).

ϯϩϊce nat· Taï te θe enetωooπ· ⲙ̅ⲡ̅ neθτριon
ⲛ̅ acρϊon· ετ̅ⲟ̅ ⲛ̅ⲛ̅ⲙⲉρος e ϩoτn e poot ωa
peϩoot ⲙ̅ ποτωπϩ̅ e ϧoλ ⲙ̅ ⲡpacϊoc ιωannnc·
ϩιxⲙ̅ ⲡeϊoρaannc·

Λοιπον ⲙaρⲡ̅ κτον ⲛ̅ⲧⲛ̅xω e ρωτⲛ̅ ⲛ̅ ϩenaπoⲙe-
poτc ϩⲛ̅ ⲛ̅taϊo ⲛ̅τa πnoττe χapιze ⲙ̅ⲙoot ⲙ̅
πecⲙ̅epιτ ϊωannnc· κata ne ent anϩe e poot
ϩⲛ̅ ⲛ̅xωωⲙe ⲛ̅apχaϊon· naï ⲛ̅τa nenειooτe
ⲛ̅anoστoλoc caϩoτ atκaaτ ϩⲛ̅ τβϊβλϊoθτκn ⲛ̅
θaϊa ⲙ̅ πoλιc· θιελⲙ̅ⲙ̅· Λcωπe ⲙ̅ⲙoï ει-
ωooπ ϩⲛ̅ θιελⲙ̅ⲙ̅· atω neϊoτnnϩ̅· ϩⲛ̅ oτeκκλn-
cϊa· epe oτρλλo ⲙ̅ πpecβτepoc ⲙ̅ ⲙaï | noττe Fol. 10 a
ωooπ ⲛ̅ ρnτc̅ eqaϊoϊκn ⲙ̅ⲙoc· neϊωooπ πe ϩⲛ̅ ιθ
ⲡⲙa et ⲙ̅ⲙaτ· ωantaρ̅ ⲡⲛωa ⲛ̅ tanactacιc ⲙ̅
πeⲛ xoeïc ιc̅ πexc̅· ⲙ̅ⲡ ⲡⲛωa ⲙ̅ πecϥoc̅ et
otaaβ·

Λnoκ ze neϊⲙ̅oτωτ̅ ϩⲛ̅ ⲛ̅xωωⲙe· atω eιcoλcλ̅
ⲙ̅ⲙoï· aïρe etκoτï ⲛ̅xωωⲙe ⲛ̅ apχaϊon ea ⲛ̅
anoστoλoc caϩq̅· ⲛ̅ teï ρe ze acωπe ⲙ̅ⲙon
anon ⲛ̅apoστoλoc encoτϩ̅· e ϩoτn ⲙ̅ⲡ πeⲛ-
cⲛρ̅· ϩïxⲙ̅ ⲡtoot ⲛ̅ ⲛ̅xoeït· ⲙ̅ⲡⲛca tpe q̅τωoτn
e ϧoλ ϩⲛ̅ net ⲙ̅oττ· atω necωaze ⲙ̅ⲙaⲛ
ecρωn e toτⲛ̅· Ze ϧωκ e ϧoλ ϩⲙ̅ ⲡκocⲙ̅oc
tnρq̅ ⲛ̅tetⲛ̅taωeoeïω nat ⲙ̅ petaccελïon ⲛ̅
tⲙ̅ⲡtepo:—

Λcωaze ⲙ̅ⲙaⲛ e tβe ιωannnc πβaπ̅ctnc·
ⲙ̅ⲡ ⲛ̅taïo ⲛ̅τ acχapιze ⲙ̅ⲙoot nac̅ ϩⲛ̅ ⲙ̅
πnτe:·—Λnoκ ze nexaⲛ nac̅ ze otπetεωωe
e pon πe· e τp neïⲙe kaλωc e tβe nekⲙ̅epït·
atω nekcτccennc | ϊωannnc· e ϧoλ ze akρ̅ Fol. 10 b
ⲙ̅ⲡτpe nan ze ϯnaχapιze nac̅ ⲛ̅ tⲙ̅ep̅ ωoⲙⲙτe ⲙ̅
ⲙ̅ πe· ⲡⲁωpeacϯκon· ⲙ̅ⲡ ⲡaⲥaθon et ωooπ κ
ϩραï ⲛ̅ ρnτc̅· e ⲡⲙa ⲙ̅ πeσoϥ ⲛ̅τ acⲙapτq̅
e ϧoλ e tβnnτ· Tenoτ ce nexoeïc ⲙaταⲙon

ϵ τϧнтϥ ϩⲛ оτωρϫ· ⲁτω ⲛⲧⲉ тсавоⲗ ϵ тⲡе ϵт ⲙⲙⲁⲩ таї ⲛт акχариζе ⲙⲙоς ⲛ ιωⲁⲛⲛнс пеκⲙерϊт· ⲙⲛ ⲛасавоⲗ ⲛт акϭⲃтωтоτ ⲛ ϩнтⲥ· ⲁτω ⲛⲧⲉ тсавоⲗ ϵ роϥ· ⲛтоϥ ϊωⲁⲛⲛнс ϵ тϧе ⲭе акχоос ⲛⲁⲛ· ⲭе ⲙⲛ оτоⲛ ϩⲛ ⲛ пнτе· тⲛτωⲛ ϵ роϥ ϩⲙ пеоοτ· ⲙⲛ пταїо ⲛта па ϵїωτ χариζе ⲙⲙоϥ ⲛаϥ·

Нτеⲩноτ ⲁе ⲉт ⲙⲙⲁⲩ· а пенсⲛⲣ келеⲩе· ⲁϥ-ϵїпе ϵ песнт ⲛ отκлоοле ⲛ отоеїⲛ· Ⲗϥале ϵ ϫωⲛ (?) ⲁτω ⲁϥоτерсарⲝе ⲛⲁⲛ ⲁⲛоⲛ ⲡапостолос ⲁⲛале кⲙⲙⲁϥ ϵ текλоοле· ⲁϥентⲛ ϵ ϩраї ϵ тⲫорⲡ ⲛ пе· ⲙⲛⲛсωс тⲙⲉϥ сⲛτе·—

Ϭїта ⲁϥχωωⲃе ⲛ тⲙⲉϥ ⲫоⲙτе ⲛ пе· ⲙⲛ ⲉϥкⲁⲁⲛ ϵ ⲃωк ϵ роτⲛ· ϵ рос· ⲁλλа ⲁϥϥϊтⲛ ϵ тⲙⲉϥ
Fol. 11 a ⲕⲁ ϥтое ⲛ пе· ⲙⲛ тⲙⲉϥ | ϯе· ϵїта тⲙⲉϥ сⲟ ⲙⲛ тⲙⲉϥ сⲁϫϥе· ⲁτω ⲙⲛ ⲉϥкⲁⲁⲛ ϵ ⲃωк ϵ роτⲛ· ⲙⲛⲛса тр̄тⲁⲙоⲛ ϵ ⲛаї тнроτ· Ⲡⲁλιⲛ ⲟⲛ ⲁϥ-ϵнтⲛ ϵ роτⲛ ϵ тⲙⲉϥ ⲫоⲙτе ⲙⲡе· ⲁⲛр̄ ⲫⲡнре ⲛ песса· ⲙⲛ тесеⲩпоρϊа ⲙⲛ песноϭ ⲛ ϵоοτ·

Ⲁτω ⲁⲛⲛⲁτ ϵ ιωⲁⲛⲛнс пⲃⲁпϯстнс ⲙⲛ ζаχарϊас пеϥϵιωτ ⲙⲛ ϵλⲓсаβет теϥⲙⲁⲁτ· ⲉⲩстоλϊζе ϩⲛ отноϭ ⲛ ϵоοτ· ⲉⲩфорεї ⲛ ϩенωⲡе· ⲛ ⲙе ⲛкϊкас ⲙⲛ ϩенωⲡе ⲛⲁⲧⲁⲁⲛ ⲁⲧⲁⲁⲛ· а пенсⲛⲣ тре наϩе ратⲛ ⲙⲡ ⲙⲡо ϵ вол ⲛ ϊωⲁⲛ-ⲛнс· ιωⲁⲛⲛнс ⲙⲉⲛ ⲁⲩтре ϥаϩе ратϥ ϩⲛ теⲡⲙⲛⲛтⲉ· Ζаχарϊас ϩωωϥ ϩⲛ тесоτⲛⲁⲙ· Ⲉλⲓсаβет теϥⲙⲁⲁτ ϩⲛ тесⲣвоτр· Ⲁⲛоⲛ ⲁе ϩωωⲛ ⲛапⲟстолос· ⲁⲩтре наϩе ратⲛ ката ораїоⲛ· ϫⲓⲛ пеⲛ ϵιωτ петрос ϣа ⲙаθ-ϭїас· ⲁϥⲙоοϣе ϩї ⲟⲛ ⲙⲙоⲛ· ⲛⲥι пенсⲛⲣ· ⲁⲩтсавоⲗ ϵ тⲡе тнрⲥ· ⲁⲩтсавоⲗ ⲉⲛⲁсавоⲗ
Fol. 11 b ⲙⲛ ⲛаполⲁгсϊс· ⲉт | сⲃтωт ϩраї ⲛ ϩнтⲥ· ⲛаї ⲛт ⲁϥχариζе ⲙⲙоοτ· ⲛ ⲁωреасϥкоⲛ ⲙ пеϥ-ⲙерϊт· ϊωⲁⲛⲛнс· ⲭе ⲩⲛⲁχариζе ⲙⲙоοτ ⲛ

ⲟⲩⲟⲛ ⲛ̈ⲓⲁ ⲉⲧ ⲛⲁⲣ̄ ⲡⲓⲉⲉⲩⲉ· ⲫ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲣ̈ⲓⲭⲁ ⲡⲕⲁⲣ· ⲭⲉ ⲫ̄ⲧⲟⲩ ⲡⲉ ⲡⲛ̄ⲥⲩⲥⲩⲉⲛⲛⲏⲥ· ⲁⲩⲱ ⲡⲉⲩⲭⲁⲩ ⲙⲟⲉⲓⲧ·

Ⲧⲱⲣⲕ̄ ⲛⲏⲧⲛ̄ ⲁⲛⲟⲕ ⲓⲁⲕⲕⲱⲃⲟⲥ ⲡⲥⲟⲛ ⲁ ⲡⲭⲥ̄· ⲡⲉⲧ ⲣ̈ⲓⲥⲧⲟⲣⲓⲍⲉ ⲫ̄ ⲛⲁⲓ· ⲭⲉ ⲫ̄ ⲧⲛⲁⲣⲉⲡ ⲗⲁⲁⲩ ⲁⲛ ⲉ ⲣⲱⲧⲛ̄· ⲣⲛ̄ ⲛⲁⲥⲁⲑⲟⲛ ⲛ̄ⲧ ⲁ̈ⲓⲛⲁⲩ ⲉ ⲣⲟⲟⲩ ⲙⲛ̄ ⲛⲁⲡⲟⲗⲁⲩⲥⲓⲥ ⲉⲧ ⲥⲃ̄ⲧⲱⲧ ⲣⲛ̄ ⲧⲙ̄ⲛ̄ⲧ ⲱⲟⲩⲧⲉ ⲁ ⲡⲉ· Ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲟⲩ ⲁ ⲡⲣⲁⲩ̈ⲟⲥ ⲓⲱⲁⲛⲛⲏⲥ· ⲭⲉ ⲥⲛⲁⲧⲁⲁⲩ ⲫ̄ ⲟⲧⲟⲛ ⲛ̈ⲓⲁ· ⲉⲧ ⲛⲁⲣ̄ ⲡⲉⲩⲓⲉⲉⲩⲉ ⲣ̈ⲓⲭⲁ ⲡⲕⲁⲣ· Ⲥⲓⲧⲁ ⲛⲉⲣⲉ ⲡⲁⲩⲗⲟⲥ ⲙⲛ̄ ⲗⲟⲩⲕⲁⲥ· ⲁⲩⲱ ⲡⲕⲉ ⲙⲁⲣⲕⲟⲥ ⲛⲓⲙⲁⲛ ⲡⲉ· Ⲡⲙⲏⲥⲱⲥ ⲁ ⲡⲥⲏⲣ̄ ⲫ̄ ⲁⲥⲁⲑⲱⲥ ⲱⲟⲩⲧⲉ ⲉ ⲡⲥⲁⲱⲧ̄ ⲫⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ϫⲓⲛ ⲙ̈ⲓϫⲁⲛⲗ ⲡⲛⲟⲥ ⲫ̄ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ· ⲁⲩⲱ ⲡⲁⲣⲭⲏ-ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲉⲥ ⲫ̄ ⲧⲥⲟⲙ ⲛⲓⲙ ⲡⲛⲧⲉ· ⲱⲁ ⲥⲉⲇⲉ-ⲕ̈ⲓⲛⲗ· ⲁⲩⲱ ⲁⲭⲱⲟⲩⲧⲉ ⲉ ⲣⲟⲛ ⲫ̄ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲕⲁⲧⲁ ⲟⲣⲁ̈ⲓⲱⲛ· Ⲗⲩⲱ ⲕⲁⲧⲁ ⲡⲉⲡⲣⲁⲛ ϫ̈ⲓⲛ ⲡⲉⲛ ⲉ̈ⲓ|ⲱⲧ Fol. 12 a
ⲡⲉⲧⲣⲟⲥ ⲡⲛⲟⲥ ⲫ̄ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲱⲁ ⲙⲁⲣⲕⲟⲥ ⲡⲉⲩⲁⲥ- ⲕ̄ⲍ
ⲥⲉⲗⲓⲥⲧⲏⲥ· Ⲗⲩⲱ ⲡⲉϫⲁⲩ ⲛⲁⲓ ⲭⲉ ⲫ̄ⲧⲱⲧⲛ̄ ⲱ̄ ⲛⲁ ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ ⲁⲩⲱ ⲛⲁ ⲗⲩⲧⲟⲩⲣⲅⲟⲥ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙⲛ̄ ⲛⲁ ⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲫ̄ⲧⲱⲧⲛ̄ ⲛⲉⲧⲟ̄ ⲙ̄ ⲙⲛ̄ⲧⲣⲉ ⲫ̄ ⲧⲁ ⲥⲓⲛϫⲡⲟ ⲙⲛ̄ ⲛⲁⲙⲟⲛⲟⲭⲥ̄· ⲁⲩⲱ ⲧⲁ ⲥⲓⲛⲥϧⲟⲟⲩ ⲙ̄ⲙⲟⲓ·

Ⲏ ⲧⲉⲓ ⲣⲉ ⲟⲛ ϯϯ ⲛⲏⲧⲛ̄ ⲡⲟⲩⲙⲛ̄ⲧⲛ̄ⲧⲣⲉ· ⲉⲓⲥ ⲣⲛⲏⲧⲉ ϯϯ ⲫ̄ ⲧⲙⲉⲣ ⲱⲟⲩⲧⲉ ⲙ̄ⲡⲉ· ⲫ̄ ⲁⲱⲣⲉⲁⲥϧⲟⲛ ⲫ̄ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲃⲁⲡϯⲥⲧⲏⲥ· ⲁⲩⲱ ⲡⲁ ⲱⲃⲛⲣ ⲁⲩⲱ ⲡⲁ ⲥⲩⲥⲩⲉⲛⲛⲏⲥ· Ⲗⲟⲓⲡⲟⲛ ⲟⲛ ⲧⲁⲱⲉⲟⲉ̈ⲱ ⲣ̈ⲓⲁ ⲡⲕⲟⲥⲙⲟⲥ ⲧⲏⲣⲩ̄ ⲭⲉ ⲗⲁⲁⲩ ⲫ̄ ⲣⲱⲙⲉ ⲛ̈ⲓⲁ ⲉⲧ ⲛⲁⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲙ̄ ⲡⲁⲓ ⲙⲉⲣ̈ⲓⲧ ⲓⲱⲁⲛⲛⲏⲥ ⲣⲓⲭⲁ ⲡⲕⲁⲣ· Ⲉ̈ⲓⲧⲉ ⲣⲛ̄ ⲟⲩ-ⲡⲣⲟⲥⲫⲟⲣⲁ· ⲉⲓⲧⲉ ⲟⲩⲁⲥⲁⲡⲓⲛ ⲉⲓⲧⲉ ⲟⲩⲙ̈ⲛⲧⲛⲁ ⲉⲧ ⲟⲩⲛⲁⲧⲁⲁⲩ ⲫ̄ ⲛⲟⲩⲕⲉ· ⲏ ⲉ ⲡⲉⲩⲧⲟⲡⲟⲥ ⲣⲙ̄ ⲡⲉⲣⲣⲁⲛ ⲏ ⲡⲉⲧ ⲛⲁⲥⲣⲁⲓ ⲙ̄ ⲡϫⲱⲱⲙⲉ· ⲙ̄ ⲡⲉⲕⲣ̄ ⲡⲓⲉⲉⲩⲉ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲛ̄ⲧⲁⲁⲩ ⲉ ⲣⲟⲧⲛ ⲉ ⲧⲉⲕⲕⲗⲏⲥⲓⲁ· Ⲏ ⲡⲉⲧ ⲛⲁ ⲣⲱⲃ̄ⲥ ⲫ̄ ⲧⲉⲧⲣⲁⲡⲉⲍⲁ ⲙ̄ ⲡⲉⲕⲧⲟⲡⲟⲥ ⲣⲙ̄ ⲣⲉⲛⲉⲛⲧⲛ | ⲙⲁ Fol. 12 b
ⲉⲩⲧⲁⲓⲛⲧ· ⲡⲧⲟⲕ ⲡⲉⲧ ⲛⲁϫⲓⲧⲟⲩ ⲉ ⲣⲟⲧⲛ ⲉ ⲧⲙⲉⲣ ⲕⲁ

ⲙⲟⲩⲧⲉ ⲙ̅ ⲡⲉ ⲛ̅ⲧ ⲁⲓ̈ⲭⲁⲣⲓⲍⲉ ⲡ̅ⲛⲟⲥ ⲛⲁⲕ · ⲁⲧⲱ ⲛⲧ̅ ⲣⲟⲃⲥⲟⲩ ⲉⲣ̅ⲛ̅ ⲛⲉⲛⲁⲧⲙⲁ ⲛ̅ⲉⲡⲟⲧⲣⲁⲛⲓ̈ⲟⲛ ·

Ⲧⲭⲱ ⲡ̅ⲛⲟⲥ ⲛⲁⲕ ⲱ̅ ⲡⲁ ⲙⲉⲣⲓ̈ⲧ ⲓⲱⲁⲛⲛⲏⲥ · ⲡⲁⲓ̈ ⲛ̅ⲧ ⲁϥⲣ̅ ⲡ̅ⲡⲱⲁ ⲛ̅ ⲃⲁⲡⲧⲍⲉ ⲡ̅ⲛⲟⲩ̈ ⲉⲣ̅ⲛ̅ ⲛⲉϥⲥⲓϫ ⲉⲧ ⲟⲩⲁⲁⲃ · ⲭⲉ ⲣⲱⲙⲓ ⲟⲩⲁ ϯ ⲛ̅ ⲟⲩⲁⲡⲁⲣⲭⲏ ⲉ ⲡⲉⲕⲧⲟⲡⲟⲥ ⲉⲣ̅ⲛ̅ ⲡⲉⲕⲣⲁⲛ · ⲛ ⲡⲉⲧ ⲛⲁⲧ̅ⲡ̅ⲉ ⲟⲩⲁ ⲁϥⲣⲭⲟⲉⲓⲧ ⲉⲣ̅ⲛ̅ ⲡⲉⲕⲣⲁⲛ · ⲛ ⲡⲉⲧ ⲛⲁⲧⲥⲉ ⲟⲩⲁ ⲉϥⲟⲃⲉ · ⲛ ⲡⲉⲧ ⲛⲁϣⲱⲃ̅ⲥ̅ ⲛ̅ ⲟⲩⲁ ⲉϥⲕⲏ ⲕⲁ ⲉⲛⲧ ⲉⲣ̅ⲛ̅ ⲡⲉⲕⲣⲁⲛ · ⲛ̅ ϯⲛⲁⲧⲥⲁⲃⲟⲟⲩ ⲁⲛ ⲉ ⲁⲛ̅ⲧⲉ · ⲁⲗⲗⲁ ⲉⲕⲉϫⲓ̈ⲧⲟⲩ ⲉ ⲉⲟⲩⲛ ⲉ ⲡⲱⲛⲍ̅ ⲱⲁ ⲉⲛⲉⲍ · Ⲁⲧⲱ ϯⲛⲁ ⲧⲣⲉ ⲛⲁⲁⲩⲥⲉⲗⲟⲥ ⲉⲣⲉⲥⲟⲩ ⲛ̅ ⲛⲉⲧⲛⲍ̅ ⲛ̅ ⲟⲧⲟⲉⲓ̈ⲛ · Ⲁⲧⲱ ϯⲛⲁⲭⲁⲣⲓⲍⲉ ⲛⲁⲩ ⲛ̅ ⲛⲁⲥⲁⲃⲟⲛ ⲉⲧ ⲉⲣ̅ⲛ̅ ⲧⲁ ⲙ̅ⲡⲧⲉⲣⲟ̅ · Ⲉⲣⲉ ⲡⲁ ⲉⲓⲱⲧ ⲛⲁⲥⲙⲟⲩ ⲉ ⲧⲉⲕⲥⲓϫ ⲛ̅ ⲟⲩⲛⲁⲓ · ⲧⲁⲓ̈ ⲛ̅ⲧ ⲁⲕⲕⲱ ⲙ̅ⲙⲟ̅ ⲉϫⲛ̅ ⲧⲁ ⲁⲡⲉ · Ⲉⲣⲉ ⲡⲁ ⲗⲁⲥ ⲛⲁⲥⲙⲟⲩ ⲉ ⲧⲉⲕ-
Fol. 13a ⲕⲉ ⲧⲁⲡⲣⲟ · ⲙ̅ⲡ̅ ⲡⲉⲕ|ⲗⲁⲥ · ⲡⲁⲓ̈ ⲛ̅ⲧ ⲁⲕϫⲟⲟⲥ ⲛ̅ ⲉⲣⲛ̅ⲧ̅ⲕ̅ · ⲭⲉ ⲉⲓⲥ ⲡⲉ ⲉ̈ⲓⲉⲓⲃ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲡⲁⲓ̈ ⲉⲧ ⲛⲁⲕⲓ̈ ⲙ̅ ⲡⲛⲟⲃⲉ ⲙ̅ ⲡⲕⲟⲥⲙⲟⲥ ·

Ⲁⲛⲟⲕ ⲅⲁⲣ ⲡⲉ ⲉⲣ̅ⲛ̅ ⲟⲩⲙⲉ · ⲁⲧⲱ ⲗⲁⲁⲩ ⲛ̅ⲣⲱⲙⲉ ⲙⲙⲓ ⲉⲧ ⲛⲁⲣ̅ ⲡⲉⲕⲙⲉⲉⲩⲉ ⲉ̈ⲓϫⲙ̅ ⲡⲕⲁⲩ · Ⲥⲁⲙⲙⲏ ϯⲭⲱ ⲡ̅ⲛⲟⲥ ⲛⲁⲕ · ⲛⲁ ⲥⲧⲥⲧⲉⲛⲛⲥ ⲓ̈ⲱⲁⲛⲛⲏⲥ ⲭⲉ ⲛ̅ ϯⲛⲁⲧⲥⲁⲃⲟⲟⲩ ⲁⲛ ⲉ ⲁⲛ̅ⲧⲉ ⲱⲁ ⲉⲛⲉⲍ · Ⲟⲩⲁⲉ ⲛⲉⲭⲛⲟ-ⲗⲁⲥⲓⲥ · ⲱⲁ ⲉⲣⲁⲓ̈ ⲉ ⲡⲉⲓ ⲉⲣⲟ̅ ⲛ̅ ⲕⲱⲣⲧ̅ ⲉⲧ ⲉⲣⲉ ⲣⲱⲙⲉ ⲙⲙⲓ̈ · ⲛⲁⲗⲁⲓ̈ⲁⲡⲉⲣⲁ ⲡ̅ⲛⲟⲩ · ⲉⲓⲧⲉ ⲁⲓ̈ⲕⲁⲓⲟⲥ · ⲉⲓⲧⲉ ⲣⲉⲩⲣ̅ⲛⲟⲃⲉ · ⲉⲓⲥ ⲉⲣⲛ̅ⲧⲉ ⲟⲛ ⲡⲉⲓ ⲕⲉ ⲭⲁⲣⲓⲥⲙⲁ · ϯⲛⲁⲭⲁⲣⲓⲍⲉ ⲡ̅ⲛⲟⲩ ⲛⲁⲕ · Ⲥⲱⲥⲧⲉ ⲡⲁⲓ̈ⲟⲟⲣ ⲙ̅ ⲡⲉⲓ ⲉⲣⲟ̅ ⲛ̅ ⲕⲱⲣⲧ̅ · ⲉⲧⲉ ⲧⲉⲥⲕⲁⲫⲟⲥ ⲛ̅ ⲛⲟⲩⲃ ⲧⲉ · ⲛⲉⲧ ⲛⲁⲣ̅ ⲡⲉⲕⲙⲉⲉⲩⲉ ⲉ̈ⲓϫⲙ̅ ⲡⲕⲁⲩ · ⲕⲛⲁⲭⲓ̈ⲟⲟⲣ ⲡ̅ⲛⲟⲟⲩ ⲛ̅ ⲉⲣⲛ̅ⲧ̅ⲕ̅ ⲉⲣ̅ⲙ̅ ⲡⲉⲓⲉⲣⲟ̅ ⲛ̅ ⲕⲱⲣⲧ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ :—Ⲡⲉϫⲁⲙ ⲛⲁϥ ⲁⲛⲟⲛ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲭⲉ ⲡⲉⲛϫⲟⲉⲓⲥ · ⲟⲩⲛⲏⲣ ⲛ̅
Fol. 13b ⲕⲉ ⲥⲧⲁⲗⲓ̈ⲟⲛ ⲡⲉ ⲡⲡⲉⲗⲁⲥⲟⲥ · ⲙ̅ | ⲡⲉⲓⲉⲣⲟ̅ ⲛ̅ ⲕⲱⲣⲧ̅ ⲉⲧ ⲙ̅ⲙⲁⲩ · ⲙⲁⲧⲥⲁⲃⲟⲛ ⲭⲉ ⲕⲁⲥ ⲉⲡⲉⲧⲥⲁⲃⲉ ⲡ̅ⲣⲱⲙⲉ ⲉⲧⲉⲥⲣⲟⲧⲉ :—

Ⲡⲉϫⲉ ⲡⲉⲛⲥⲏⲣ ⲛⲁⲕ · ⲭⲉ ϯⲛⲁⲧⲁⲗⲱⲧⲏ̅ ⲉ ⲧⲉⲥⲛⲩ̈ ⲏ ⲙ̅ⲡ̅ ⲡⲱⲩ̈ ⲙ̅ ⲡⲉⲥⲕⲁⲫⲟⲥ ⲛ̅ⲛⲟⲩⲃ · ⲧⲁⲓ̈ ⲛ̅ⲧ ⲁⲓ̈ⲧⲁⲁⲥ ⲙ̅

па мерїт ιωαννнс· Ппелаос м пеіерō н
кωϱ̄ маав роеїм хіи пекрō ша пекрō· ατω
хіи н ϱ̄ммеша н ρнме· маав н σταλїον κατα
роеїм· Анок ае †† н тескафос н ποτв н
ιωαννнс па сτсснс· є пхіоор м пеіерō
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м пеумеете ρїхм пкаϱ· ша ρраї єтклассіа
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кωϱ̄ р̄ θє м пмоот н тсї|оотн· ατω н θє н Fol. 14 a
отмоот ечρнм н наρρατ· шат м пма ет ере кζ
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Є тве паї ρωме нїм ечнаρ̄ пеумеете ρїхм пкаϱ
ѡ їωαννнс па швнр· ατω па сτсснс· ειτε
ρ̄м отпросфора· ειτε апархн· ειτε αωрон
нім ет отнаταατ є ροτн є пектōпос є пр̄
пмеете м пекран ет отααв· Ткелете нак є
тре к[ата]пера ммоот ρ̄м пеіерō н кωϱ̄· ρ̄м
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нт̄ хїтоτ є ροτн є тмеρ шоите м пе нсеапо-
лате ммоот ρ̄м пасавоλ ет сβтωт ατω ет
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Асшωпе ае и тере пен снр̄ н ασαθωс же наї
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пноτте χаріζе ммоот н ιωαννнс пваптстнс· пеχαϥ нак он же аммїтм̄ нтатсаве
тнтм̄ є ппараλїсос н | тмеρ шоите ммпе ммпе· Fol. 14 b
Ατω ашτре ннооще ρ̄м паїосин м пма ет кн
ммат ет†карпос тнроτ· ката пετченос· ατω
пετшеш с† нотче є βολ· Ατω нρτπраон
ката теї ре мм̄ н шнт тнроτ ет ρ̄м пма ет

ⲙⲁⲁⲩ· ⲉⲧⲫ ⲕⲁⲣⲡⲟⲥ ⲧⲏⲣⲟⲩ ⲕⲁⲧⲁ ⲡⲉⲧⲥⲉⲛⲟⲥ ϩⲓⲛ ⲡⲉⲧⲛⲟⲩⲧⲉ ⲯⲁ ⲣⲣⲁⲓ ⲉ ϫⲱⲟⲩ ⲛ̄ⲁⲓⲟⲥⲙⲏ· ⲛ̄ⲕⲓⲛⲁ-ⲙⲱⲙⲟⲛ· ⲣⲓ ⲁⲙⲱⲙⲟⲛ· ⲣⲓ ⲙⲁⲥⲧϫⲉ· ⲣⲓ ⲙⲟⲩⲥ-ϫⲁⲧⲱⲛ· ⲉⲧⲯⲉⲙ ⲥⲫ ⲛⲟⲩⲭⲉ ⲉ ⲃⲟⲗ· ⲉⲧⲥⲟⲧⲡ̄ ⲉ ⲟⲩⲉⲧ ⲡⲟⲩⲁ ⲡⲟⲩⲁ·

Πεϫⲉ ⲑⲱⲙⲁⲥ ⲙ̄ ⲡⲥⲛ̄ⲣ̄· ⲁⲉ ⲡϫ̄ⲥ̄ ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲁⲕⲧⲥⲁⲃⲟ ⲛⲉⲛⲯⲏⲛ ⲧⲏⲣⲟⲩ· ⲛ̄ⲥⲫ ⲛⲟⲩⲭⲉ ⲉⲧ ⲣⲙ̄ ⲡⲡⲁⲣⲁⲗⲓⲥⲟⲥ· ⲛ̄ⲣⲩⲡⲱⲣⲁⲟⲛ ⲙⲛ̄ ⲛ̄ⲃⲛ̄ⲛⲉ· Ⲛⲁⲧⲥⲁⲃⲟⲛ ⲁⲉ ⲟⲩⲛ̄ ⲟⲩⲛⲏⲣ ⲛ̄ ⲗⲟⲟⲩ ⲕⲁⲧⲁ ⲃⲛ̄ⲛⲉ· ⲛ ⲟⲩⲛ̄ ⲟⲩⲛⲏⲣ ⲛ̄ ⲃⲗ̄ⲃⲓⲗⲉ ⲕⲁⲧⲁ ⲃⲱ ⲛ̄ ⲕⲁⲧⲁⲗⲱⲟⲩ· Ⲗⲧⲱ ⲟⲩⲛ̄ ⲟⲩⲛⲏⲣ ⲛ̄ ⲥⲙⲁϩ ⲕⲁⲧⲁ ⲃⲱ ⲛ̄ ⲉⲗⲟⲟⲗⲉ· Πεϫⲉ ⲡⲥⲛ̄ⲣ̄· ⲁⲉ ⲛ̄ ϯⲛⲁϩⲉⲡ ⲗⲁⲁⲩ ⲉ ⲣⲱⲧⲛ̄ ⲁⲛ ⲙ̄ⲙⲁ ⲛⲉ ⲛⲧⲁ ⲧⲉⲧⲛ̄ⲯⲱⲓⲛⲉ
Fol. 15 a ⲛ̄ⲥⲱϥ· Ⲥ ⲧⲃⲉ ⲡⲙⲁ ⲛ̄ ⲉⲗⲟ/ⲗⲉ ⲛ̄ⲧⲁ ⲧⲉⲧⲛ̄ϩⲛⲟⲩⲓ·
ⲕⲑ κατα ⲟⲩⲥⲙⲁϩ· ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲃⲗ̄ⲃⲓⲗⲉ ⲙ̄ⲙⲱϥ· κατα ⲟⲩⲃⲗ̄ⲃⲓⲗⲉ ⲯⲁⲣⲣ̄ ⲥⲟⲟⲩ ⲙ̄ ⲙⲛⲧⲣ̈ⲓⲧⲛⲥ·

Ⲥ ⲧⲃⲉ ⲛ̄ⲃⲛ̄ⲛⲉ ⲁⲉ ⲟⲛ ⲙ̄ ⲡⲡⲁⲣⲁⲗⲓⲥⲟⲥ· ⲟⲩⲧⲃⲁ ⲕⲁⲧⲁ-ⲗⲱⲟⲩ· ⲡⲉⲧⲯⲓⲛ ⲡⲉ ⲡⲯⲓ ⲛ̄ ⲟⲩⲣⲱⲙⲉ· ⲛ̄ⲕⲛ̄ⲧⲉ ⲟⲛ ⲕⲁⲧⲁ ⲧⲉⲓ ⲣⲉ ⲟⲩⲧⲃⲁ ⲕⲁⲧⲁ ⲟⲩⲕⲗⲁⲁⲟⲥ· ⲟⲩⲕⲛ̄ⲧⲉ ⲛ̄ ⲟⲩⲱⲧ· ⲯⲁⲣⲉ ⲯⲟⲙⲛ̄ⲧ ⲛ̄ⲣⲱⲙⲉ ⲟⲩⲱⲙ ⲛ̄ⲥⲉⲥⲉⲓ· Ⲟⲩⲣⲙⲥ̄ ⲛ̄ ⲟⲩⲱⲧ ⲛⲥⲟⲩⲟ̄ ⲛ̄ⲧⲉ ⲡⲡⲁⲣⲁⲗⲓⲥⲟⲥ· ⲟⲩⲛ̄ ⲟⲩⲧⲃⲁ ⲛ̄ⲃⲗ̄ⲃⲓⲗⲉ ⲕⲁⲧⲁ ⲣⲙⲥ̄· ⲁⲧⲱ ⲥⲧⲟⲟⲩ ⲛ̄ⲧⲱⲓ ⲛ̄ⲥⲟⲩⲟ ⲉ ⲡⲟⲩⲁ· ⲛ̄ ⲕⲓⲁⲣⲓⲟⲛ· ⲟⲛ· ⲕⲁⲧⲁ ⲧⲉⲓ ⲣⲉ· ⲟⲩⲧⲃⲁ ⲕⲁⲧⲁ ⲟⲩⲃⲱ ⲉⲩϫⲟⲥⲉ ⲉⲙⲁⲧⲉ· Ⲏϩⲙⲡⲉⲣ ⲁⲧⲱ ⲡⲟⲟⲩ-ⲣⲁⲕⲓⲟⲛ ⲙ̄ ⲡⲉⲓ ⲱⲓ ⲛ̄ ⲟⲩⲱⲧ ⲟⲩⲧⲃⲁ ⲕⲁⲧⲁ ⲟⲩⲕⲗⲁ-ⲁⲟⲥ· ⲁⲧⲱ ⲯⲁⲣⲉ ⲯⲟⲙⲛ̄ⲧ ⲛ̄ⲣⲱⲙⲉ ⲟⲩⲱⲙ ⲉ ⲃⲟⲗ ⲛ̄ ⲣⲛⲧⲩ̄ ⲛ̄ⲥⲉⲥⲉⲓ·—

Ⲛⲁⲓ ⲛⲉ ⲛⲁⲥⲁⲑⲟⲛ ⲛ̄ⲧ ⲁⲓⲥⲃ̄ⲧⲱⲧⲟⲩ ⲛ̄ ⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲛⲁⲣ̄ ⲡⲙⲉⲉⲩⲉ ⲙ̄ ⲡⲁ ⲙⲉⲣⲓⲧ· ⲁⲧⲱ ⲡⲁ ⲥⲧⲥⲩⲉⲛⲛⲥ· ⲓⲱⲁⲛⲛⲥ ⲣⲓϫⲙ̄ ⲡⲕⲁⲣ· Ⲛⲁⲓⲁⲧⲟⲩ ⲛⲟⲩⲟⲛ ⲛⲓⲙ ⲉⲧ ⲛⲁⲣ̄ ⲡⲙⲡⲛⲩⲁ· ⲛ̄ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲉⲓ ⲛ̄ ⲛⲉⲓ ⲁⲥⲁⲑⲟⲛ
Fol. 15 b ⲛⲁⲓ ⲉⲧⲉ ⲙ̄ⲡⲉ ⲃⲁⲗ ⲛⲁⲧ ⲉ ⲣⲟⲟⲩ· ⲟⲩⲁⲉ ⲙ̄ⲡⲉ
ⲗⲁ ⲙⲁⲁϩⲉ ⲥⲟⲧⲙⲟⲩ· ⲟⲩⲁⲉ ⲙ̄ⲡ ⲟⲩⲁⲗⲉ ⲉ ⲣⲣⲁⲓ ⲉϫⲙ̄ ⲡⲛⲧ ⲛ̄ ⲡⲣⲱⲙⲉ· ⲛⲁⲓ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲥⲃ̄ⲧⲱⲧⲟⲩ ⲛ̄ ⲛⲉⲧ ⲙⲉ ⲙ̄ⲙⲟϥ· ⲙ̄ⲙⲛ̄ ⲛⲉⲧ ⲙⲉ ⲛ̄ ⲓⲱⲁⲛⲛⲥ ⲡⲉϥ-

ⲙⲙⲛⲣ· ⲁⲧⲱ ⲡⲉⲭⲥⲧⲥⲉⲛⲛⲥ· ⲡⲁⲓ ⲉⲧⲉ ⲙⲡⲉ ⲟⲧⲟⲛ
ⲙⲁⲧⲉ· ⲙⲡⲉ ⲟⲧⲟ[ⲛ] ⲙⲛ̄ ⲡⲧⲁⲓⲟ ⲛ̄ⲧ ⲁⲭⲙⲁⲧⲉ ⲙⲙⲟⲩ·
ⲫ̄ ⲧⲡⲉ ⲁⲧⲱ ⲫⲓⲭⲙ̄ ⲡⲕⲁⲫ· ⲡⲁⲓ ⲛ̄ⲧ ⲁⲫⲣ̄ ⲡⲙ̄ⲡⲱⲁ ⲛ̄
ⲃⲁⲡⲧⲍⲉ ⲙ̄ ⲡⲙⲛⲣⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲫ̄ ⲛⲉⲭⲥⲓⲭ ⲉⲧ
ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ⲁⲭⲑⲉⲱⲣⲉⲓ ⲛ̄ ⲧⲉⲧⲣⲓⲁⲥ ⲉⲧ ⲟⲩⲁⲁⲃ·
ⲡⲙⲛⲣⲉ ⲫ̄ ⲛⲉⲭⲥⲓⲭ ⲉⲭⲃⲁⲡⲧⲍⲉ ⲙⲙⲟⲩ· ⲧⲉⲥⲉⲙ ⲙ̄
ⲡⲉⲓⲱⲧ ⲛ̄ⲧ ⲁⲭⲥⲱⲧⲙ̄ ⲉ ⲣⲟⲥ· ⲭⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁ ⲙⲛⲣⲉ
ⲡⲁ ⲙⲉⲣⲓⲧ ⲡⲉ ⲛⲧⲁ ⲡⲁ ⲟⲧⲱⲩ ⲙⲱⲡⲉ ⲣⲣⲁⲓ ⲛ̄ ⲣⲛⲧⲫ̄· Ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧ ⲁⲭⲉⲓ ⲉ ⲃⲟⲗ ⲫ̄ ⲧⲡⲉ· ⲁⲭ-
ⲟⲧⲱⲩ ⲉ ⲣⲣⲁⲓ ⲉ ⲭⲱⲩ ⲙ̄ ⲡⲉⲓⲙⲉ ⲛ̄ ⲟⲩⲥⲣⲟⲙⲡⲉ

Ⲡⲉⲭⲉ ⲡⲉⲧⲣⲟⲥ ⲟⲛ ⲙ̄ ⲡⲥⲛⲣ· ⲭⲉ ⲡⲉⲛⲭⲥ̄ ⲁⲧⲱ ⲡⲉⲛ
ⲛⲟⲩⲧⲉ· ⲙⲁⲧⲁⲓⲱⲛ ⲭⲉ ⲟⲩ ⲡⲉ ⲡⲧⲱⲱ ⲛ̄ ⲛⲉⲓ ⲟⲧⲟⲥⲣ̄
ⲙⲛ̄ ⲛⲉⲓ ⲗⲧⲭⲛⲓⲁ· ⲡⲉⲭⲉ | ⲡⲥⲛⲣ ⲭⲉ ⲟⲩⲗⲧⲭⲛⲓⲁ Fol. 16 a
ⲕⲁⲧⲁ ⲟⲧⲟⲥⲣ̄· ⲁⲧⲱ ⲥⲁⲱⲧ̄ ⲛ̄ ⲱⲕⲟⲗ· ⲕⲁⲧⲁ ⲗⲧⲭ- ⲗⲁ
ⲛⲓⲁ· ⲥⲁⲱⲧ̄ ⲛ̄ⲱⲕⲟⲗ· ⲉⲧⲙⲟⲩⲣ ⲉⲧⲣ̄ ⲟⲧⲟⲉⲓⲛ· Ⲣⲱⲙⲉ
ⲛⲓⲙ ⲉⲧ ⲛⲁⲭⲉⲣⲟ̄ ⲙ̄ ⲡⲣⲛⲃⲥ̄ ⲙ̄ ⲡⲧⲟⲡⲟⲥ ⲙ̄ ⲡⲣⲁⲥⲓⲟⲥ
ⲓⲱⲁⲛⲛⲥ· ⲕⲁⲛ ⲫⲓ ⲟⲛ ⲛ̄ ⲧⲉⲩⲣⲓⲕⲱⲛ· ⲉⲧⲛⲁⲗⲁⲓⲁ-
ⲡⲉⲣⲁ ⲙⲙⲟⲩ ⲙ̄ ⲡⲉⲓⲉⲣⲟ̄ ⲛ̄ ⲕⲱⲣⲧ̄ ⲫ̄ ⲧⲉⲥⲕⲁⲫⲟⲥ ⲛ̄
ⲛⲟⲩⲃ· ⲧⲁⲓ ⲛ̄ⲧ ⲁⲓⲭⲁⲣⲓⲍⲉ ⲙⲙⲟⲥ ⲙ̄ ⲡⲁ ⲙⲉⲣⲓⲧ
ⲓⲱⲁⲛⲛⲥ· Ⲛⲧⲉ ⲛⲉⲓ ⲗⲧⲭⲛⲓⲁ ⲩⲱⲡⲉ ⲉⲧⲭⲉⲣⲟ̄ ⲫⲓ
ⲟⲛ ⲙⲙⲟⲟⲩ· ⲉⲧⲣ̄ ⲟⲧⲟⲉⲓⲛ ⲉ ⲣⲟⲟⲩ ⲩⲁⲛⲧ ⲟⲩ-
ⲡⲁⲣⲁⲥⲉ ⲛ̄ ⲛⲉⲣⲓⲟⲟⲩⲉ ⲛ̄ ⲕⲁⲕⲉ· ⲛ̄ⲥⲉⲭⲓⲧⲟⲩ ⲉ ⲣⲟⲩⲛ
ⲉ ⲧⲙⲉⲣ ⲩⲟⲙⲧⲉ ⲙ̄ ⲡⲉ· ⲧⲁⲓ ⲛ̄ⲧ ⲁⲓⲧⲁⲁⲥ ⲛ̄ⲁⲱⲣⲉⲁⲥ-
ⲧⲕⲟⲛ ⲙ̄ ⲡⲁ ⲙⲉⲣⲓⲧ ⲓⲱⲁⲛⲛⲥ· ⲛ̄ⲥⲉⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ
ⲛ̄ ⲛⲁⲥⲁⲃⲟⲛ ⲉⲧ ⲩⲟⲟⲛ· ⲣⲣⲁⲓ ⲛ̄ ⲣⲛⲧⲥ̄ ⲩⲁ ⲉⲛⲫ̄·

Ⲛⲁⲓ ⲁⲉ ⲛ̄ ⲧⲉⲣ ⲫ̄ⲭⲟⲟⲩ ⲛⲁⲛ ⲛ̄ⲥⲓ ⲡⲥⲛⲣ ⲛ̄ ⲁⲥⲁⲃⲟⲥ·
ⲁⲫⲁⲗⲉ ⲉⲭⲛ̄ ⲧⲉⲕⲗⲟⲟⲗⲉ· ⲁⲩⲕⲉⲗⲉⲩⲉ ⲉ ⲧⲣⲉ ⲛⲁⲗⲉ
ⲙⲙⲁⲩ· ⲁⲫⲉⲛⲧⲛ̄ ⲉ ⲡⲉⲥⲛⲧ· ⲁⲫⲟⲧⲁⲣⲛ̄· ⲫⲓⲭⲙ̄
ⲡⲧⲟⲟⲩ ⲛ̄ ⲛⲭⲟⲉⲓⲧ· ⲁⲫⲁⲣⲉ ⲣⲁⲧⲫ̄ | ⲁⲫⲱⲗⲛⲗ ⲙⲙⲁ- Fol. 16 b
ⲙⲁⲛ ⲡⲉⲭⲁⲩ ⲙⲁⲛ ⲭⲉ ⲧⲣⲛⲓⲛ ⲙⲛⲧⲛ̄· Ⲏ ⲧⲉⲣ ⲫ̄ⲭⲉ ⲗⲃ
ⲛⲁⲓ ⲙⲁⲛ· ⲁⲩⲃⲱⲕ ⲉ ⲣⲣⲁⲓ ⲉⲙⲙ ⲡⲛⲧⲉ· ⲫ̄ ⲟⲧⲟⲥ
ⲛ̄ ⲉⲟⲟⲩ· ⲉⲣⲉ ⲛⲁⲥⲥⲉⲗⲟⲥ ⲫⲧⲙⲛⲉⲧⲉ ⲉ ⲣⲟⲩ·

Ⲗⲗⲏⲱⲥ ⲱ ⲛⲁ ⲙⲉⲣⲁⲧⲉ· ⲙⲛ̄ ⲡⲉⲧ ⲧⲛ̄ⲧⲱⲛ ⲉ ⲓⲱⲁⲛ-
ⲛⲛⲥ ⲡⲃⲁⲡⲧⲥⲧⲛⲥ ⲫ̄ ⲧⲡⲉ· ⲁⲧⲱ ⲫⲓⲭⲙ̄ ⲡⲕⲁⲫ· ⲟⲩⲁⲉ

ⲙⲛ̄ ⲟⲧⲟⲛ ϫⲟⲥⲉ ⲡⲁⲣⲁ ⲣⲟⲩ ⲣⲙ̄ ⲡⲉⲟⲟⲩ ⲕⲁⲧⲁ ⲑⲉ ⲛ̄ⲧ ⲁⲩϫⲟⲟⲥ ⲛ̄ⲥⲓ ⲡⲁⲧⲧⲁⲣⲣⲟ (*sic*) ⲛ̄ ⲁⲧ ϫⲓ ⲥⲟⲗ ⲡⲉϫ̄ⲥ̄· Ⲭⲉ ⲙ̄ⲡⲉ ⲩⲧⲱⲟⲩⲛ ⲣⲙ̄ ⲡⲉϩⲛⲟ̄ ⲛ̄ ⲛⲉⲣ̈ⲓⲟⲙⲉ ⲛ̄ⲥⲓ ⲡⲉⲧⲟ̄ ⲛ̄ ⲛⲟⲩ ⲉ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡⲧⲥⲧⲏⲥ· ⲉⲓⲥ ⲣⲛⲏⲧⲉ ⲁⲧⲉⲧⲛ̄ⲉ̈ⲓⲙⲉ ⲉ ⲡⲉⲟⲟⲩ ⲙⲛ̄ ⲡⲧⲁⲓⲟ· ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲭⲁⲣ̈ⲓⲍⲉ ⲙ̄ⲙⲟⲩ ⲛ̄ ⲓⲱϩⲁⲛⲛⲏⲥ· ⲡⲃⲁⲡⲧⲥⲧⲏⲥ· Ⲏⲧⲱⲧⲛ̄ ⲣⲱⲧ ⲧⲏⲧⲧⲛ̄ ⲁⲣ̈ⲓ ⲁⲡⲁ ⲧⲟⲟⲧ ⲧⲏⲧⲧⲛ̄ ⲉ ⲫⲙⲛ̄ⲧⲙⲁ ⲣ̈ⲓ ⲁⲥⲁⲡⲏ ⲣ̈ⲓ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲣⲙ̄ ⲡ̄ⲝ̄ⲣⲁⲓ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲧⲉⲧⲛ̄ ⲥⲟⲟⲩⲛ ⲱ ⲛⲁ ⲥⲙⲏⲧ· ⲉ ⲟⲩⲗⲁⲁⲩ ⲡⲉ ⲡⲃⲓⲟⲥ ⲙ̄ ⲡⲣⲱⲙⲉ· ⲣ̈ⲓⲭⲙ̄ ⲡⲕⲁⲣ̄·

Ⲥⲱⲟⲩⲡⲉ ⲕⲟⲧⲱⲩ ⲉ ⲟⲩϩⲁⲓ ⲛ̄ⲧ̄ ⲕⲗⲏⲣⲟⲛⲟⲙⲉ̈ⲓ ⲙ̄ ⲡⲱⲛ̄ⲍ̄ ⲩⲁ ⲉⲛⲉⲍ̄· ⲥⲉⲡⲛ ⲛ̄ⲧ̄ ⲥⲱⲧⲉ ⲛ̄ⲧ̄ ⲥⲱⲧⲉ ⲛ̄ ⲛ̄ⲕⲛⲟⲃⲉ ⲣⲙ̄
Fol. 17 *a* ⲣⲉⲛ|ⲙⲛ̄ⲧⲙⲁ· Ⲁⲧⲱ ⲛⲉⲕⲁⲛⲟⲛⲓⲁ ⲣⲙ̄ ⲣⲉⲛⲙⲛ̄ⲧⲩⲁⲛ-
ⲗⲁ ⲣⲧⲛⲍ ⲉ ⲣⲟⲩⲛ ⲉⲛⲟⲛⲕⲉ· ⲙⲛ̄ ⲛⲉⲧ ⲩⲁⲁⲧ· Ⲭⲉ ⲕⲁⲥ ⲉ ⲕⲛⲁⲁⲡⲟⲗⲁⲧⲉ ⲙ̄ⲙⲟⲛ ⲣⲙ̄ ⲛⲁⲥⲁⲱⲟⲛ ⲉⲧ ⲣⲙ̄ ⲙ̄ ⲙⲁ ⲛ̄ ⲩⲱⲡⲉ ⲙ̄ ⲡⲣⲁⲩⲉ· ⲙⲛ̄ ⲡⲧⲉⲗⲛⲗ· Ⲁⲧⲱ ⲕⲁⲛⲁⲕⲣ̄ ⲛⲟⲃⲉ· ⲕⲟⲧⲕ̄ ⲛ̄ⲧ̄ ⲙⲉⲧⲁⲛⲟⲓ· ⲁⲧⲱ ⲩⲛⲁⲕⲱ ⲛⲁⲕ ⲉ ⲃⲟⲗ ⲛ̄ ⲛⲉⲕⲛⲟⲃⲉ· ⲟⲩⲛⲁⲛⲧ ⲅⲁⲣ ⲡⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲧⲱ ⲟⲩⲱⲁⲛ ⲣⲧⲛⲍ ⲡⲉ· Ⲁⲧⲱ ⲟⲩⲙⲁⲓ ⲣⲱⲙⲉ ⲡⲉ· ⲱⲁⲥⲱⲡⲣⲧⲛⲍ ⲉϩⲙ̄ ⲡⲕⲁⲕⲓⲁ ⲛ̄ ⲛⲉⲧ ⲛⲁⲕⲧⲟⲟⲩ ⲉ ⲣⲟⲩ· ⲩϫⲱ ⲅⲁⲣ ⲙ̄ⲙⲟⲥ ⲣⲓⲧⲙ̄ ⲓⲉⲍⲉⲕⲓⲏⲗ ⲡⲉ ⲡⲣⲟⲫⲏⲧⲏⲥ ⲉ ⲛ̄ ϥⲟⲧⲉⲱ ⲡⲛⲟⲩ ⲁⲛ ⲙ̄ ⲡⲣⲉϥ̄ⲣ̄ⲛⲟⲃⲉ· ⲛ̄ⲑⲉ ⲉ ⲧⲣⲉ ⲩⲛⲧⲟⲩ ⲉ ⲃⲟⲗ ⲣⲙ̄ ⲧⲉⲥⲣⲓⲛ ⲉⲑⲟⲟⲩ ⲙ̄ⲡⲙⲉⲧⲁⲛⲟⲓ ⲙ̄ⲡⲱⲛ̄ⲍ̄·

Ⲁⲧⲱ ⲟⲛ ⲉ ⲣ̈ⲱⲁⲛ ⲟⲩⲁⲛⲟⲙⲟⲥ ⲕⲧⲟⲩ ⲣⲙ̄ ⲧⲉⲥⲩⲁⲕⲁ̈ⲓⲁ· ⲙ̄ⲡⲉⲓⲣⲉ ⲛ̄ ⲟⲩⲁ̈ⲓⲕⲁⲓⲟⲥⲩⲛⲏ· ⲛ̄ ϥⲛⲁⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲁⲛ ⲛ̄ ⲛⲉϥⲁⲛⲟⲙⲓⲁ ⲛ̄ⲧ̄ ⲁϥⲁⲁⲧ ⲡⲉϫⲉ ⲡϫ̄ⲥ̄· ⲁⲗⲗⲁ ⲧⲁ̈ⲓ-ⲕⲁⲓⲟⲥⲩⲛⲏ ⲉⲧ ⲙ̄ⲛⲁⲁⲥ ⲩⲛⲁⲱⲛⲍ̄ ⲛ̄ ⲣⲛⲧ̄ⲥ̄· Ⲭϣⲱ ⲟⲛ ⲙ̄ⲙⲟⲥ ⲣⲙ̄ ⲕⲉ ⲙⲁ· ⲉ ⲛⲧⲉ ⲧⲏⲧⲧⲛ̄ ⲩⲁ ⲣⲟⲓ ⲛ̄ⲧⲱⲛⲣⲉ ⲛ̄ⲧ ⲁⲧⲟⲧⲉ ⲉ ⲃⲟⲗ· ⲁⲧⲱ ⲁⲛⲟⲕ ϥⲛⲁⲧⲁⲗⲍⲉ ⲛⲉⲧⲛ̄
Fol. 17 *b* ⲟⲧⲱ|ⲱⲧⲛ̄· ⲩϫⲱ ⲟⲛ ⲙ̄ⲙⲟⲥ· ⲣⲙ̄ ⲕⲉ ⲙⲁ ⲉ ⲛ̄ⲧ ⲁⲓⲉⲓ
ⲗⲁ ⲁⲛ ⲉ ⲧⲉⲣⲓⲓ ⲛ̄ⲁ̈ⲓⲕⲁⲓⲟⲥ· ⲁⲗⲗⲁ ⲛ̄ⲣⲉϥⲣ̄ⲛⲟⲃⲉ· ⲉⲧ-ⲙⲉⲧⲁⲛⲟⲓⲁ· Ⲁⲧⲉⲧⲛ̄ⲉ̈ⲓⲙⲉ ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ· ⲉ ⲛⲁⲛⲟⲩ ⲧⲙ̄ⲡⲧⲙⲁ· ⲁⲧⲱ ⲥⲥⲟⲧⲡ̄ ⲛ̄ⲥⲓ ⲧⲁⲥⲁⲡⲏ· ⲙ̄ⲡⲣ̄ ⲧⲣⲉ ⲗⲁⲁⲩ ⲙ̄ⲙⲟⲛ ⲕⲁ ⲧⲟⲟⲧϥ̄ ⲉ ⲃⲟⲗ ⲉⲥϩ̄ ⲙ̄ⲡⲧⲙⲁ

ϩⲓ ⲁⲥⲁⲡⲏ ⲛ̄ ⲛ̄ϩⲏⲛⲉ ⲙⲛ̄ ⲛⲉⲧ ⲣ̄ ⲥⲣⲱϩ· ⲕⲁⲧⲁ ⲧⲉϥⲥⲟⲗ·

Ⲗⲧⲱ ⲟⲛ ⲛ̄ⲧⲉⲧⲛ̄ⲧ ⲡⲣⲟⲥⲫⲟⲣⲁ ⲉⲛⲏⲕⲗⲏⲥⲓⲁ ϩⲙ̄ ⲡⲣⲁⲛ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲉϫⲛ̄ ⲛⲁⲓ ⲁⲉ ⲧⲏⲣⲟⲩ ⲙⲁⲣⲛ̄ ϯⲑⲉⲟⲩ ϩⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲡⲫ̄ⲡⲣⲟϩⲣⲟⲙⲟⲥ· ⲉⲧ ⲟⲩⲁⲁⲃ ⲓⲱϩⲁⲛⲛⲏⲥ ⲡⲃⲁⲡϯⲥⲧⲏⲥ· ⲁⲩⲱ ⲡⲡⲁⲣⲑⲉⲛⲟⲥ· ⲁⲩⲱ ⲡⲙⲁⲣⲧⲩⲣⲟⲥ· ⲁⲩⲱ ⲡⲥⲧⲉⲫⲁⲛⲟⲥ· ϩⲙ̄ ⲡⲉⲛϫⲥ̄ ⲓⲥ̄ ⲡⲉϫⲭ̄ⲥ̄· ⲡⲁⲓ ⲛ̄ⲧⲁϥϫⲁⲣⲓϩⲉ ⲛⲁϥ ⲛ̄ ⲛⲓⲛⲟⲩ ⲛ̄ ⲧⲁⲓⲟ̄· ⲡⲁⲓ ⲉ ⲃⲟⲗ ϩⲓ ⲧⲟⲟⲧϥ̄ ⲉⲣⲉ ⲉⲟⲟⲩ ⲛⲓⲙ ϩⲓ ⲧⲁⲓⲟ ⲛⲓⲙ ⲡⲣⲉⲡⲉⲓ ⲛⲁϥ ⲙⲛ̄ ⲡⲉϥⲉⲓⲱⲧ ⲛ̄ⲁⲥⲁⲑⲱⲥ ⲙⲛ̄ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ϣⲁ ⲉⲛⲉϩ ⲛ̄ ⲉⲛⲉϩ ϩⲁⲙⲏⲛ·

THE INSTRUCTIONS OF APA PACHOMIUS, THE ARCHIMANDRITE

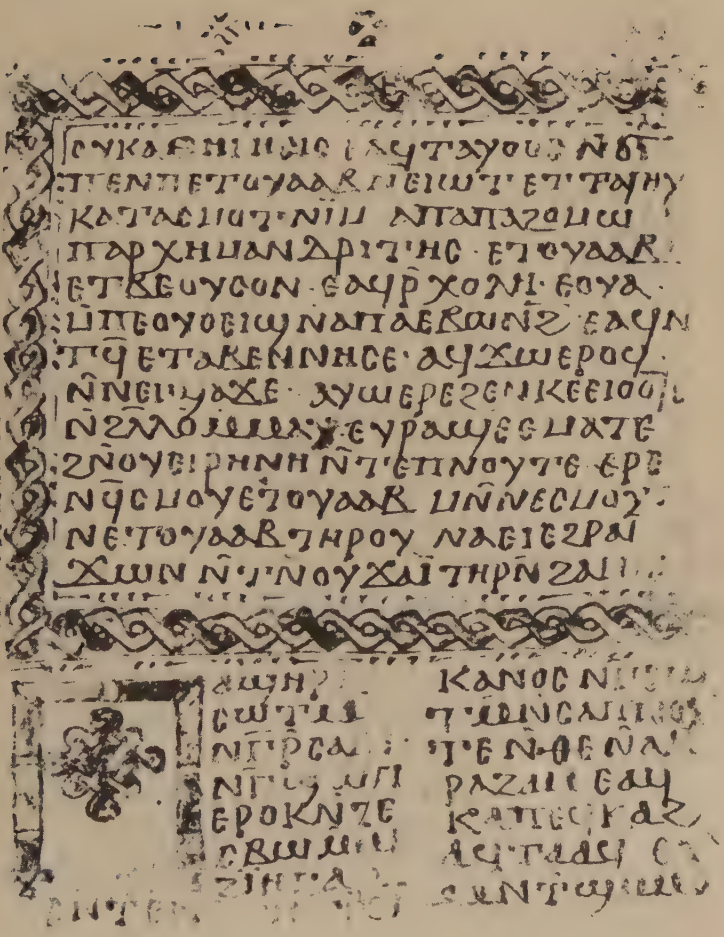
(Brit. Mus. MS. Oriental, No. 7024)

Fol. 18 a
λε

ⲟⲩⲕⲁⲑⲏⲅⲏⲥⲓⲥ· ϵ ⲁϥⲧⲁⲩⲟⲟⲥ ⲛ̄ⲥ̄ⲓ ⲡⲉⲛ ⲡⲉⲧ ⲟⲩⲁⲗⲃ ⲛ̄ ⲉⲓⲱⲧ ⲉⲧ ⲧⲁⲓⲛⲩ ⲕⲁⲧⲁ ⲥⲛⲟⲩ ⲛ̄ⲑ̄ⲥ̄· ⲁⲡⲁ ⲡⲁⲅⲟⲙⲱⲥ ⲡⲁⲣⲭⲙⲁⲛⲇⲣⲓ-ⲧⲏⲥ· ⲉⲧ ⲟⲩⲁⲗⲃ ϵ ⲧⲃϵ ⲟⲩⲥⲟⲛ· ϵ ⲁϥⲣ̄ ϧⲟⲗⲏ·ⲉⲟⲩⲁ ⲛ̄ ⲡⲉⲟⲩⲟⲉⲓϣ ⲛ̄ ⲁⲡⲁ ⲉⲃⲱⲙⲏⲩ̄· ϵ ⲁϥⲛ̄ⲧϥ̄ ϵ ⲧⲁⲃⲉⲛⲏⲏⲥⲉ ⲁϥϫⲱ ϵ ⲣⲟϥ ⲏ ⲛⲉⲓ ϣⲁϧⲉ· ⲁⲩⲱ ⲉⲣⲉ ⲍⲉⲛ ⲕⲉ ⲉⲓⲟⲟⲧⲉ ⲛ̄ⲍⲗⲗⲟ̄ ⲡ̄ⲱⲁⲩ· ⲉⲩⲣⲁϣⲉ ⲥⲱⲁⲧⲉ ⲍⲏ̄ ⲟⲩⲉⲓⲣⲏⲏⲛ ⲛ̄ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉⲣⲉ ⲏϥⲥⲡⲟⲩ ϵⲧ ⲟⲩⲁⲗⲃ ⲙⲡ̄ ⲛⲉⲥⲡⲟⲩ ⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲗⲃ ⲧⲏⲣⲟⲩ ⲏⲗⲉⲓ ϵ ⲍⲣⲁⲓ̈ ϵ ϫⲱⲙ ⲛ̄ⲧⲛ̄ⲟⲩϫⲁⲓ ⲧⲏⲣⲛ̄ ⲍⲁⲓⲛⲏ·

Па ϣнре сωтⲙ̄ нⲧ̄ р̄ сабе нⲧ̄ ϣωп ϵ рок ⲛ̄тесвω ⲙⲙⲉ(?) ϧⲓⲛ ϫар сⲛ̄те не· н нⲧ̄ р̄ ϧⲓканос· нⲧ̄ сωтⲙ̄ ⲛ̄са пноⲩте ⲛ̄ⲑⲉ ⲛ̄ авраϩам ϵ ауна
Fol. 18 b
λϛ
пеуκаϩ ауταау ⲉⲧⲙⲙⲛ̄ⲧϣⲙⲙⲟ̄ | ⲉⲩⲟⲩⲛⲏϩ ϧⲛ̄ ϧⲉⲛϩⲃω ⲙⲙⲛ̄ ⲓⲥаак ϧⲙ̄ ⲡκаϩ ⲙ̄ пернт ϩωс ϣⲙⲙⲟ· ауⲥωтⲙ̄ ауⲉⲃⲃⲓⲟϥ· ⲁⲧⲉⲛⲧϥ̄ ⲉⲧⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ· ϣⲁⲛⲧ ⲟⲩⲡⲛⲁϩⲉ ⲙⲙⲟϥ ϵ ⲧⲃⲉ ⲓⲥаак· ауⲣ̄ ϫωωрⲉ ϧⲙ̄ ⲡⲡⲓ̈раⲥⲙⲟⲥ ауταⲗⲉ ⲓⲥаак ϵ ϧⲣаⲓ̈ ⲛⲟⲩⲥⲓа ⲙ̄ пноⲩте· ϧⲙ̄ паⲓ̈ а пноⲩте ⲙⲟⲩте ϵ роϥ ϫе па ϣⲃнр

Ⲭⲓ нак он ⲙ̄ пеⲟⲃⲃⲓⲟ ⲛ̄ ⲓаκωⲃ ⲙⲛ̄ тецⲙⲛ̄тсⲙⲛⲧ· ⲙⲛ̄ тⲣ̄ⲣⲩпомонн ϣⲁⲛⲧ ⲉⲥϣⲱпе ⲛ̄ ⲟⲩⲟⲉⲓⲙ ⲉϥ-



Instructions of Pachomius

(Brit. Mus. MS. Oriental No. 7024. Fol. 18*a*).

нат є пеіωт м̄ птнр̄ч̄· н̄семоутє є роч же
пісн̄л̄· ⳉі нак
Оп н̄ тмн̄тсаве н̄ ішснф мн̄ тесмн̄тсмнт· нт̄
ачωпіζе ер̄ отескрафа· мн̄ отмн̄тр̄ⲙ̄рал
ⳉант екр̄ р̄ро· па ⳉн
Ре кωϩ є пвїос н̄ нет отаав нт̄ полутеуе ер̄ нет
аретн пеρсе м̄моκ· м̄пр̄ амелеї· тωвс̄ м̄
пекрм̄ н̄ ϯме н̄т акⳉн̄тωωре м̄моϥ· тωоун
м̄пр̄ σω мн̄ нет моουт | таре пехс̄ р̄ отбеин Fol. 19a
є рок н̄те техарїс ϯοτω· є вол ерї роун· м̄- ϫζ
моκ· неⲙнот гар тнроτ тмн̄траⳉ̄рнт те
те ⳉасσолпоτ нак є вол' н̄та нет отаав·
р̄раⳉ̄рнт атмате н̄нернт· пⳉоτⳉоτ н̄ нет
отаав тмн̄траⳉ̄рнт·
Ⳉωпе н̄ раⳉ̄рнт· же екеωп є парїеⲙос н̄ нет
отаав екпістеуе же екнаχі н̄отклом н̄ ат
тако Отмееуе· нт̄ ⲭі є рок н̄ рнтч̄ ер̄ отмн̄т-
раⳉ̄рнт· ⳉанте пноуте ϯ̄топ нак Отпи-
сϯа· нт̄ рπомеіне є рос ер̄ отноун є вол:—
Отⳉлнл· ахн̄ ωхн̄ р̄м̄ пентаміон· оттωк·
мн̄ пноуте· Отрнт н̄ отωт мн̄ пексон· От-
парθенїа ер̄ пекмелос тнроτ· Отпарθенїа
ер̄ пекмеуе· Оттⲃⲃо н̄сωма мн̄ от|тⲃⲃо н̄ Fol. 19b
рнт Отмакч̄ есⲭолχ̄ мн̄ отрнт есθⲃⲃїнт· ⳉн
Отмн̄тр̄ⲙ̄раш м̄ пнат м̄ пⳉωн̄т· р̄ⳉан От-
меуе рош є жωк· м̄пр̄ р̄ рнт ⳉнм̄· алла
рπомеїне ер̄ отоτрот екжω м̄мос є ер̄ откωте
же аткωте ерої· анок же аївоорот р̄м̄ пран м̄
пхоеіс· н̄тетнот ⳉаре тβоноеїа м̄ пноуте еї
нак· нт̄ нохот н̄са вол м̄моκ н̄те поτрот
кωте є рок н̄те пеоот м̄ пноуте моⳉ̄ще
н̄м̄мак·
Є вол же поτрот моⳉ̄ще мн̄ петⲃⲃїнт· ачω
кнасει н̄θе ет ере текѱухн отащс̄· Неⳉїоуе

ⲥⲁⲣ ⲓⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ ⲡⲉⲟⲩⲃⲃⲓⲟ ⲛ̄ ⲣⲏⲧ· ⲙⲛ̄ ⲟⲩⲙⲛ̄ⲧ-
ⲣⲙ̄ⲙⲁⲩ· ⲡⲉϩⲁⲩ ⲥⲁⲣ ϫⲉ ⲉⲓⲛⲁϣⲱⲡ̄ ⲉϧⲛ̄ ⲛⲏⲓ
ⲛ̄ⲥⲁ ⲡⲉⲧ ⲟⲩⲃⲃⲏⲛⲧ ⲙⲛ̄ ⲡⲣⲙ̄ⲙⲁⲩ· Ⲉⲕϣⲁⲛ ⲙⲟⲟⲩⲉ ⲉⲓ
ⲛⲉϩⲓⲟⲟⲩⲉ ⲓⲁ ⲡϫⲥ̄ ⲡϫⲥ̄ ⲛⲁⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ ⲛⲧⲛ̄ ϯⲥⲟⲩⲛ
Fol. 20 a ⲛⲁⲕ· ⲛⲧⲛ̄ | ⲙⲟⲣⲕ̄ ⲛ̄ⲥⲟⲟⲩⲛ ⲉⲓ ⲙⲛ̄ⲧⲣⲙ̄ⲙⲏⲣⲏⲧ ⲛ̄ⲧⲉ
ⲛ̄ⲁ ⲡⲉⲕⲣ̄ ⲡⲓⲉⲉⲩⲉ· ⲥⲱ ⲙ̄ⲡⲉϥ ⲙ̄ⲡⲟ ⲉ ⲃⲟⲗ· ⲛ̄ ⲟⲩⲟⲉⲓϣ
ⲛⲏⲓ· ⲛⲧⲙⲁⲣⲙⲉⲕ ⲉ ⲃⲟⲗ ⲉⲓⲧⲁⲓ ⲡⲁⲓⲁⲃⲟⲗⲟ[ⲥ]· ⲛⲧⲙ-
ⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ⲧⲉϥⲉⲓⲣⲏⲛⲏ ⲉⲣⲏ̄ ⲧⲉⲕⲟⲁⲛ·

Ⲡⲁ ϣⲛⲣⲉ ϯϧⲱⲙ ⲉ ⲧⲟⲟⲧⲕ̄ ⲉ ⲣⲟⲉⲓⲥ ⲛⲧⲙ̄ ⲛⲏⲫⲉ· ⲉⲕⲥⲟⲟⲩⲛ
ⲛ̄ ⲛⲉⲧ ⲥⲟⲣⲕ̄ ⲉ ⲣⲟⲕ· Ⲡⲉⲡⲛⲁ ⲛ̄ ⲧⲙⲛ̄ⲧⲥⲁⲃⲟⲏⲧ· ⲙⲛ̄
ⲡⲁⲧ ⲙⲛ̄ⲧⲁⲧⲛⲁⲣϩⲧⲉ· ϣⲁⲧⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ ⁝—
Ⲡⲉⲡⲛⲁ ⲙ̄ ⲡⲥⲟⲗ ⲙⲛ̄ ⲡⲁⲧ ⲙⲛ̄ⲧⲥⲁⲛⲕⲟⲧⲉ· ϣⲁⲧ-
ⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ ⁝—Ⲡⲉⲡⲛⲁ ⲛ̄ ⲧⲙⲛ̄ⲧⲙⲁⲓ
ⲣⲟⲙⲛ̄ⲧ· ⲙⲛ̄ ⲡⲁⲧ ⲙⲛ̄ⲧⲉϣⲱⲟⲩⲧ· ⲙⲛ̄ ⲡⲁⲧ ⲙⲛ̄ⲧ-
ⲣⲉϥⲱⲣⲕ̄ ⲛ̄ ⲛⲟⲩϫ: ⲙⲛ̄ ⲡⲁⲧ ⲡⲟⲩⲧⲣⲓⲁ· ⲙⲛ̄
ⲧⲙⲛ̄ⲧⲉⲓⲣ̄ ⲃⲟⲟⲩⲉ· ϣⲁⲧⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ·
Ⲡⲉⲡⲛⲁ ⲛ̄ ⲧⲕⲉⲛⲟⲇⲟϫⲓⲁ· ⲙⲛ̄ ⲡⲁⲧ ⲙⲛ̄ⲧⲗⲁⲃⲟⲓⲁⲣⲭ̄
ϣⲁⲧⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ· Ⲡⲉⲡⲛⲁ ⲛ̄ ⲧⲡⲟⲣⲛⲓⲁ
ⲙⲛ̄ ⲧⲁⲕⲁⲑⲁⲣⲥⲓⲁ ϣⲁⲧⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ ⁝—
Fol. 20 b ⲓⲁ Ⲡⲉⲡⲛⲁ ⲛ̄ ⲧⲙⲛ̄ⲧⲭⲁⲓⲉ· ⲙⲛ̄ ⲡⲁⲧ ⲗⲧⲡⲛ· ϣⲁⲧ-
ⲙⲟⲟⲩⲉ ⲙⲛ̄ ⲛⲉⲧⲉⲣⲛⲟ·

Ⲟⲧⲟⲓ ⲁⲉ ⲛ̄ ⲧⲉϥⲯⲩⲭⲏ ⲛ̄ ⲧⲁⲗⲉⲡⲱⲣⲟⲥ· ⲉⲧ ⲟⲩⲛⲁⲥⲟⲓⲗⲉ
ⲉ ⲣⲟⲥ ⲛ̄ⲥⲉ ⲣ̄ ϫⲟⲉⲓⲥ Ⲍ ϫⲱⲥ ⲧⲁⲓ ⲛ̄ ϯⲙⲉⲧⲉ ϣⲁⲧ-
ⲧⲣⲉⲥⲟⲧⲉ ⲉ ⲃⲟⲗ ⲓⲁ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲃⲟⲗ ⲁⲉ ⲁⲥϣⲱⲡⲉ
ⲫⲁ ⲧⲉⲧⲉϩⲟⲧⲥⲓⲁ· ⲉⲥⲡⲉⲣⲓⲥⲡⲁ ⲉ ⲡⲉⲓ ⲥⲁ ⲙⲛ̄ ⲡⲁⲓ
ϣⲁⲛⲧ ⲉⲥⲕⲁⲧⲁⲛⲧⲁ ⲉⲙ ⲧⲁⲣⲧⲁⲣⲟⲥ ⲛ̄ ⲁⲙⲛ̄ⲧⲉ·

Ⲡⲁ ϣⲛⲣⲉ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲱⲓ ⲙⲙⲡ̄ⲣ̄ ⲁⲙⲉⲗⲉⲓ· ⲙⲙⲡ̄ⲣ̄ ϯ ⲫⲓⲛⲛⲃ
ⲛ̄ ⲛⲉⲕⲃⲁⲗ ⲫⲣⲉⲕⲣⲓⲕⲉ ⲛ̄ ⲛⲉⲕⲃⲟⲧⲱϫⲉ· ϫⲉ ⲉⲕⲛⲁⲣ̄
ⲃⲟⲗ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲧⲥⲁϫⲉ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲫⲉⲛⲣⲁⲁⲥⲉ· Ⲛⲉⲡⲛⲁ̄
ⲥⲁⲣ ⲧⲛⲟⲧ ⲱ̄ ⲡⲁ ϣⲛⲣⲉ ⲁⲧⲉⲡⲱϫⲗⲉⲓ ⲛⲁⲓ ⲛ̄ⲣⲁϥ
ⲛ̄ⲥⲟⲡ ⲭⲓⲛ ⲧⲁⲙⲡ̄ⲧϣⲛⲣⲉ ϣⲛⲓ· ⲉⲓ ⲫⲙ̄ ⲡϫⲁⲓⲉ
ⲉϣⲁⲧⲟⲗⲓⲃⲉ ⲙⲙⲟⲓ ϣⲁⲛⲧⲉ ⲡⲁ ⲫⲏⲧ ⲡⲁⲁⲕⲉ ⲫⲱⲥ ⲧⲉ
ⲛ̄ⲧⲁⲙⲉⲉⲩⲉ· ϫⲉ ⲛ̄ⲧⲁ ⲥⲟⲙ ⲁⲛ ⲧⲉ ⲉ ⲁϥⲉ ⲣⲁⲧ· ⲟⲩⲃⲉ
ⲧⲁⲡⲉⲓⲗⲏ· ⲙ̄ ⲡⲉϩⲣⲁⲕⲱⲛ· ϣⲁⲣⲣⲉϫⲣⲱϫⲧ̄ ⲥⲁⲣ ⲛ̄

ca ca nim:— | eiwanei e tennte · wacmarot e Fol. 21 a
rotn e roi · ncef nimai · eiwanapaxwrei · ma
wacwλïbe nnoi qn tecmntoraqint · a pa qnt
p qba ntooï · notapc ncon waïktoï n ca ca
nim atw u eïïiton · eiwanpwt ae e ratq u
pnovte qn otrïme mn otwbbïo · mn otmnc†a
mn qenotwm n roeïc · ware pxaxe psωb n
napraï · mn nec ke pna tirot nte notrot u
pnovte · ei naï · atw waïeime ntetnot e tbon-
θeïa u pnovte · xe qïtn necanoxn · ecτcabo
n nwnre n prome · e tecsoun · mn tec-
mntxpc ·
Pa wnre mnp · tsai e laat prome enec mn-
pote nc nat e ota etbaio nnoc nc xoos xe a
pai otw ecxï n tecmotnes · qarec e rok e nei
meere · xe qroot emate · xe pnov|te moste Fol. 21 b
u pet taïo nnoc · otaac ecmoste u pecsop · mn
Pet xw ae · nnos e roc xe anok pe · etlaat
pe · ecp qal nnoc maaac · ere nim nawb-
bonei e roc eco n xasïqnt ec† u pqqnt nbe
u pnt u pnovte · ecxw nnos xe mn pet
tntwn e roï cnasωtu tenot e pqxpïo · xe
knabwk e pesnt e amnte senapoxk · mn net
moovt senapwpw qa rok notxoolc ncerobsk
n otmnt · prome qωωc ntacxpo nau u peob-
bïo · acκpime nnoc maaac ecxw nnos · xe
panobe · o pnos para na otor nïm · nq tu
κpime nlaat atw nq tu sai e laat ntk nim ·
ekκpïme n otqmqal u pwk an pe ·:—
Pe nt acqe sar otnsom u pqxoeic e taroc e
ratq ·:—
|Poeic e rok pa wnre · mnp tsaï e laat n Fol. 22 a
rome enec · xï †pe npareτn tirot nc qarec mn
e roor · Cwxe ntk otwnno · olk e rok mnp

ⲡⲱⲧ ⲉ ⲣⲟⲩⲏ ⲉ ⲣⲱⲙⲉ· ⲁⲩⲱ ⲛⲧ̅ ⲧⲁⲓ ⲧⲱⲣ· ⲙⲛ̅ ⲛⲉⲧⲣⲃⲏⲩⲉ·⁝—Ⲏⲧⲕ ⲟⲩⲣⲛⲕⲉ ⲙ̅ⲡⲣ̅ ⲉⲥⲕⲁⲕⲉⲓ ⲣⲛ̅ ⲗⲁⲁⲩ ⲛ̅ ⲣⲱⲃ· ⲙⲛⲛⲟⲧⲉ ⲛ̅ⲥⲉϩⲡⲓⲟⲕ· ⲁⲉ ⲧⲙ̅ⲧⲣⲛⲕⲉ ⲣⲟⲟⲩ ⲣⲛ̅ ⲣⲱⲩ· ⲙ̅ ⲡⲁⲥⲉⲃⲛⲥ· ⲛⲧ̅ ⲥⲱⲧⲙ̅ ⲁⲛ ⲁⲉ ⲉⲧⲉⲧⲛ̅ ⲯⲁⲛⲣⲕⲟ̅ ⲧⲉⲧⲛⲁⲗⲧⲡⲛ· ⲁⲩⲱ ⲧⲉⲧⲛⲁϩⲉ ⲡⲉⲑⲟⲟⲩ ⲉ ⲡⲁⲣⲭⲱⲛ ⲁⲩⲱ ⲉⲙ̅ ⲙⲙ̅ⲧⲉⲓⲱⲧ·⁝—Ⲟⲱⲱⲩ̅ⲧ ⲟⲛ ⲙⲛⲛⲥ ⲛ̅ⲥⲉⲕⲁ ⲟⲩⲡⲟⲗⲗⲟⲥ ⲉ ϫⲱⲕ ⲉ ⲧⲃⲉ ⲟⲩⲗⲁⲁⲩ ⲉⲕⲯⲁⲁⲩ ⲙ̅ⲙⲟⲩ ⲕⲁⲧⲁ ⲡⲥⲁⲣⲕⲓⲕⲟⲛ· ⲉ ⲧⲃⲉ ⲧⲉⲧⲣⲟⲫⲏ ⲛ̅ⲧ̅ⲉⲛⲕⲁⲕⲉⲓ· ⲁⲗⲗⲁ ⲣⲩⲡⲟⲙⲉⲓⲛⲉ ⲡⲁⲛⲧⲱⲥ ⲁ ⲡⲛⲟⲩⲧⲉ ⲟⲩⲱ ⲉⲩⲉⲡⲉⲣⲥⲉ ⲣⲛ̅ ⲟⲩ ⲡⲉⲑⲏⲡ·

Ⲁⲣⲓ ⲙⲉⲉⲩⲉ ⲛ̅ ⲁⲃⲃⲁⲕⲟⲩⲙ ⲣⲛ̅ ϯⲟⲩⲁⲁⲓⲁ· Ⲁⲩⲱ
Fol. 22 *b* ⲁⲁⲡⲏⲗ | ⲣⲛ̅ ⲧⲉϫⲁⲗⲁⲁⲓⲁ· ⲡⲁⲓⲁⲥⲧⲏⲙⲁ ⲥⲁⲣ
ⲙⲁ ⲉⲧ ⲟⲩⲧⲱⲟⲩ ⲯⲁⲣⲣ̅ ⲣⲙⲉ ⲧⲏ ⲙ̅ ⲙⲟⲡⲏ· ⲙⲁⲗⲓⲥⲧⲁ ⲁⲁⲡⲏⲗ ⲉⲥⲙ̅ ⲡⲉ ⲥⲏⲧ ⲙ̅ ⲡⲱⲛⲏ ⲉⲥⲱ̅ ⲛ̅ⲣⲣⲉ ⲛ̅ ⲡⲉⲟⲛⲣⲓⲟⲛ· ⲁⲥⲥⲃⲧⲉ ⲡⲁⲣⲓⲥⲧⲟⲛ ⲛⲁϥ· ⲁⲣⲓ ⲙⲉⲉⲩⲉ ⲛ̅ ⲛⲗⲓⲁⲥ ⲣⲛ̅ ⲧⲉⲣⲛⲓⲟⲥ· ⲙⲛ̅ ⲧⲉϫⲛⲣⲁ ⲉⲧ ⲣⲛ̅ ⲥⲉⲣⲉⲡⲧⲁ· ⲧⲁⲓ ⲉⲧ ⲉⲣⲉ ⲧⲙⲁⲥⲧⲩⲍ ⲙ̅ ⲡⲣⲉⲃⲱⲟⲛ ⲙⲛ̅ ⲧⲁⲛⲁⲥⲏⲛ ⲙ̅ ⲡⲉⲣⲕⲟ̅· ⲣⲟⲣⲯ̅ ⲉ ϫⲱⲥ ⲁⲩⲱ ⲉⲥⲣⲙ̅ ⲡⲉⲍⲣⲱⲟⲩⲣ ⲛ̅ⲧⲥⲟⲧ ⲙ̅ⲡⲉ ⲥⲣ̅ ⲥⲁⲃⲣⲏⲧ· ⲁⲗⲗⲁ· ⲁⲥⲁⲥⲱⲛⲓⲍⲉ· ⲁⲥϫⲣⲟ̅ ⲁⲥⲙⲁⲧⲉ ⲛ̅ ⲡⲉⲣⲛⲧ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲡⲉⲥⲛⲓ ⲣ̅ ⲣⲉⲡⲟⲩⲉ ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙ̅ ⲡⲣⲉⲃⲱⲟⲛ· Ⲏ ⲟⲩⲙⲡⲧ-ϫⲱⲱⲣⲉ ⲁⲛ ⲡⲉ ϯ ⲟⲉⲓⲕ ⲣⲙ̅ ⲡⲉⲟⲩⲟⲉⲓϣ ⲙ̅ ⲡⲣⲉⲡⲟⲩⲉ ⲁⲩⲱ ⲛ̅ ⲟⲩⲙⲡⲧⲣⲛⲕⲉ ⲁⲛ ⲧⲉ· ⲉⲕϣⲁⲛⲉⲥⲕⲁⲕⲉⲓ ⲣⲙ̅ ⲡⲉⲍⲣⲱⲟⲩⲣ· Ⲥⲥⲛⲍ ⲥⲁⲣ ⲉ ⲧⲃⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ϫⲉ ⲉⲧⲣ̅ ⲥⲣⲱⲟⲩⲣ· ⲉⲧⲟⲗⲓⲃⲉ ⲉⲧⲙⲟⲕⲣ̅· ⲉⲧϣⲟⲩϣⲟⲩⲧ ⲥⲁⲣ ⲙ̅-
Fol. 23 *a* ⲙⲟⲟⲧ ⲣⲛ̅ ⲛⲉⲧⲟⲗⲓⲯⲓⲥ· Ⲉⲕϣⲁⲛⲣⲧⲡⲟ | ⲙⲉⲓⲛⲉ· ⲣⲙ̅
ⲙⲉ ⲡⲁⲥⲱⲙ ⲛ̅ ⲛⲉⲥⲣⲁⲫⲏ· ⲙⲛ̅ ⲗⲁⲁⲩ ⲙ̅ ⲙⲡⲧⲣⲙⲁⲗ ⲛⲁϣⲱⲡⲉ ⲛⲁⲛ Ⲛⲱⲉ ⲉⲧ ⲥⲛⲍ· ϫⲉ ⲙ̅ⲡⲣ̅ ⲧⲣⲉⲩ ⲣ̅ ⲣⲁⲗ ⲙ̅ⲙⲱⲧⲛ̅ ⲣⲛ̅ ⲟⲩⲱⲙ ⲙⲛ̅ ⲟⲩⲥⲱ· ⲛ ⲣⲛ̅ ⲟⲩⲙⲉⲣⲟⲥ ⲛ̅ ϣⲁ ⲛ· ⲛ̅ⲥⲟⲩⲁ· ⲛ ⲛ̅ⲥⲁⲃⲃⲁⲧⲟⲛ· ⲛⲁⲓ ⲉⲧ ϣⲟⲟⲡ ⲛ̅ ⲣⲁⲓⲃⲉⲥ· ⲛ̅ⲛⲉⲧ ⲛⲁϣⲱⲡⲉ

Ⲙⲉⲗⲛⲧⲁ ⲛ̅ ⲛⲁⲩ ⲙⲙⲁ ⲛ̅ ⲛ̅ϣⲁϫⲉ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛⲧ̅ ⲉⲩⲡⲟ-ⲙⲉⲓⲛⲉ ⲉⲣⲙ̅ ⲡⲣ̈ⲓⲥⲉ ⲛⲧ̅ ϣⲛ̅ ⲉⲙⲟⲩ ⲣⲛ̅ ⲣⲱⲃ ⲙ̈ⲓⲗⲗ—Ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲧⲁⲓⲟ ⲛ̅ ⲛ̅ⲣⲱⲙⲉ ⲛⲧ̅ ⲙⲉⲣⲉ ⲡⲉⲧ ϫⲛⲓ̅ⲟ·

ⲙⲙⲟⲕ ⲫⲛ ⲑⲟⲧⲉ ⲛ ⲡⲛⲟⲩⲧⲉ· Ⲡⲁⲣⲉ ⲣⲱⲙⲉ ⲙⲡⲉ
ⲧⲣⲏⲧ ⲉ ⲣⲟⲕ ⲁⲉ ⲉⲕⲉⲧ ⲣⲏⲧ ⲡⲣⲱⲙⲉ ⲛⲓⲙ· ⲛⲧⲉ ⲙⲟⲩⲛ
ⲉ ⲃⲟⲗ ⲫⲛ ⲡⲉⲕⲣⲱⲃ ⲙⲛ ⲡⲉⲕⲱⲁⲝⲉ ⲉⲧ ⲛⲁⲛⲟⲩⲥ·
Ⲡⲣ ⲧⲟⲩⲟⲓ ⲉ ⲟⲛ ⲟⲩⲟⲓ ⲉ ⲡⲁⲣⲟⲩ ⲁⲉ ⲛⲛⲉ ⲡⲛⲟⲩⲧⲉ
ⲙⲉⲥⲧⲱⲕ· ⲡⲉⲕⲗⲟⲙ ⲥⲁⲣ ⲉⲩⲛⲁⲱⲱⲡⲉ ⲛ ⲛⲉⲧ ⲛⲁ-
ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ· Ⲁⲧⲱ ⲛⲣⲟⲩⲟ· ⲛⲣⲟⲩⲟ· ⲥⲱⲧⲙ ⲛⲥⲁ
ⲡⲛⲟⲩⲧⲉ ⲧⲁⲣⲉⲩⲛⲁⲣⲭⲓⲉⲕ·

Ⲉⲕⲱⲁⲛⲇⲙⲟⲟⲥ ⲛ ⲧⲙⲛⲛⲧⲉ ⲛ ⲛⲉⲥⲛⲛⲧ· ⲙⲡⲣ ⲭⲓ
ⲣⲁⲕ ⲫⲛ ⲗⲁⲁⲧ | ⲛⲱⲁⲝⲉ ⲛⲉⲗⲗⲏⲃ· Ⲥⲉⲁⲣⲁⲕ· Fol. 23 b
ⲙⲓⲥⲁⲕ ⲁⲃⲁⲇⲛⲁⲥⲱ· ⲁⲧⲁⲑⲉⲧⲉⲓ ⲙⲡⲭⲓ ⲣⲁⲉ ⲛ ⲙⲉ
ⲛⲁⲃⲟⲧⲭⲟⲗⲟⲛⲟⲥⲟⲣ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲙⲡⲉ ⲭⲉⲱⲥⲟⲕⲟⲧ
ⲫⲛ ⲛⲉⲩⲟⲧⲉⲗⲗⲉ ⲛ ⲙⲟⲧⲥⲓⲕⲟⲛ ⲟⲧⲁⲉ ⲙⲡⲉ ⲭⲉⲱⲁ-
ⲡⲁⲧⲁ ⲙⲙⲟⲟⲩ ⲫⲛ ⲛⲥⲓ ⲛ ⲟⲧⲱⲗ ⲛ ⲧⲉⲩⲧⲣⲁⲡⲉⲍⲁ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲧⲟⲧⲱⲱⲩⲛ ⲛ ⲡⲣⲱⲱⲁⲣ ⲡⲁⲓ ⲉⲧ ⲭⲟⲥⲉ ⲛ
ⲣⲙⲉ ⲯⲓⲧ ⲛ ⲙⲁⲣⲉ ⲙⲡ ⲟⲧⲡⲱⲱⲛⲉ ⲙⲛ ⲡⲉⲧⲡⲟⲟⲛⲉ·
ⲁⲗⲗⲁ ⲁⲧⲥⲟⲟⲧⲧⲛ ⲙⲛ ⲡⲉⲧ ⲥⲟⲧⲧⲱⲛ ⲉⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲡⲉ·
ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲥⲁⲁⲧ ⲛⲁⲡⲉ ⲉⲭⲛ ⲛⲉⲧⲭⲁⲭⲉ· Ⲇⲁⲛⲓⲏⲗ
ⲟⲛ ⲙⲡⲉ ⲩⲥⲱⲧⲙ ⲛⲥⲁ ⲡⲓⲗⲟⲥⲓⲥⲙⲟⲥ ⲉⲃⲟⲟⲩ· ⲛ
ⲛⲉⲭⲁⲗⲇⲁⲓⲟⲥ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲁⲩⲱⲱⲡⲉ ⲉⲩⲥⲟⲧⲡ
ⲉⲙⲁⲧⲉ· ⲁⲧⲱ ⲁⲧⲣⲉ ⲉⲧⲣⲟⲉⲓⲥ ⲙⲛ ⲟⲧⲙⲛⲧⲣⲙⲛⲧⲣⲏⲧ
ⲣⲁⲓ ⲛ ⲣⲏⲧⲩ· ⲁⲩⲧⲱⲙ ⲛⲧⲧⲁⲣⲣⲱ ⲛⲙⲙⲟⲩⲓ ⲛⲁ-
ⲣⲩⲓⲟⲛ·

Ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲱⲛⲣⲉ· ⲉⲕⲱⲁⲛⲕⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕ ⲡⲣⲉⲗ-
ⲡⲓⲥ· ⲩⲛⲁⲱⲱⲡⲉ ⲛⲁⲕ ⲛⲃⲟⲛⲟⲟⲥ· ⲙ ⲡⲛⲁⲩ ⲛ ⲧⲉⲕⲁ-
ⲛⲁⲥⲕⲏ· ⲱⲱⲉ ⲥⲁⲣ ⲉ ⲡⲉⲧ ⲛⲁⲧ ⲡⲉⲥ|ⲟⲧⲟⲓ ⲉ ⲡⲛⲟⲩⲧⲉ Fol. 24 a
ⲉ ⲡⲓⲥⲧⲉⲩⲉ· ⲁⲉ ⲩⲱⲟⲟⲡ· ⲁⲧⲱ ⲩⲛⲁⲱⲱⲡⲉ· ⲛ ⲧⲁⲓ ⲙⲍ
ⲃⲉⲉⲕⲉ ⲛ ⲡⲉⲧ ⲱⲙⲉ ⲛⲥⲱⲩ· Ⲛⲧⲁⲥⲥⲉⲣ ⲛⲉⲓ ⲱⲁⲝⲉ ⲁⲉ
ⲛⲁⲛ· ⲁⲉ ⲕⲁⲥ ⲉⲛⲛⲁⲡⲓⲥⲧⲉⲩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛⲧⲛⲁⲥⲱ-
ⲛⲓⲍⲉ ⲭⲓⲛ ⲟⲧⲕⲟⲧⲓ ⲱⲁ ⲟⲧⲛⲟⲥ ⲫⲛ ⲫⲉⲛⲛⲓⲥⲧⲁ ⲙⲛ
ⲫⲉⲛⲱⲩⲗⲏⲗ ⲙⲛ ⲡⲕⲉ ⲥⲉⲉⲡⲉ ⲛⲱⲙⲱⲉ· ⲱⲁ ⲣⲁⲓ
ⲉⲧⲡⲁⲥⲥⲉ· ⲉ ⲁⲥⲱⲟⲟⲩⲉ ⲫⲛ ⲣⲱⲕ ⲫⲛ ⲟⲧⲙⲛⲧⲁ· ⲙ
ⲡⲛⲟⲩⲧⲉ ⲙⲁⲣ ⲡⲉⲥⲱⲃⲱ ⲁⲛ ⲁⲗⲗⲁ ⲕⲛⲁⲣⲉ· ⲉ ⲛⲁⲓ
ⲧⲛⲣⲟⲩ ⲙ ⲡⲛⲁⲩ ⲛ ⲧⲉⲕⲁⲛⲁⲥⲕⲏ ⲙⲟⲛⲟⲛ· ⲟⲩⲃⲃⲓⲟⲕ
ⲫⲛ ⲣⲱⲃ ⲛⲓⲙ· Ⲕⲁ ⲡⲉⲕⲱⲁⲝⲉ ⲙⲡⲁⲣⲟⲩ ⲕⲁⲛ· ⲉⲕⲛⲟⲓ

ⲛ ϩⲱⲃ ⲛ̄ⲓⲙ ϩⲙ̄ ⲟⲩⲉⲓⲣⲏⲛⲏ· Ⲡⲛ̄ⲣ̄ ⲧⲟⲡⲕ̄ ⲉⲥⲱⲧⲙ ⲁⲗⲗⲁ ⲭⲓ ϩⲁ ⲡⲉⲩⲣⲁⲥⲙⲟⲥ ⲛ̄ⲓⲙ ϩⲙ̄ ⲟⲩⲣⲁⲱⲉ· Ⲉⲡⲉ ⲛⲥⲟⲟⲩⲛ ⲅⲁⲣ ⲙ̄ ⲡⲧⲁⲓⲟ ⲉⲧ ⲟⲩⲛⲏϩ ⲛ̄ⲥⲁ ⲙ̄ ⲡⲣⲁⲥⲙⲟⲥ· ⲛ ⲉⲕⲛⲁⲱⲗⲛⲗ ⲁⲛ ⲡⲉ· ⲁⲉ ⲭⲓⲧⲟⲩ ⲉⲓ ϫⲱⲓ· ⲉ ⲃⲟⲗ ⲁⲉ ⲛⲁⲛⲟⲩⲥ ⲛⲁⲕ ⲉⲕⲱⲗⲛⲗ ⲉⲕⲣⲓⲙⲉ· ⲉⲕⲁⲱⲁⲣⲟⲙ ⲱⲁⲛⲧ
Fol. 24 b ⲙⲏ ⲉⲕⲟⲩϩⲁⲓ ⲛ̄ ϩⲟⲩⲟ̄ ⲉ ⲣⲟⲥ ⲉ ⲧⲣⲉ ⲕⲕⲁ ⲡⲉⲕϩⲛⲧ | ⲉ ⲃⲟⲗ ⲛ̄ⲥⲉⲭⲓⲧⲕ̄ ⲛ̄ ⲁⲓϫⲙⲁⲗⲱⲧⲟⲥ·

Ⲱ ⲡⲣⲱⲙⲉ ⲉⲕⲣ̄ ⲟⲩ ϩⲙ̄ ⲧⲃⲁⲃⲗⲱⲛ ⲁⲕⲣ̄ ⲁⲁⲥ ϩⲙ̄ ⲟⲩ ϩⲁϥ ⲛ̄ ⲱⲙⲛⲟ̄· ⲉ ⲃⲟⲗ ⲁⲉ ⲙ̄ⲡⲉ ⲕⲁⲕⲛⲙⲁϩⲉ· ⲛⲧ̄ ⲕⲁ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕ ϩⲙ̄ ⲟⲩⲥⲟⲟⲩⲧⲛ̄·⁝—ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉ ⲱ ⲡ[ⲁ] ⲥⲟⲛ ⲙ̄ⲡⲣ̄ ⲕⲁ ⲡⲉϩⲛⲧ ⲉ ⲃⲟⲗ· ⲙⲉⲱⲁⲕ ⲛ̄ⲧⲟⲕ ⲱⲁⲕⲱⲃⲱ̄ ⲛ̄ ⲟⲩⲕⲟⲧⲉ ⲛⲉⲕϩⲁϩⲉ ⲁⲉ ⲛ̄ⲧⲟⲟⲩ· ⲙⲉⲧⲛ̄ⲕⲟⲧⲕ̄ ⲟⲩⲁⲉ ⲙⲉⲧⲱⲃⲱ̄· ⲛ̄ⲧⲉⲧⲱⲙ ⲙⲏ̄ ⲡⲉⲣⲟⲟⲩ· ⲉⲧⲥⲙⲏ̄ ⲕⲣⲟϥ ⲉ ⲣⲟⲕ· Ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲙⲡⲣ̄ ⲡⲱⲧ ⲛ̄ⲥⲁ ⲧⲙⲛ̄ⲧⲛⲟⲥ ⲁⲉ ⲛ̄ⲙⲉ ⲕⲟⲃⲃⲓⲟ· ⲛ̄ⲧⲉ ⲛⲉⲕϩⲁϩⲉ ⲣⲁⲱⲉ ⲙⲙⲟⲕ· Ⲡⲱⲧ ⲛ̄ⲧⲟϥ ⲛ̄ⲥⲁ ⲡⲉⲟⲃⲃⲓⲟ· ⲁⲉ ⲡⲉⲧ ϫⲓⲥⲉ ⲙⲙⲟϥ ⲥⲉⲡⲟⲟⲃⲃⲓⲟϥ· ⲡⲉⲧ ⲟⲃⲃⲓⲟ ⲁⲉ ⲙⲙⲟϥ ⲥⲉⲡⲁϩⲁⲥⲧϥ̄·—Ⲥⲱⲱⲡⲉ ⲛⲧ̄ ⲛⲁⲱⲣ̄ ⲫⲓⲕⲁⲛⲟⲥ ⲁⲛ ⲉ ⲣⲟⲕ ⲧⲟⲥⲕ̄ ⲉ ⲟⲧⲁ· ⲉⲩⲣ̄ ϩⲱⲃ ϩⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲙ̄ ⲡⲉϫ ⲣⲥ̄· ⲁⲧⲱ ⲕⲛⲁⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲙⲙⲁϥ· ⲛ ⲛⲧ̄ ⲥⲱⲧⲙ̄ ⲛ ⲛⲧ̄ ϩⲩⲡⲟⲧⲁⲥⲥⲉ ⲙ̄ ⲡⲉⲧ ⲥⲱⲧⲙ̄· ⲛ ⲛⲧ̄ ⲣ̄ ϫⲱⲱⲣⲉ
Fol. 25 a ⲛ̄ⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲁⲉ ϩⲛⲓⲁⲥ· ⲛ | ⲛⲧ̄ ⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲛ̄ϫⲱⲱⲣⲉ ⲛ̄ⲥⲉⲙⲟⲩⲧⲉ ⲉ ⲣⲟⲕ ⲁⲉ ⲉⲗⲓⲁⲓⲟⲥ· Ⲉⲡⲉⲓ ⲁⲛ ⲁⲫⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ϩⲛⲓⲁⲥ ⲁ ⲡⲉⲩⲡⲛⲁ ⲣ̄ ϩⲟⲩⲟ̄ ⲕⲱⲃ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱϥ· ⲉⲕⲟⲧⲱⲩ Ⲉ ⲟⲧⲱϥ· ϩⲙ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲡⲣⲱⲙⲉ ⲧⲛ̄ⲧⲱⲛⲧ̄ ⲉ ⲁⲃⲣⲁϩⲁⲙ ⲙⲛ̄ ⲗⲱⲧ· ⲙⲛ̄ ⲙⲱⲧⲥⲛⲥ ⲙⲛ̄ ⲥⲁⲙⲟⲧⲛⲗ·

Ⲉⲕⲟⲧⲱⲩ· ⲉ ⲟⲧⲱϥ ϩⲙ̄ ⲡⲭⲁⲓⲉ· ⲉⲓⲥ ⲛⲉⲡⲣⲟⲫⲏⲧⲛⲥ ⲧⲏⲣⲟⲩ ϩⲓ ϩⲛ ⲙⲙⲟⲕ· ⲧⲛ̄ⲧⲱⲛⲧ̄ ⲉ ⲣⲟⲟⲩ ⲉⲧⲥⲟⲣⲙ̄ ϩⲙ̄ ⲡⲭⲁⲓⲉ· ⲙⲛ̄ ⲛⲉⲓⲁ ⲙⲛ̄ ⲛⲉⲱⲕⲟⲗ ⲙ̄ ⲡⲕⲁϥ· ⲉⲧⲣ̄ ⲥⲣⲱϥ ⲉⲧⲟⲗⲓⲃⲉ ⲉⲧⲙⲟⲕϥ̄· Ⲡⲉϩⲁϥ ⲟⲛ ⲁⲉ ⲧⲣⲁⲓⲃⲉⲥ ⲛ̄ ⲛⲉⲧⲟⲟⲃⲉ ⲁⲧⲱ ⲡⲉⲡⲛⲁ ⲛ̄ ⲡⲣⲱⲙⲉ· ⲉⲧⲁϩⲛⲧ ⲛ̄ⲥⲟⲛⲥ̄· ⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ· ⲗⲟⲓⲡⲟⲛ Ⲗ ⲡⲗⲩⲥⲧⲛⲥ ⲧⲁⲩⲉ ⲟⲩⲱⲁϫⲉ ϩⲓ ⲡⲉⲥϥ̄ⲟⲥ̄· ⲁ ⲡϫⲟⲉⲓⲥ ⲕⲁ ⲡⲉⲩⲛⲟⲃⲉ ⲛⲁϥ ⲉ

ⲃⲟⲗ· ⲁϥϫⲓⲧϥ ⲉ ⲡⲡⲁⲣⲁⲇⲓⲥⲟⲥ· ⲉⲓⲥ ⲟⲩⲛⲏⲣ ⲡⲉ ⲡⲉⲕ-
ⲧⲁⲓⲟ ⲉⲕϣⲁⲣⲉⲧⲟⲙⲉⲓⲛⲉ· ⲉⲣⲏ ⲟⲩⲡⲓⲣⲁⲥⲙⲟⲥ· ⲛ
ⲟⲩⲡⲛⲁ ⲙ̅ⲙ̅ ⲡⲟⲣⲛⲓⲁ· ⲛ ⲟⲩⲡⲛⲁ ⲙ̅ⲙ̅ ⲙⲛ̅ⲧϫⲁⲥⲓⲣⲛⲧ· ⲛ
ⲛⲉ ⲗⲁⲁⲩ ⲙ̅ⲙ̅ ⲡⲁⲑⲟⲥ· ⲉⲁⲡⲗⲱⲥ ⲛ̅ⲧ̅ⲉ ⲁⲩⲱ|ⲛ̈ⲍⲉ ⲉϣⲱⲕ Fol. 25 b
ⲟⲩⲃⲉ ⲙ̅ⲙ̅ ⲡⲁⲑⲱⲥ ⲙ̅ⲙ̅ ⲡⲁ̈ⲓⲁⲃⲟⲗⲟⲥ ⲉ ⲧⲙ̅ⲙ̅ ⲟⲩⲁⲣⲭ ⲛ̅ⲥⲱϥ· ⲛ̅
ⲁⲩⲱ ⲓ̅ⲥ̅ ⲛⲁϫⲁⲣⲁ̈ⲓⲍⲉ ⲛⲁⲕ ⲛ̅ⲛ̅ⲉⲩⲉⲣⲛⲧ· ⲣⲟⲉⲓⲥ ⲉ
ⲣⲟⲕ ⲉ ⲧⲉⲃϣⲉ ϫⲉ ⲛ̅ⲧⲟⲥ ⲧⲉ ⲧⲙⲁⲁⲩ ⲛ̅ ⲛ̅ⲍⲉⲣⲛⲧ
ⲧⲛⲣⲟⲩ·

Ⲡⲁ ϣⲛⲣⲉ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲉⲡⲓⲟⲧⲙⲁ̈ⲓⲁ· ϫⲉ ⲛ̅ⲧⲟⲥ ⲧⲉ
ⲧⲉ ϣⲁⲥⲣ̅ ⲡⲛⲟⲩⲥ ⲛ̅ⲕⲁⲁⲉ ⲙⲉⲥⲕⲁⲁϥ· ⲉ ⲥⲟⲩⲛ̅ ⲙⲙⲥ-
ⲧⲛⲣ̈ⲓⲟⲛ ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲱ ϣⲁⲥⲁⲁⲕ ⲛ̅ ϣⲙ̅ⲙⲟ ⲉ
ⲧⲁⲥⲡⲉ ⲙ̅ⲙ̅ ⲡⲉⲡⲛⲁ· ⲁⲩⲱ ⲙⲉⲥⲕⲁⲁⲕ ⲉ ⲫⲟⲣⲉⲓ ⲙ̅ⲙ̅
ⲡⲉⲥϥⲟⲥ ⲙ̅ⲙ̅ ⲡⲉϫⲣⲥ· ⲁⲩⲱ ⲙⲉⲥⲕⲁ ⲡϩⲛⲧ ⲉ ⲛⲏⲫⲉ
ⲉ ⲛⲉⲥⲙⲟⲩ ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ· Ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ ⲉ ⲡⲟⲩⲱⲥϣ̅ ⲛ̅
ⲙ̅ⲙⲁⲣ̅ⲧ ⲡⲁⲓ ⲉⲩⲁϥⲁⲁⲕ ⲛ̅ ϣⲙ̅ⲙⲟ̅ ⲉⲛⲁⲥⲁⲟⲟⲛ ⲙ̅ⲙ̅
ⲡⲡⲁⲣⲁⲇⲉ̈ⲓⲥⲟⲥ· Ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ ⲉ ⲡϫⲱⲣ̅ⲙ̅ ⲡⲁ̈ⲓ ⲉⲩⲁϥ†
ⲥⲱⲛⲧ ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲙⲛ̅ⲛ ⲛⲉϥⲁⲥⲙⲉⲗⲟⲥ·

Ⲡⲁ ϣⲛⲣⲉ ⲕⲟⲧⲕ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ⲧ̅ⲉ ⲙⲉⲣⲓⲧϥ ⲛ̅ⲧ̅ⲉ ⲡⲱⲧ ⲉ
ⲃⲟⲗ· ⲙ̅ⲙ̅ ⲡϩⲁϫⲉ ⲛ̅ⲧ̅ⲉ ⲙⲉⲥⲧⲱϥ ⲛ̈ⲧⲉ ⲛⲉϥⲙⲟⲩ ⲙ̅ⲙ̅
ⲡⲛⲟⲩⲧⲉ ϣⲱⲡⲉ ⲛⲁⲕ· ⲛ̅ⲧ̅ⲉ ⲕⲗⲏⲣⲟⲛⲟⲙⲉ̈ⲓ | ⲙ̅ⲙ̅ ⲡⲉⲥⲙⲟⲩ Fol. 26 a
ⲛ̅ ⲓⲟⲩⲇⲁ ⲡϣⲛⲣⲉ ⲛ̅ ⲓⲁⲕⲱⲃ· ⲡⲉϩⲁϥ ⲅⲁⲣ ϫⲉ ⲓⲟⲩⲇⲁ ⲛ̅ⲧ̅ⲉ
ⲛⲉⲕⲥⲙⲏⲧ ⲛⲁⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲛⲉⲕⲥⲓϧ ⲛⲁϣⲱⲡⲉ ⲉϩⲙ̅
ⲡϩⲁ̈ⲥⲉ ⲛ̅ ⲛⲉⲕϩⲁϫⲉ· ⲛ̅ⲥⲉⲣ̅ ⲫⲙ̅ⲙⲁⲗ ⲛⲁⲕ ⲛ̅ⲥⲓ ⲛ̅ϣⲛⲣⲉ
ⲙ̅ⲙ̅ ⲡⲉⲕⲉ̈ⲱⲧ· Ⲍⲁⲣⲉϥ ⲉ ⲣⲟⲕ ⲉ ⲧⲙ̅ⲧϫⲁⲥⲓⲣⲛⲧ ϫⲉ
ⲛ̅ⲧⲟⲥ ⲧⲉ ⲧⲁⲣⲭⲏ ⲙ̅ⲙ̅ ⲡⲉⲑⲟⲟⲩ ⲛ̈ⲓ̈ⲙ· Ⲧⲁⲣⲭⲏ ⲛ̅
ⲧⲙ̅ⲧϫⲁⲥⲓⲣⲛⲧ ⲡⲉ ⲥⲁϣⲱⲕ ⲉ ⲃⲟⲗ ⲙ̅ⲙ̅ ⲡⲛⲟⲩⲧⲉ· Ⲧⲉⲧ
ⲟⲩⲛⲏϥ· ⲛ̅ⲥⲱⲥ ⲧⲉ ⲧⲙ̅ⲧⲛⲁϣⲧⲣⲛⲧ· Ⲥⲕϣⲁⲣⲟⲉⲓⲥ
ⲉ ⲣⲟⲕ ⲉ ⲛⲁ̈ⲓ· ⲡⲉⲕⲙⲁ ⲛ̅ ⲙ̅ⲙⲟⲛ ⲡⲉ ⲑ̈ⲉⲗⲏⲙⲁ ⲛ̅ ⲧⲡⲉ·
ⲣ̅ϣⲁⲛ ⲡϫⲉ̅ ⲟⲩⲁϣⲕ̅ ⲛⲧ̅ϥ† ⲉⲟⲟⲩ ⲛⲁⲕ· ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ
ⲙ̅ⲡⲣ̅ ϫⲓⲥⲉ ⲛ̅ⲣⲛⲧ ⲁⲗⲗⲁ ⲙⲟⲩⲛ ⲉ ⲃⲟⲗ ⲉⲕⲟⲃⲃⲓⲛⲧ·
ⲧⲁⲣⲉ ⲕⲥⲱ ⲫ̅ⲙ̅ ⲡⲉⲟⲟⲩ ⲛ̈ⲧⲁ ⲡⲛⲟⲩⲧⲉ ⲧⲁⲁϥ ⲛⲁⲕ·
Ⲣⲟⲉⲓⲥ ⲉ ⲣⲟⲕ ⲛⲧ̅ⲉ ⲙⲛⲫⲉ· ϫⲉ ⲛⲁ̈ⲓⲁⲧϥ ⲙ̅ⲙ̅ ⲡⲉⲧ ⲟⲩ-
ⲛⲁⲣⲉ ⲉ ⲣⲟϥ ⲉϥⲣⲟⲉ̈ⲓⲥ· ϫⲉ ⲥⲉⲡⲁⲕⲁⲑⲓⲥⲧⲁ ⲙ̅ⲙⲟϥ Fol. 26
ⲉϩⲙ̅ ⲛ̅ | ⲫⲧⲁⲣⲭⲟⲛⲧⲁ ⲙ̅ⲙ̅ ⲡⲉϥϫⲟⲉⲓⲥ· ⲁⲩⲱ ⲫⲛⲁ- ⲙⲃ

ϣωκ ε ϩοτη ε ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ · ⲉϥϣⲁϣⲉ ⲛ̄ⲧⲉ ⲡⲉϣⲃⲏⲣ ⲙ̄ ⲡⲣⲁⲧϣⲉⲗⲉⲉⲧ ⲙⲉⲣⲓⲧϥ̄ ⲭⲉ ⲁⲩⲱ ε ⲣⲟϥ ⲉϥⲣⲟⲉⲓⲥ ε ⲡⲉϥⲙⲁ ⲛ̄ ⲉⲗⲟⲟⲗⲉ ·

Ⲡⲁ ϣⲏⲣⲉ ⲁⲣⲓ̈ ϩⲁⲣϫ̄ ϩⲛⲧ ϩⲙ̄ ϩⲱⲃ ⲛ̄ⲓⲙ · ⲭⲉ ⲩⲥⲛϩ ⲭⲉ ⲥⲉⲡⲛ ⲧⲁϩⲟⲕ ε ⲣⲁⲧⲕ̄ ⲛ̄ ⲟⲩⲥⲱⲧⲡ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲛ̄ ⲟⲩϩⲣⲉⲁⲧⲛⲥ ⲉⲙ ϥ̄ϫⲓ ϣ̈ⲓⲡⲉ · ✝ ⲡⲉⲕⲟⲧⲟⲓ̈ ε ⲡⲛⲟⲩⲧⲉ ⲛ̄ⲟⲉ ⲙ̄ ⲡⲉⲧ ϫⲟ̄ ⲙⲙ̄ ⲡⲉⲧ ⲱϩⲥ̄ ⲁⲩⲱ ⲕⲛⲁⲱⲗ ε ϩⲟⲧⲛ ε ⲧⲉⲕⲁⲡⲟⲟⲩⲕⲏ ⲛ̄ ⲛⲁⲥⲁⲃⲟⲟⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · Ⲡⲣ̄ ✝ϩⲟ̄ ε ϧⲟⲗ ⲛ̄ⲟⲉ ⲛ̄ ⲛⲉ̈ⲓ ⲉⲩⲡⲟⲕⲣⲓⲧⲏⲥ · ⲁⲗⲗⲁ ⲁⲡⲟⲧⲁⲥⲥⲉ ⲛ̄ ⲛⲉⲕⲟⲩⲱϣ̄ ⲛ̄ ϩⲛⲧ ⲛⲧ̄ ⲣ̄ ϩⲱⲃ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲱ ⲉⲕⲣ̄ ϩⲱⲃ ε ⲡⲉⲕⲟⲩϫⲁⲓ̈ ⲙ̄ⲙⲓ̈ⲛ ⲙ̄ⲙⲟⲕ · Ⲣ̄ϣⲁⲛ ⲟⲩⲡⲁⲱⲟⲥ ⲧⲟⲃⲥ̄ⲕ̄ ε ⲧⲃⲉ ⲟⲩⲙⲡⲧ̄ ⲙⲁⲓ̈ ϩⲟⲙⲡⲧ̄ · ⲙ̄ⲡ̄ ⲟϫϣϩ · ⲛ̄ ⲟⲩⲙⲟⲥⲧⲉ · ⲙ̄ⲡ̄ ⲡⲕⲉⲥⲉⲉⲡⲉ ⲙ̄ ⲡⲁⲱⲟⲥ · ⲙⲛⲫⲉ ⲙ̄-

Fol. 27 *a* ⲙⲟⲕ ⲛⲧ̄ ϫⲓ̈ ⲡⲁⲕ ⲛ̄ ⲟⲩϩⲛⲧ ⲙ̄ⲙⲟⲩⲓ̈ · ⲛⲧ̄ ϫⲓ̈ | ⲡⲁⲕ ⲛ̄ ⲟⲩϩⲛⲧ ⲛ̄ ϫⲱⲱⲣⲉ · ⲛⲧ̄ ⲙ̈ⲓⲉ ⲛ̄ⲙⲁⲁⲩ ⲛⲧ̄ ⲟϩⲛⲟⲩ ⲛ̄ⲟⲉ ⲛ̄ ⲥⲓⲱⲛ ⲙⲡ̄ ⲱⲥ ⲙⲡ̄ ⲛ̄ⲣ̄ⲣⲱⲟⲩ ⲧⲛⲣⲟⲩ ⲛ̄ⲛⲁⲙⲟⲣ-
ⲣⲁ̈ⲟⲥ · ⲛ̄ⲧⲉ ⲙⲉⲣⲓⲧ ⲛ̄ⲑⲩⲛⲣⲉ ⲙ̄ ⲙⲟⲛⲟⲥⲉⲛⲛⲥ ⲛ̄ⲣⲣ̄ⲟ̄ ⲓⲥ̄ ⲙⲉ̈ⲓⲉ ε ϩⲣⲁ̈ⲓ ε ϫⲱⲕ ⲛⲧ̄ ϰⲗⲏⲣⲟⲛⲟⲙⲉ̈ⲓ ⲛ̄ⲙ̄ⲙ̄ ⲡⲟⲗ̈ⲓⲥ ⲛ̄ ⲛ̄ϫⲁϫⲉ · Ⲡⲗⲏⲛ ⲛⲟⲧϫⲉ ε ϧⲟⲗ ⲙ̄ⲙⲟⲕ ⲙ̄ ⲙⲡⲧ-ϫⲁⲥ̈ⲓϩⲛⲧ ⲛ̈ⲓⲙ ⲛⲧ̄ ϣⲱⲡⲉ ⲛ̄ ϫⲁⲣϩⲛⲧ ·

Ⲁⲛⲁⲩ ϫⲉ ⲛ̄ ⲧⲉⲣⲉ ⲓ̈ⲏⲥⲟⲩ ⲛ̄ ⲛⲁⲧⲛ ⲣ̄ ϫⲁⲣϩⲛⲧ · ⲁ ⲡⲛⲟⲩⲧⲉ ✝ ⲛ̄ⲡⲉϥϫⲁϫⲉ ε ϩⲣⲁ̈ⲓ ε ⲧⲟⲟⲧϥ̄ · ⲉⲕϣⲁⲛⲣ̄ ϭⲁⲃⲣⲛⲧ ϣⲁⲕⲣ̄ ϣⲙⲙⲟ̄ ε ⲡⲛⲟⲙⲟⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ϣⲁⲣⲉ ⲧⲙⲡⲧϭⲁⲃⲣⲛⲧ · ⲙⲃⲟⲣⲕ̄ ⲡⲗⲟⲩ̈ⲥⲉ · ⲙ̄ ⲙⲡ-ⲧϥ̄ϫⲙⲁⲁⲧ · ϩⲓ̈ ⲙⲡⲧⲁⲧⲛⲁⲣⲧⲉ ϩⲓ̈ ⲙⲡⲧⲁⲙⲉⲗⲛⲥ · ϣⲁⲛⲧⲉ ⲕⲱϫⲛ̄ · Ⲥⲱⲡⲉ ⲛ̄ ϩⲛⲧ ⲙ̄ ⲙⲟⲩⲓ̈ · ⲛⲧ̄ ⲱϣ ε ϧⲟⲗ ϩⲱⲟⲕ · ⲭⲉ ⲛ̈ⲓⲙ ⲛⲉⲧ ⲛⲁϣⲡⲟⲣϫⲛ̄ ε ⲧⲁϩⲁⲡⲛ

Fol. 27 *b* ⲙ̄ ⲡⲛⲟⲩⲧⲉ · ⲛⲧ̄ ϫⲟⲟⲥ ⲭⲉ ⲉϣⲭⲉ ⲡⲁ ⲛⲉ ⲣⲱ|ⲙⲉ ⲉⲧ ϩⲓ̈ ϧⲟⲗ ⲧⲁⲕⲟ̄ · ⲁⲗⲗⲁ ⲡⲉⲧ ϩⲓ̈ ϩⲟⲧⲛ · ⲣ̄ ⲃ̄ⲣⲣⲉ ϩⲙ̄ ⲟⲧϩⲟⲟⲩ ⲉⲧϩⲟⲟⲩ · Ⲥⲱⲡⲉ ⲉⲕ ϩⲙ̄ ⲡϫⲁⲓ̈ⲉ ⲙ̈ⲓⲉ ϩⲙ̄ ϩⲉⲛϣⲗⲏⲗ · ⲙ̄ⲡ̄ ϩⲉⲛⲛⲏⲥϯⲁ · ⲙ̄ⲡ̄ ⲟⲧⲑⲙⲏⲕⲟ̄ · ⲉϣⲱⲡⲉ ⲉⲕϩⲙ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲡⲣⲱⲙⲉ ϣⲱⲡⲉ ⲛ̄ⲥⲁⲃⲉ ⲛ̄ⲟⲉ ⲛ̄ ⲛ̈ⲓϩⲟⲩ · ⲁⲩⲱ ⲛ̄ⲁⲕⲁ̈ⲓⲣⲉⲟⲥ ⲛ̄ⲟⲉ ⲛ̄ⲛⲉ̈ⲓⲥ-ϩⲟⲟⲙⲡⲉ · Ⲣϣⲁⲛ ⲟⲧⲁ · ⲥⲟϣⲛ̄ · ⲭⲓ ϩⲁ ϩⲟⲩ ⲉⲕ-

ροοτϊ· ⲛⲧⲉ ϩελπιζε ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲉ ⲉⲩⲉⲓⲣⲉ ⲉ
ⲧⲉⲕⲛⲟⲩⲣⲉ· ⲛⲧⲟⲕ ⲁⲉ ⲡⲛ̅ⲣ̅ ⲥⲱⲙ ⲛ̅ ⲟⲩⲓⲕⲱⲛ ⲙ̅
ⲡⲛⲟⲩⲧⲉ ⲁⲉ ⲛⲧⲟⲩ ⲡⲉ ⲛⲧ ⲁϥϫⲟⲟⲥ· ⲁⲉ ⲡⲉⲧ ⲛⲁ-
ϯ ⲉⲟⲟⲩ ⲛⲁⲓ· ϯⲛⲁ ϯ ⲉⲟⲟⲩ ⲛⲁϥ· ⲡⲉⲧ ⲛⲁϯ ⲥⲱⲙ ⲛⲁⲓ·
ϯⲛⲁ ϯ ⲥⲱⲙ ⲛⲁϥ· Ⲗⲩⲱ ⲉⲧⲥⲱⲛⲧⲁⲓⲟⲛ ⲟⲛ ⲡⲛ̅ⲣ̅
ⲣⲁⲩⲉ· ⲁⲉ ϥⲥⲛⲟ Ⲭⲉ ⲟⲩⲟⲓ ⲙⲛⲧⲛ̅ ⲣⲱⲙⲉ ⲙ̅ⲡⲣⲱⲙⲉ
ⲧⲏⲣⲟⲩ ⲧⲁⲓⲉ ⲧⲛⲧⲛ̅·

Ⲡⲉϩⲁϥ ⲟⲛ ⲁⲉ ⲛⲁⲓⲁⲧ ⲧⲛⲧⲛ̅ ⲉⲧⲱⲙⲛⲛⲉⲥⲛⲉⲥ ⲧⲛⲧⲛ̅
ⲛ̅ⲥⲉⲡⲱⲧ ⲛ̅ⲥⲱⲧⲛ̅ ⲛ̅ⲥⲉⲧⲉⲥⲧⲉ ⲡⲉⲧⲛ̅ | ⲣⲁⲙ ⲉ ⲃⲟⲗ ϩⲱⲥ Fol. 28 a
ⲡⲟⲛⲏⲣⲟⲥ· Ⲉⲓⲥ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲟⲛ· ⲃⲁⲣⲛⲁⲃⲁⲥ ⲙ̅ⲡ̅ ⲡⲁⲧ- ⲛ̅ⲉ
ⲗⲟⲥ ⲛ̅ ⲧⲉⲣ ⲟⲩⲧⲁⲓⲟⲩ· ⲁⲩⲡⲉϩ ⲛⲉⲧⲣⲟⲓⲧⲉ ⲁⲩⲗⲩⲡⲏ
ⲉⲧⲙⲟⲥⲧⲉ ⲙ̅ ⲡⲉⲟⲟⲩ ⲛ̅ ⲡⲣⲱⲙⲉ· Ⲡⲉⲧⲣⲟⲥ ϩⲱⲥϥ
ⲙ̅ⲡ̅ ⲓⲱϩⲁⲛⲛⲏⲥ· ⲛ̅ ⲧⲉⲣ ⲟⲩⲥⲟⲩⲟⲩⲧ ϩⲙ̅ ⲡⲥⲧⲣⲉⲁⲣⲓⲟⲛ·
ⲁⲩⲉⲓ ⲉ ⲃⲟⲗ ⲉⲩⲣⲁⲩⲉ· ⲁⲉ ⲁⲩⲣ̅ ⲙ̅ⲡϣⲁ· ⲉ ⲧⲣⲉ
ⲧⲥⲟⲩⲟⲩⲧ ⲉϩⲙ̅ ⲡⲣⲁⲛ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲙ̅ ⲡϫⲟⲉⲓⲥ·
ⲉⲧϩⲉⲗⲡⲓⲍⲉ ⲉ ⲡⲧⲁⲓⲟ ⲛ̅ ⲧⲡⲉ·⁝—

Ⲛⲧⲟⲕ ⲁⲉ ⲱ ⲡⲁ ϣⲛⲣⲉ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲙⲟⲧⲛⲉⲥ ⲙ̅ ⲡⲉⲓ
ⲁⲓⲱⲛ ⲁⲉ ⲉⲕⲉⲁⲡⲟⲗⲁⲩⲉ ⲙ̅ⲙⲟⲕ ϩⲙ̅ ⲡⲉⲓ ⲁⲓⲱⲛ ⲉⲧ
ⲙⲛⲧ· Ⲡⲣⲡ̅ ⲁⲙⲉⲗⲉⲓ ⲉⲕϯ ϩⲟⲟⲩ ⲛ̅ⲥⲁ ϩⲟⲟⲩ· ⲛ̅ⲥⲉⲉⲓ
ⲛ̅ⲥⲱⲕ ⲙ̅ⲡⲁⲧ ⲉⲕⲉⲙⲉ· ⲛⲧ̅ ⲉⲓ ⲉ ⲡⲣⲱϣ ⲛ̅ ⲧⲉⲕⲁⲛⲁⲥⲕⲏ
ⲛ̅ⲧⲉ ⲛⲉⲓ ϣⲁⲃⲉ ϩⲟ· ⲕⲱⲧⲉ ⲉ ⲣⲟⲕ ⲛ̅ⲥⲉⲧⲟⲣⲡⲕ̅ ϩⲙ̅
ⲟⲩⲙ̅ⲡⲧⲟⲧⲁϩⲓⲛⲧ· ⲛ̅ⲥⲉϩⲓⲧⲕ̅ ⲉ ⲛⲉⲧⲧⲟⲡⲟⲥ ⲛ̅ⲕⲁⲕⲉ·
ⲛⲁⲓ | ⲉⲧ ⲙⲛⲍ ⲛ̅ⲣⲟⲧⲉ ϩⲓ ⲁⲛⲁⲥⲕⲏ· Ⲡⲣⲡ̅ ⲗⲩⲡⲉⲓ Fol. 28 b
ⲉⲩϣⲁⲛⲥⲟⲩⲕ̅ ϩⲓⲧⲛ̅ ϩⲉⲛⲣⲱⲙⲉ ⲁⲗⲗⲁ ⲗⲩⲡⲏ ⲛⲧ̅ ⲛⲧⲉ
ⲁϣⲁϩⲟⲙ· ⲉⲕϣⲁⲛⲣ̅ ⲛⲟⲃⲉ· ⲛⲁⲓ ⲛⲁⲙⲉ ⲡⲉ ⲡⲥⲱϣ·
ⲛⲧ̅ ⲃⲱⲕ ϩⲙ̅ ⲧⲉ ⲡⲗⲁⲩⲏ ⲛ̅ ⲛⲉⲕⲛⲟⲃⲉ· Ⲧϩⲱⲛ ⲉ ⲧⲟⲟⲧⲕ̅
ⲉⲙⲁⲧⲉ ⲉ ⲧⲣⲉ ⲕⲙⲉⲥⲧⲉ ⲡⲉⲟⲟⲩ ⲉⲧ ϣⲟⲩⲉⲓⲧ· Ⲡⲣⲟⲡⲗⲟⲛ
ⲙ̅ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲡⲉ ⲧⲕⲉⲛⲟⲗⲟϩⲓⲁ· ⲛⲧⲁⲣ̅ ϩⲁⲗ ⲛ̅
ⲉⲧⲣⲁ ϩⲙ̅ ⲡⲉⲓ ⲥⲛⲟⲩ· ⲛⲧⲁϥϫⲟⲟⲥ ⲛⲁⲥ ⲁⲉ ⲟⲩⲱⲙ
ⲉ ⲃⲟⲗ ϩⲙ̅ ⲡⲱⲛϩ· ⲥⲥⲟⲩⲱⲛ ⲛⲥⲓ ⲛⲉⲧⲛⲃⲁⲗ ⲛⲧⲉⲧⲛ̅-
ϣⲱⲡⲉ ⲛⲱⲉ ⲛ̅ ⲛⲓⲛⲟⲩⲧⲉ·⁝—Ⲗⲥⲥⲱⲧⲙ̅ ⲉⲥⲙⲉⲉⲩⲉ ⲁⲉ
ⲧⲙⲉ ⲧⲉ ⲁⲥⲡⲱⲧ ⲛⲥⲁ ⲡⲉⲟⲟⲩ ⲛ̅ ⲧⲙⲡⲧⲛⲟⲩⲧⲉ· ⲁⲧⲭⲓ
ⲛⲧⲟⲟⲧⲥ̅ ⲛ̅ ⲧⲕⲉ ⲙⲡⲧⲣⲱⲙⲉ· Ⲛⲧⲟⲕ ⲁⲉ ϩⲱⲟⲕ ⲉⲕⲱⲁⲛ-
ⲡⲱⲧ ⲛⲥⲁ ⲡⲉⲟⲟⲩ ⲉⲧ ϣⲟⲩⲉⲓⲧ· ϣⲁϩⲁⲁⲕ ⲛ̅ ϣⲙⲙⲟ ⲉ

ⲛⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· Ⲉⲧⲣⲁ ⲇⲉ ϩⲱⲱⲥ ⲙ̅ⲡ ⲟⲩⲥϩⲁⲓ
ⲛⲁⲥ ⲉ ⲧⲣⲉ ⲧⲁⲙⲟⲥ ⲉ ⲡⲉⲓ ⲡⲟⲗⲧⲙⲟⲥ ϩⲁⲟⲛ ⲙ̅ⲡⲁⲧϥ
Fol. 29 a ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲡⲛⲣⲁⲍⲉ ⲙ̅ⲙⲟⲥ:— | Ⲇⲓⲁ ⲧⲟⲩⲧⲟ· ⲁ
ⲙ̅ⲍ ⲡⲗⲟⲩⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲉⲓ ⲁϥϫⲓ ⲥⲁⲣⲝ̅ ⲉ ⲃⲟⲗ ϩⲙ̅
ⲙⲁⲣⲓⲁ ⲧⲡⲁⲣⲑⲉⲛⲟⲥ ϣⲁⲛⲧ ⲉϥⲉⲗⲉⲩⲑⲉⲣⲟⲩ ⲙ̅ ⲡⲥⲉ-
ⲛⲟⲥ ⲛ̅ ⲉⲧⲣⲁ· Ⲏⲧⲟⲕ ⲇⲉ ⲁⲩⲧⲥⲁⲃⲟⲕ ⲉ ⲡⲉⲓ ⲡⲟⲗⲧⲙⲟⲥ
ϩⲓⲧⲛ̅ ⲛⲉⲧ ⲟⲩⲁⲁϩ· ⲉⲧ ϩⲓ ϩⲛ ⲙ̅ⲙⲟⲕ ϩⲛ̅ ⲛⲉⲡⲣⲁϥⲛ
ⲉⲧ ⲟⲩⲁⲁϩ· Ⲕ ⲧⲃⲉ ⲡⲁⲓ ⲥⲉ ⲱ ⲡ[ⲁ] ⲥⲟⲛ· ⲙ̅ⲡⲣ̅ ϫⲟⲟⲥ
ⲉ ⲙ̅ⲡⲉ ⲓⲥⲱⲧⲙ̅: ⲏ ⲙ̅ⲡ ⲟⲩⲧⲁⲙⲟⲓ ϩⲁⲟⲛ ⲛ̅ⲥⲁϥ ⲙ̅ⲡ
ϣ[ⲟ]ⲙⲧⲉ ⲙ̅ⲡⲟⲟⲩ ⲛ̅ϩⲟⲟⲩ· ⲩⲥⲛⲍⲁⲣ ⲉ ⲁ ⲡⲉⲧϩⲟⲟⲩ
ⲉⲓ ⲉ ⲃⲟⲗ ⲉϫⲙ̅ ⲡⲕⲁⲍ ⲧⲏⲣϥ̅· ⲁ ⲛⲉⲧϣⲁϫⲉ ⲡⲱⲍ ϣⲁ
ⲛⲉⲕⲣⲱⲟⲩ ⲛ̅ ⲧⲟⲓⲕⲟⲩⲙⲉⲛⲏ·

Ⲧⲉⲛⲟⲩ ⲥⲉ ⲉⲧϣⲁⲛⲧⲁⲓⲟⲕ· ⲕⲁ ⲡⲉⲕϩⲛⲧ ⲙ̅ⲙⲟⲕ ⲛ̅ⲑ̅
☩ ⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· Ⲉⲧϣⲁⲛⲥⲟϣⲕ̅ ⲇⲉ ⲟⲛ ☩ ⲉⲟⲟⲩ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲛ̅ⲑ̅ ϣⲡ ϩⲙⲟⲧ ⲛ̅ ⲧⲟⲟⲧϥ̅ ϫⲉ ⲁⲕⲣⲡⲙ̅ⲡϣⲁ
ⲛ̅ ⲧⲙⲉⲣⲓⲥ ⲙ̅ ⲡⲉϥϣⲛⲣⲉ ⲙⲙⲛ̅ ⲛⲉϥ ⲡⲉⲧ ⲟⲩⲁⲁϩ·
Ⲉϣⲱⲉ ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲡⲉⲕϫ̅ⲉ ϫⲉ ⲡⲉ ⲡⲗⲁⲛⲟⲥ· ⲁⲩⲱ
Fol. 29 b ⲛⲉⲡⲣⲟⲫⲏⲧⲏⲥ ϫⲉ | ⲛⲉⲧ ⲥⲟϣϥ̅· ⲁⲩⲱ ϩⲉⲛⲕⲟⲟⲩⲉ ϫⲉ
ⲙ̅ⲙⲏ ⲛⲉⲧ ⲗⲟⲃⲉ· ⲉⲓⲉ ⲡⲟⲥⲟ ⲙⲁⲗⲗⲟⲛ ⲁⲛⲟⲛ ⲛ̅ⲛⲁϩⲓ ⲉⲓ
ⲕⲣ̅ⲙⲉⲥ· ⲙ̅ⲡⲣ̅ ⲗⲁⲡⲉⲓ ⲉⲧϣⲁⲛⲥⲟϣⲕ̅· ⲧⲉ ϩⲓⲛ ⲧⲉ ⲧⲁⲓ·
ⲙ̅ ⲡⲉⲕⲱⲛϥ̅· Ⲉϣⲱⲡⲉ ⲇⲉ ⲧⲉⲕⲁⲙⲉⲗⲓⲁ ⲧⲉⲧ ⲥⲱⲕ
ⲙ̅ⲙⲟⲕ ⲉⲓⲉ ⲣⲓⲙⲉ ⲙ̅ⲡ̅ ⲛⲉⲣⲡⲉ· ϫⲉ ⲙⲉⲧ ⲟⲩⲣⲗⲟⲟⲗⲉ
ⲙ̅ⲙⲟⲟⲩ ϩⲓϫⲛ̅ ⲛ̅ⲕⲟⲛⲕⲟⲥ· ⲁⲩⲥⲟⲟⲗⲟⲩ ⲙ̅ ⲡⲉⲓⲉⲓⲧⲛ̅ ⲉ
ⲃⲟⲗ ϫⲉ ⲁⲧⲁⲙⲉⲗⲉⲓ ⲉ ⲡⲛⲟⲙⲟⲥ ⲙ̅ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲁⲩ-
ⲟⲩⲁⲣⲟⲩ ⲛ̅ⲥⲁ ⲡⲟⲩⲱϣ ⲙ̅ ⲡⲉⲧϩⲛⲧ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ
ϣⲛⲣⲉ ⲣⲓⲙⲉ ⲉ ⲫⲣⲁⲓ ⲉ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲛⲁⲩ ⲛⲓⲙ· ϫⲉ
ⲩⲥⲛⲍ ϫⲉ ⲛⲁⲓⲁⲧϥ̅ ⲙ̅ ⲡⲉ ⲛⲧⲁⲕⲥⲟⲧⲡϥ̅· ⲁⲩⲱ ⲁⲛϣⲟⲡϥ̅
ⲉ ⲣⲟⲕ· ⲁⲕⲕⲱ ⲛ̅ ϩⲉⲙⲙⲉⲉⲩⲉ· ϩⲙ̅ ⲡⲉϥϩⲛⲧ ⲉ ⲡⲉⲓⲁ
ⲙ̅ⲡⲣⲓⲙⲉ ⲡⲓⲁ ⲛ̅ⲧⲁⲕⲥⲙⲏⲧϥ̅·

Χⲡ̅ⲟ̅ ⲛⲁⲕ ⲛ̅ ⲟⲩⲙⲏⲧⲃⲁⲗϩⲛⲧ· ⲛⲑ̅ ϣⲱⲡⲉ ⲛ̅ⲟⲉ ⲛ̅ ⲛⲉⲓ
ϩⲓⲉⲓⲃ· ⲛ̅ⲃⲁⲗϩⲛⲧ· ⲉⲧϥⲓ ⲙ̅ⲡⲉⲧⲥⲁⲣⲧ̅ ⲛ̅ⲥⲉϣⲁϫⲉ
ⲁⲛ· Ⲡⲣ̅ ⲡⲱⲱⲙⲉ ⲉ ⲃⲟⲗ ϩⲙ̅ ⲟⲩⲙⲁ ⲉⲧⲙⲁ· ⲉⲕϫⲱ
Fol. 30 a ⲙ̅ⲙⲟⲥ ϫⲉ ⲉⲓⲛⲁϩⲉ ⲉ ⲡⲛⲟⲩⲧⲉ ϩⲙ̅ ⲡⲉⲓ ⲙⲁ ⲏ ⲡⲁⲓ |
ⲙ̅ⲑ ⲡⲉϫⲉ ⲡⲛⲟⲩⲧⲉ ϫⲉ ☩ⲙⲟⲩϩ ⲛ̅ ⲧⲡⲉ· ☩ⲙⲟⲩϩ ⲙ̅ ⲡⲕⲁϩ·

ⲁⲧⲱ ⲟⲛ ⲉⲕϣⲁⲛϫⲓⲟⲟⲣ ⲛ̄ ⲟⲩⲙⲟⲟⲩ· ϯⲙⲙⲁⲁⲕ· ⲁⲧⲱ ⲟⲛ ⲛⲉⲓⲉⲣⲱⲟⲩ ⲛⲁⲟⲩⲥⲕ̄ ⲁⲛ :—

Ⲉⲓⲙⲉ ⲛⲁ ϣⲛⲣⲉ ϫⲉ ⲉⲣⲉ ⲡⲛⲟⲩⲧⲉ ⲫⲏ̄ ⲡⲉⲕⲥⲁ ⲛ ⲣⲟⲩⲓ· ⲣⲱⲥ ⲧⲉ ⲉ ⲧⲣⲉ ⲕⲥⲱ ⲫⲏ̄ ⲡⲛⲟⲩⲟⲥ ⲙⲛ̄ ⲛⲉⲛⲧⲟⲗⲏ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲉⲓⲥ ⲡⲗⲁⲥⲧⲏⲥ ⲫⲓ̄ ⲡⲉⲥϯⲟⲥ̄ ⲁⲩⲃⲱⲕ ⲉ ⲡⲡⲁⲣⲁⲇⲁⲓⲥⲟⲥ· Ⲉⲓⲥ ⲓⲟⲩⲁⲁⲥ ⲣⲱⲟⲩ ⲫⲛ̄ ⲧⲁⲓⲛⲛⲧⲉ ⲛ̄ ⲛⲁⲡⲟⲥⲧⲟⲗⲟⲥ· ⲁⲩⲡⲁⲣⲁⲇⲁⲓⲁⲟⲩ ⲙ̄ ⲡⲫ̄ⲭ̄ⲥ̄· Ⲉⲓⲥ ⲣⲣⲁⲁⲃ· ⲫⲓ̄ ⲧⲉⲥⲡⲟⲣⲓⲁ· ⲁⲥⲱⲡ ⲙⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲉⲓⲥ ⲉⲧⲣⲁ ⲣⲱⲟⲥ ⲫⲏ̄ ⲡⲡⲁⲣⲁⲇⲁⲓⲥⲟⲥ ⲁⲧⲣ̄ ⲣⲁⲗ ⲙ̄ⲙⲟⲥ· Ⲉⲓⲥ ⲓⲱⲃ ⲫⲛ̄ ⲧⲕⲟⲡⲣⲓⲁ· ⲁⲧⲧⲛ̄ⲧⲱⲛϥ̄ ⲉ ⲡⲉⲩϩⲟⲉⲓⲥ· Ⲉⲓⲥ ⲁⲗⲗⲁ ⲣⲱⲟⲩ ⲫⲏ̄ ⲡⲡⲁⲣⲁⲇⲁⲓⲥⲟⲥ ⲁⲩⲣⲉ ⲉ ⲃⲟⲗ ⲫⲛ̄ ⲧⲛ̄ⲧⲟⲗⲏ· Ⲉⲓⲥ ⲡⲁⲩⲁⲉⲗⲟⲥ ⲛ̄ⲧⲡⲉ ⲁⲧϫⲓⲧⲟⲩ ⲉ ⲡⲛⲟⲩⲛ· Ⲉⲓⲥ ⲣⲏⲗⲓⲁⲥ ⲣⲱⲟⲩ ⲙⲛ̄ ⲉⲡⲱϫ ⲁⲧϫⲓⲧⲟⲩ ⲉ ⲧⲙⲛ̄ⲧⲉⲣⲟ̄ ⲛ̄ ⲙⲡⲛⲧⲉ | ⲫⲏ̄ ⲙⲁ ϩⲉ ⲛⲓⲙ· ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ Fol. 30 *b*
ⲛ̄ⲧⲉⲧⲛ̄ϣⲓⲛⲉ ⲛ̄ⲥⲁ ⲡⲉⲩⲣⲟ̄ ⲛ̄ ⲟⲩⲟⲉⲓϣ ⲛⲓⲙ· ϣⲓⲛⲉ ⲛⲥⲱⲥ ⲛ̄ⲑⲉ ⲛ̄ ⲁⲃⲣⲁⲣⲁⲙ ⲉ ⲁⲩⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲡⲛⲟⲩⲧⲉ ⲁⲩⲧⲁⲗⲉ ⲡⲉⲩϣⲛⲣⲉ ⲉ ⲣⲁⲓ ⲛ̄ ⲟⲩⲟⲩⲥⲓⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲁⲩⲙⲟⲟⲩⲧⲉ ⲉ ⲣⲟⲩ ϩⲉ ⲡⲁ ϣⲃⲏⲣ· ϣⲓⲛⲉ ⲛⲥⲱⲥ ⲛ̄ⲑⲉ ⲛ̄ ⲓⲱⲥⲏⲫ ⲡⲁⲓ ⲛ̄ⲧ ⲁⲩⲁⲥⲱⲛⲓϩⲉ ⲟⲩⲃⲉ ⲡϩⲱⲣϫ̄ ϣⲁⲛⲧ ⲉⲩⲣ̄ ⲣⲣⲟ̄ ⲉϩⲛ̄ ⲛⲉⲩϩⲁϩⲉ· ϣⲓⲛⲉ ⲛ̄ⲥⲱⲥ ⲛ̄ⲑⲉ ⲙ̄ ⲙⲱⲧⲥⲛⲥ ⲛ̄ⲧ ⲁⲩⲁⲧⲁⲣϫ̄ ⲛ̄ⲥⲁ ⲛⲉⲩϩⲟⲉⲓⲥ· ⲁⲩⲁⲁⲩ ⲛ̄ ⲛⲟⲩⲟⲟⲉⲧⲛⲥ· ⲁⲧⲱ ⲁⲩⲧⲥⲁⲃⲟⲩ ⲉ ⲛⲉⲩⲉⲓⲛⲉ· Ⲗ ⲗⲁⲙⲓⲛⲗ ϣⲓⲛⲉ ⲛ̄ⲥⲱⲥ ⲁⲩⲧⲥⲁⲃⲟⲩ ⲉ ⲣⲉⲛⲛⲟⲥ ⲙ̄ ⲙⲩⲥⲧⲏⲣⲓⲟⲛ· ⲁⲩⲛⲁⲣⲙⲉⲩ ⲉ ⲧⲧⲁⲣⲟ̄ ⲛⲓⲙⲙⲟⲩⲓ· Ⲗ ⲡϣⲟⲗⲙⲓⲧ ⲡⲣⲁⲉⲓⲟⲥ ϣⲓⲛⲉ ⲛ̄ⲥⲱⲥ ⲁⲧⲥⲛ̄ⲧⲏ̄ ⲫⲛ̄ ⲧⲉⲣⲣⲱ ⲛ̄ ⲥⲁⲧⲉ· Ⲗ ⲓⲱⲃ ⲡⲱⲧ ⲉ ⲣⲁⲧⲏ̄· ⲁⲩⲧⲁⲗⲥⲟⲩ ⲫⲛ̄ ⲧⲉⲩⲡⲗⲁⲧⲩⲛ· Ⲗ ⲥⲟⲩⲥⲁⲛⲛⲁ ϣⲓⲛⲉ ⲛ̄ⲥⲱⲥ· ⲁⲩⲧⲟⲩϫⲟⲥ ⲉ ⲧⲥⲓϫ ⲛ ⲙ̄ ⲡⲁⲣⲁⲛⲟⲙⲟⲥ· Ⲗ ⲓⲟⲩⲁⲉⲓⲟ ϣⲓⲛⲉ ϣⲓⲛⲉ̈ (*sic*) ⲛ̄ⲥⲱⲥ ⲁⲥⲣⲉ ⲉ ⲣⲟⲩ ⲫⲛ̄ ⲧⲉⲥⲕⲏⲛⲏ ⲛ̄ ⲟⲗⲟⲫⲉⲣⲓⲛⲥ· ⲛ̄ⲧⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ϣⲓⲛⲉ ⲛ̄ⲥⲱⲥ ⲁⲩⲧⲟⲩϫⲟⲟⲩ· ⲁⲩⲧⲟⲩϫⲉ ⲫⲉⲛ|ⲕⲟⲟⲩⲉ· Fol. 31 *a*

Ⲛ̄ⲧⲟⲕ ⲣⲱⲟⲕ ⲱ̄ ⲡⲁ ϣⲛⲣⲉ· ϣⲁ ⲧⲛⲁⲩ ⲉⲕⲁⲙⲉⲗⲉϊ· ⲁϣ ⲡⲉ ⲣⲁⲧⲉ̄ ⲛ̄ ⲧⲉⲕⲁⲙⲉⲗⲉϊⲁ· ⲛⲟⲉ ⲛ̄ⲥⲛⲟⲩϥ̄· ⲧⲁϊ ⲟⲛ ⲧⲉ ⲟⲉ ⲛ̄ ⲧⲣⲟⲙⲡⲉ· ⲛⲟⲉ ⲛ̄ ⲥⲁϥ ⲧⲁϊ ⲟⲛ ⲧⲉ ⲟⲉ

ⲙⲡⲟⲟⲩ· ϣⲁ ⲧⲛⲁⲩ ⲉⲕⲁⲙⲉⲗⲉⲓ ⲙⲙ̄ ⲡⲣⲟⲕⲟⲡⲏ ⲛⲁ-
ϣⲱⲡⲉ ⲛⲁⲕ· Ⲏⲛⲫⲉ ⲙⲙⲟⲕ ⲛⲧ̄ ⲧⲟⲩⲛⲟⲥ ⲡⲓ̄ⲣⲙ̄ⲧ ⲉ
ⲣⲣⲁⲓ:—Ⲍⲁⲡⲥ̄ ⲅⲁⲣ ⲉ ⲣⲟⲕ ⲑⲉ ⲉ ⲧⲣⲉ ⲧⲧⲁⲣⲟⲕ ⲉ ⲣⲁⲧⲙ̄
ⲉ ⲡⲛⲏⲩⲁ ⲙ̄ ⲡⲛⲟⲩⲧⲉ:—ⲛⲧ̄ ✝ ⲗⲟⲅⲟⲥ ⲅⲁ ⲙⲉ ⲛⲧ
ⲁⲕⲁⲁⲧ ⲣⲙ̄ ⲟⲩⲣⲱⲡ ⲙⲙ̄ ⲙⲉ ⲛⲧ ⲁⲕⲁⲁⲧ ⲣⲙ̄ ⲟⲩⲱⲛϥ̄
ⲉ ⲃⲟⲗ· ⲉϣⲱⲡⲉ ⲉⲕϣⲁⲛⲃⲱⲕ ⲉⲧⲙⲁ ⲉⲣⲉ ⲡⲟⲗⲧⲙⲟⲥ
ⲣⲓ̈ⲱⲱϥ ⲉ ⲡⲁ ⲡⲛⲟⲩⲧⲉ ⲡⲉ· ⲛ̄ⲧⲉ ⲡⲉⲡⲛⲁ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲧⲟⲃⲥ̄ⲕ ⲇⲉ ⲙⲡ̄ⲣ ⲉⲛⲕⲟⲧⲕ ⲙ̄ ⲡⲉⲓ̈ ⲙⲁ ⲇⲉ ⲟⲩⲛ̄ ⲟⲩ-
ⲥⲟⲣⲥ̄ⲉ ⲛ̄ⲣⲛⲧϥ̄· ⲛ̄ⲧⲉ ⲡⲁ̈ⲓⲁⲃⲟⲗⲟⲥ ⲣⲱⲱϥ ⲕⲁⲥⲕ̄ⲉ ⲉ
ⲣⲟⲕ· ⲇⲉ ⲛ̄ⲧⲁ ⲟⲩϣⲱⲡⲉ ⲙⲙⲟⲕ(*sic*)· ⲙ̄ ⲡϣⲟⲣⲡ̄ ⲛ̄ⲥⲟⲡ·
ⲙ ⲇⲉ ⲕⲁⲧ ⲉⲕⲛⲁⲧ ⲉⲟⲩ· ⲛⲧ̄ ⲗⲧⲡⲛ ⲁⲛ· ⲙⲡ̄ⲣ ⲥⲱⲧⲙ̄
ⲛ̄ⲥⲁ ⲧⲉϥⲣⲟⲙⲟⲓⲗⲓ̈ⲁ ⲛ̄ ⲕⲣⲟϥ· ⲛ̄ⲧⲉ ⲡⲉⲡⲛⲁ̄ ⲙ̄
Fol. 31 *b* ⲡⲛⲟⲩⲧⲉ | ⲥⲁϩⲱⲱϥ ⲉ ⲃⲟⲗ ⲙⲙⲟⲕ· ⲛⲧ̄ ⲣⲥⲱⲃ ⲛⲧ̄ ⲣ ⲁⲧ
ⲗ̄ⲃ ⲥⲟⲙ ⲛ̄ⲑⲉ ⲛⲥⲁⲙⲯⲱⲛ· ⲛ̄ⲧⲉ ⲛⲁⲗⲗⲟⲫⲩⲗⲟⲥ ⲥⲟⲛϩ̄
ⲛ̄ⲥⲉϩⲓⲧ̄ ⲉ ⲡⲙⲁ ⲛ̄ⲛⲟⲩⲧ· ⲉⲧⲉ ⲡⲥⲁⲣⲝ̄ ⲛ̄ ⲛⲟⲃⲣⲉ
ⲡⲉ ⲁⲧⲱ ⲛⲧ̄ ϣⲱⲡⲉ ⲛⲁⲧ ⲛ̄ ⲥⲱⲃⲉ· ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲛ̄ⲥⲉ-
ⲣⲁϣⲉ ⲉ ⲣⲣⲁⲓ ⲉ ϫⲱⲕ· ⲛⲧ̄ ⲧⲙ̄ ⲥⲟⲩⲛ̄ ⲧⲉϩⲓⲛ ⲛ̄ ⲧⲉⲕ-
ⲡⲟⲗⲓⲥ ⲇⲉ ⲁⲧⲡⲱⲣϩ̄ ⲛ̄ ⲛⲉⲕⲃⲁⲗ· ⲉ ⲃⲟⲗ ⲇⲉ ⲁⲕⲟⲩⲉⲛϥ̄
ⲡⲉⲕⲣⲛⲧ ⲉ ⲁⲁⲗⲓ̈ⲗⲁ ⲉⲧⲉ ⲡⲁⲓ̈ ⲡⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ· ⲡⲉ ⲛⲧ
ⲁⲭϫⲓ̈ⲧϥ̄ ⲛ̄ ⲕⲣⲟϥ· ⲉ ⲃⲟⲗ ⲇⲉ ⲁⲕⲕⲱ ⲛ̄ ⲥⲱϥ ⲛ̄ ⲧⲥⲩⲛⲏ-
ⲃⲟⲩⲗⲓ̈ⲁ ⲙ̄ ⲡⲉⲡⲛⲁ̄· Ⲗⲕⲛⲁⲩ ⲟⲛ ⲇⲉ ⲛ̄ⲧ ⲁⲥⲣⲟⲩ ⲙ̄
ⲡⲉⲓ̈ ϫⲱⲱⲣⲉ ⲛ̄ ϯⲥⲟⲩ ⲁⲁ̄ ⲛ̄ⲥⲁⲃⲓⲗ ⲇⲉ ⲁⲙⲙⲉⲧⲁⲛⲟⲓ̈
ⲧⲁϫⲏ· ⲉ ⲧⲃⲉ ⲧⲉⲥⲣⲓ̈ⲙⲉ ⲛ̄ ⲟⲩⲣⲓ̈ⲁⲥ· Ⲥⲛϩ̄ ⲟⲛ ⲇⲉ
ⲁⲧⲉⲧⲛ̄ⲛⲁⲩ ⲉ ⲡⲁ ⲥⲁϣ ⲁⲣⲓ ⲣⲟⲧⲉ· Ⲉⲓⲥ ⲣⲛⲧⲉ ⲁⲩ-
ⲧⲁⲙⲟⲕ ⲇⲉ ⲙⲡⲉ ⲥϥⲥⲟ ⲉ ⲛⲉⲧ ⲟⲩⲁⲁⲃ· Ⲏⲛⲫⲉ ⲥⲉ
ⲙⲙⲟⲕ ⲛⲧ̄ ⲥⲟⲩⲛ̄ ⲛⲉⲕⲉⲣⲛⲧ· ⲛⲧ̄ ⲡⲱⲧ ⲉ ⲃⲟⲗ ⲙ̄
ⲡⲉⲓ̈ ⲟⲩⲁⲣⲓ[ⲣ]ⲛⲧ ⲛⲧ̄ ⲡⲟⲣϫ̄ ⲉ ⲣⲟⲩ· ⲇⲉ ⲛ̄ⲛⲉ ⲥⲡⲱⲣϩ̄
ⲛ̄ ⲛ̄ⲃⲁⲗ ⲙ̄ ⲡⲉⲛⲛⲟⲩⲥ ⲛ̄ⲧⲁⲁⲁⲛ ⲛ̄ⲃⲗ̄ⲗⲉ ⲛⲧ̄ ⲧⲙ̄ ⲥⲟⲩⲛ̄
Fol. 32 *a* ⲧⲉϩⲓⲛ | ⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲡⲉⲕⲙⲁ ⲛ̄ ϣⲱⲡⲉ·
ⲙ̄ⲅ Ⲡⲁⲗⲓⲛ ⲟⲛ· ⲥⲟⲩⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲙ̄ ⲡⲉϫⲥ̄ ⲛⲧ̄ ✝ⲉⲟⲟⲩ ⲛⲁϥ
ⲇⲉ ⲁϥⲙⲟⲩ ⲅⲁ ⲣⲟⲕ· ⲉ ⲧⲃⲉ ⲟⲩ ⲣ̄ϣⲁⲛⲟⲩⲥⲟⲛ ⲧⲁⲧⲉ
ⲟⲩϣⲁⲇⲉ ⲉ ⲣⲟⲧⲛ ⲉ ⲣⲟⲕ ϣⲁⲕⲥⲱⲟⲩⲛ̄ⲧ ⲛⲧ̄ ⲣⲟⲉ ⲛ̄ ⲡⲉⲓ-
ⲟⲛⲣⲓⲟⲛ ⲉ ⲣⲟⲧⲛ ⲉ ⲣⲟϥ· ⲙⲉⲕⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲣⲱ ⲇⲉ
ⲛ̄ⲧⲁ ⲡⲉϫⲣ̄ⲥ̄· ⲙⲟⲩ ⲅⲁ ⲣⲟⲕ· Ⲡⲡⲁⲧ ⲣⲱⲱϥ ⲉⲧ ⲉⲣⲉ

пекхаже пакаскс̄ е ϩотп е рок · ете паї пе
паіаволос щакріке м̄ пекмаахе е роч пч̄
перт̄ λωмс̄ е песнт е роч · нт̄ отωп м̄ пекрнт ·
нт̄ ωмт̄ н̄ тмаτοτ н̄тачаповале м̄мос пак ·
Ш певінп пнаτ пе паї нт̄ р̄ θнріοп · и нт̄ р̄ θе
н̄отκωрт̄ щант екрωкч̄ · н̄ тч̄каніа тнрс̄ · нт̄
пер пекрнт · нт̄ ка βол м̄ пест ϩ βωωп н̄ тано-
мїа · мппоте н̄те тмаτοτ хотк̄ нт̄ мοτ
Ш прωме м̄пе канехе н̄ отκοтї н̄щахе ·
н̄та пексоп хооч е рок · Пекхаже ϩωωч ец-
щіпе н̄са ωмк̄ н̄ текѱτχн еіе н̄такр̄ от ·
акрош н̄рнт е ϩраї | е хωч · м̄пωр па мерit · Fol. 32 b
м̄пр̄ тре тτоеіт е рок хе е пма м̄ пкосмос м̄ ζ2
пноτѣ н̄тапе · сенаре ке хω е тве нотрвнте ·
аλλа мнфе м̄мок нт̄ чї ра пет насощк̄ · ρн̄
отмн̄тр̄раш · нт̄ р̄ ϩарщ̄ рнт · мн̄ пексоп ·
нт̄ тм̄ р̄ роте рнтч̄ · м̄ пїсе н̄ тсарζ ·

Τρτнк па щнре епщахе м̄ псофос паτλος · н̄θе
ет ч̄хω м̄мос хе отн̄ ρепир̄ре · мн̄ ρеп θλιѱις
σεετ е рої ρн̄ θιελнн̄ · аλλа н̄ϯтмаїо ап н̄
та ѱτχн ρн̄ λаат н̄щахе н̄θе н̄хωк е βол м̄
па аромос · атω хе ϯсв̄тωт е мοτ ρн̄ θїелнн̄
ра пран м̄ па хоеіс ic̄ пехc̄ · Ппе ρїсе сар
отае пірасмос · кωλτ н̄ нет отаав е βωк ща
пхc̄ · Τωк отн м̄мок нт̄ р̄ хωωре арок
мн̄ тмн̄тсавρнт м̄ паїаволос · Ішт н̄точ н̄са
тмн̄тхарρнт н̄ нет отаав ·

Ш па щнре · е тве от ек|пнт е βол н̄ алωнаї Fol. 33 a
пхоеіс саваѡ · Скпнт ϩωωч н̄са таїхмалѡ- ζ2
сіа н̄ пехалааюс · Є тве от ек ϯ м̄ пекрнт
еотωм мн̄ п̄аімонїон · Заρеч е рок ѡ па
щнре е βол ρн̄ тпорнїа · м̄пр̄ таке м̄ мелос ·
м̄ пехрс̄ · Ппр̄ сωтм̄ н̄са н̄ аімонїон нт̄ р̄
м̄ мелос м̄ пехс̄ м̄ мелос м̄ порнн · Аρі

пиееуе ⲛ тапаскн ⲛ ⲡкоⲗасіс· кωт є крнсіс ⲙ̀ пноуте ⲙ̀ пек ⲙ̀ⲡто є ⲃоⲗ· ⲛ̀ⲧ̀ пωт є ⲃоⲗ ⲛ̀ епіѳуміа ⲛ̈ⲓⲙ· Каак ка ⲫнт· ⲙ̀ пра ⲛ̀ ас ⲙⲁⲛ̀ нецⲫвнуе· ⲛ̀ⲧ̀ ϯ ⲫіωωк ⲙ̀ пра ⲛ̀ ⲃ̀ⲣⲣе· Ⲁрї пиееуе ⲛ̀ тапаскн ⲙ̀ пиаү ет екиит є ⲃоⲗ ⲫⲛ̀ сωма·

Ш па ⲱнре пωт є раⲧ̀ⲩ ⲙ̀ пноуте· же ⲛ̀ⲧоϥ пе нт ауталїок· аүω ауⲱⲡ̀ неі ⲫ̈ісе є ⲧⲃиитк̀· Пеха ϥ сар же аїϯ ⲛ̀ та ⲭ̈ісе є ⲫенаϩⲧⲉⲓ· Fol. 33 b аүω наоуоіѯе є ⲫенсⲱ̀ наас | ⲙ̀ⲡе ⲓⲕⲧ̀ⲟ ⲙ̀ па ⲫ̀ⲟ ⲔⲈ є ⲃоⲗ ⲙ̀ пщ̈ⲓпе ⲛⲁⲓ̈ пасϩе· Ш прωме оү є рок пе теⲫїн ⲛ̀ кнме є тре кϩе моо̀ү є ⲃоⲗ ⲫⲛ̀ сноп паї ет тнⲫ· оү є рок пе неї ⲙⲉⲉуе ет теⲫ· тωⲫ ⲱанте неї ⲫісе тωⲙⲙ̀ⲧ̀ є рок· Плин котк̀ ⲛ̀ⲧ̀ рїме ⲫа ⲛ̀ⲡноⲃе· ⲫснⲫ сар же етет̀ⲱанϯⲫа нет̀ⲡноⲃн· нет ⲙ̀ ψⲩⲭн напаү етсперма ⲛ̀ ноⲋ ⲡаⲫе· Ⲁкнаү ⲥе ѡ прωме же тпараваⲥіс ⲫооү· аүω же ⲱаре пноⲃе ϩпе оүнир ⲛ̀ⲫїсе· ⲫї анаскн·

Ш прωме ⲥепн пωт є ⲃоⲗ ⲙ̀ пноⲃе ⲛ̀ⲧ̀ ⲣ̀ ⲙⲉⲉуе ⲛ̀тетноү ⲙ̀ ⲙⲁоү· Чснⲫ сар же ⲱаре прωме ⲛ̀ⲫак ⲟⲙ̀ⲕе пноⲃе· аүω же пⲫ̀ⲟ ⲛ̀ⲡаскнтнс нар̀ оуоеш ⲛ̀ⲑое ⲙ̀ⲡрн· арі ⲙⲉⲉуе он ⲙ̀ ⲙωⲟ̈снс· же асⲥотⲡ̀ нас̀ϥ· є ⲱⲡ̀ ⲫ̈ісе ⲙⲁⲛ̀ ⲡⲗаос ⲙ̀ Fol. 34 a пноуте· ⲛ̀ⲫоуⲟ̀ є ⲭ̈ї ⲛ̀ та | ⲡоⲗаүсіс ⲙ̀ пноⲃе ⲫ̈ⲓ прос оуоеⲓⲱ· Ⲉкⲱан ⲙⲉре пⲫ̈ісе ⲛ̀ нет оуаав· сенар̀ ⲱⲃнр є рок ⲛ̀сепресвеуе ⲫа рок ⲛ̀ нарⲫⲛ̀ пноуте· ⲛ̀ⲧ̀ϥ нак ⲛ̀ⲁїтнма ⲙⲉ ет наноуϥ· є ⲃоⲗ же акⲫі ⲙ̀ пексⲫ̀ос· акоуарк̀ ⲛ̈са пекⲭ̈с̀· Ⲡпр̀ пωт ⲛ̈са оуκаⲑеара· ⲛ̀еоо̀ү ⲙ̀ ⲙⲁⲛ̀трωме· же кас ере пноуте наскепаⲍе ⲙⲙок є ⲃоⲗ ⲫⲛ̀ ⲑатнү ете ⲛ̀ⲧ̀ сооуⲛ ⲙⲙос ан ⲛ̀ⲧ̀апокаⲑіста ⲙⲙок є тецⲙнтрополіс ⲑіелⲏⲙ ⲛ̀ тпе·

Δοκιμαζε οη ⲡⲣⲱⲃ ⲛ̈ⲓⲏ· ⲁⲙⲁⲣⲧⲉ ⲙ̈ ⲡⲡⲉⲧ ⲛⲁ-
ⲛⲟⲩϥ· ϩⲟⲗⲗⲟ̈ⲓⲱⲥ ⲙ̈ⲡⲣ̄ ⲣ̄ ⲧⲁⲥ ⲃⲁⲗ ⲉ ϩⲟⲩⲛ· ⲉ
ⲑⲉⲓⲕⲱⲛ ⲙ̈ ⲡⲛⲟⲩⲧⲉ· Ⲍⲁⲣⲉϩ ⲟⲩ ⲉ ⲧⲉⲕⲙ̈ⲡⲧⲱⲛⲣⲉ
ⲱⲛⲓⲏ· ⲁⲉ ⲕⲙⲁⲣⲁⲣⲉϩ ⲉ ⲧⲉⲕⲙ̈ⲡⲧⲣⲗⲗⲟ̄· ⲙ̈ⲡⲛⲟⲧⲉ
ⲛ̄ⲧ̄ ϫⲓ ⲱⲛ̈ⲡⲉ ⲛ̄ⲧ̄ ⲣ̄ ϩⲧⲛⲕ· ϩⲙ̈ ⲡⲉ̈ⲓⲁ ⲛ̄ ⲓⲱⲥⲁⲫⲁⲧ·
ⲉⲣⲉ ⲡⲥⲱⲛ̄ⲧ ⲧⲛⲣϥ̄ ⲙ̈ ⲡⲛⲟⲩⲧⲉ ⲛⲁⲩ ⲉ ⲣⲟⲕ· ⲛ̄ⲥⲉ
ⲛⲉⲥⲛⲟⲩⲥⲕ̄· ⲉⲧ|ϫⲱ ⲙ̈ⲙⲟⲥ· ⲁⲉ ⲛⲉⲛⲓⲉⲉⲧⲉ ⲉ ⲣⲟⲕ Fol. 34 b
ⲙ̈ ⲙⲛⲛⲛⲉ ⲁⲉ ⲛ̄ⲧⲕ̄ ⲟⲩⲉⲥⲟⲟⲩ· ⲁⲛⲇⲉ ⲉ ⲣⲟⲕ ⲛ̄ ⲟⲩⲱⲛϣ̄ ϩⲏ
ⲙ̈ ⲡⲉ̈ⲓ ⲙⲁ· Ⲡⲟⲟϣⲉ ⲛⲁⲕ ⲧⲉⲛⲟⲩ ⲉ ⲡϣ̄ⲓⲕ ⲛ̄ ⲙⲛ̄ⲧⲉ·
ⲛⲟϫⲕ̄ ⲧⲉⲛⲟⲩ ⲣⲙ̈ ⲡⲣⲛⲧ ⲙ̈ ⲡⲕⲁϥ· Ⲱ ⲡⲉ̈ⲓ ⲛⲟⲥ ⲛ̄
ϣⲙⲡⲉ· ⲛ̄ ϯⲥⲟⲧ ⲉⲕⲙⲟⲟϣⲉ ⲣⲙ̈ ⲡⲕⲟⲥⲙⲟⲥ· ⲉⲧϯ
ⲉⲟⲟⲩ ⲛⲁⲕ ⲁⲉ ⲛ̄ⲧⲕ̄ ⲟⲩⲥⲱⲧⲡ̄· Ⲡ ⲡⲛⲁⲩ ⲁⲉ ⲣⲱⲱϥ
ⲛ̄ⲧ ⲁⲕⲉⲓ ⲉ ⲡⲉ̈ⲓⲁ ⲛ̄ ⲓⲱⲥⲁⲫⲁⲧ· ⲡⲙⲁ ⲙ̈ ⲣⲁⲡ ⲁⲧⲣⲉ
ⲉ ⲣⲟⲕ ⲉⲕⲕⲛ ⲕⲁ ⲣⲛⲧ· Ⲗⲧⲱ ⲉⲣⲉ ⲟⲧⲟⲛ ⲛ̈ⲓⲏ ⲑⲉⲱⲣⲉⲓ
ⲛ̄ ⲛⲉⲕⲛⲟⲃⲉ· ⲙⲛ̄ ⲧⲉⲕⲁⲥⲭⲩⲙⲟⲥⲩⲛⲏ ⲉⲧ ⲥⲟⲗⲡ̄ ⲉ
ⲡⲛⲟⲩⲧⲉ ⲙⲛ̄ ⲛ̄ⲣⲱⲙⲉ·

Ⲟⲧⲟⲓ ⲛⲁⲕ ⲣⲛ̄ ⲧⲉⲧⲛⲟⲩ ⲉⲧ ⲙ̈ⲙⲁⲩ· ⲉⲕⲛⲁⲕⲧⲉ ⲡⲉⲕⲣⲟ̄
ⲉ ⲧⲱⲛ· ⲛ ⲉⲕⲛⲁⲟⲩⲱⲛ ⲛ̄ ⲣⲱⲕ ⲛ̄ⲧ̄ ϫⲟⲟⲥ ⲁⲉ ⲟⲩ
ⲛⲉⲕⲛⲟⲃⲉ ⲧⲟⲟⲃⲉ ⲉ ⲧⲉⲕⲯⲩⲭⲏ· ⲉⲥⲕⲛⲓ ⲛ̄ⲑⲟⲉ ⲛ̄ⲟⲩ-
ⲥⲟⲟⲩⲧⲙⲉ· Ⲟⲩ ⲡⲉⲧ ⲛ̈ⲛⲁⲁϥ ⲛ̄ⲧⲉⲧⲛⲟⲩ· ⲉⲧ ⲙ̈ⲙⲁⲩ·
ⲉⲕⲣⲙ̈ⲙⲉ· ⲛ̄ⲥⲉⲛⲁϩⲓ ⲣⲙ̈ⲙⲉ ⲁⲛ ⲛ̄ⲧⲟⲟⲧⲕ̄· ⲉⲕⲥⲟⲡⲥⲡ̄
ⲛ̄ⲥⲉⲛⲁϩⲓ ⲥⲟⲡⲥⲡ̄ ⲛ̄ⲧⲟⲟⲧⲕ̄ ⲁⲛ· Ⲉ ⲃⲟⲗ ⲁⲉ ⲉⲛⲁⲧ-
ⲛⲁ ⲛⲉ ⲛⲉ ⲛⲧⲁⲩⲧⲁⲁⲕ ⲉ ⲧⲟⲟⲧⲟⲩ· Ⲱ ⲟⲧⲟⲓ ⲙ̈ ⲡⲛⲁⲩ |
ⲉⲧ ⲉⲕⲛⲁⲥⲱⲧⲙ̈ ⲉ ⲧⲉ ⲥⲁⲓⲛ ⲛ̄ⲣⲟⲧⲉ· ⲁⲧⲱ ⲉⲧ ⲱⲱⲟⲩⲧ ⲉ Fol. 35 a
ⲃⲟⲗ· ⲁⲉ ⲙⲁⲣⲉ ⲡⲣⲉϥ̄ⲣⲛⲟⲃⲉ ⲕⲟⲧⲟⲩ ⲉ ⲁⲙ̈ⲡⲧⲉ· ϫⲏ
Ⲗⲧⲱ ⲟⲛ ⲁⲉ ⲥⲁⲉ ⲧⲛⲧⲧⲛ̄ ⲉ ⲃⲟⲗ ⲙ̈ⲙⲟⲓ· ⲛⲉⲧ
ⲥⲟⲧⲟⲣⲧ̄ ⲉ ⲧⲥⲁⲧⲉ ⲛ̄ ⲱⲁ ⲉⲡⲉϥ ⲛ̄ⲧⲁⲩⲥⲃ̄ⲧⲱⲧⲥ̄ ⲙ̈
ⲡⲁ̈ⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̄ ⲛ̄ⲫⲁⲩⲉⲗⲟⲥ· Ⲗⲧⲱ ⲟⲛ ⲁⲉ ⲛⲉⲧ
ⲉ̈ⲓⲣⲉ ⲛⲁⲓ ⲡⲁⲣⲁⲃⲁⲥⲓⲥ ⲁ̈ⲓⲙⲉⲥⲧⲱⲟⲩ ⲉ ⲧⲣⲁ ϥⲱⲧⲉ ⲉ
ⲃⲟⲗ ⲣⲛ̄ ⲧⲡⲟⲗⲓⲥ ⲙ̈ ⲡⲭⲥ̄ ⲛ̄ ⲛⲉⲧ ⲉ̈ⲓⲣⲉ ⲧⲛⲣⲟⲧ ⲛ̄
ⲧⲁⲡⲟⲙ̈ⲓⲁ:—

Ⲧⲉⲛⲟⲩ ⲥⲉ ⲡⲁ ⲱⲛⲣⲉ· ϫⲣⲱ ⲙ̈ ⲡⲉ̈ⲓ ⲕⲟⲥⲙⲟⲥ ⲣⲛ̄
ⲟⲩⲧⲉⲧⲟ̄ ⲉ ⲃⲟⲗ· ⲉⲕⲙⲟⲟϣⲉ ⲣⲛ̄ ⲟⲩⲙ̈ⲡⲧⲁⲧⲟ̄ⲡⲕ̄·
ⲉⲕⲟⲧⲛⲛϩ ⲛ̈ⲥⲁ ⲡϫⲥ̄ ⲣⲛ̄ ⲣⲱⲃ ⲛ̈ⲓⲏ· ⲉⲉ ⲉⲕⲉⲣⲉ ⲉⲧ

παρρησία· ϩⲙ̅ πεϊα ⲛ̅ ιωσαφατ· Παρατ ναϥ
ε ρακ ον ϩⲙ̅ πκοσμος ⲛ̅ⲑⲉ ⲛ̅ ⲛειτστ̅ ε ⲃολ· ϩⲙ̅
πεϩοοϥ ⲁⲉ ⲙ̅ ⲡⲣⲁⲡ ⲛ̅ⲥⲉϩⲉ ε ρακ· ⲉⲕⲥⲧⲟⲗⲓ̈ⲍⲉ ϩⲛ̅
ⲟⲩⲉⲟⲟϥ· Ⲡⲛ̅ⲣ̅ ⲕⲁ πεϥⲣⲏⲧ ον ε ⲃολ· ⲙ̅ⲛ̅ ⲗⲁⲁϥ
ⲛ̅ⲣⲱⲙⲉ· ε ⲧⲃⲉ ⲧⲙⲟⲧⲛⲉⲥ ⲛ̅ ⲧⲉⲕⲯⲩⲭⲏ· ⲁⲗⲗⲁ ⲛⲉϫ
πεϥⲣⲟⲟⲧⲱ ε ⲡϫⲟⲉⲓⲥ ⲁⲧⲱ ⲛ̅ⲧⲟϥ ϥⲛⲁⲥⲁⲛⲟⲧⲱⲕ̅·
Fol. 35 b Ⲗⲛⲁϥ ε ⲛⲗ̈ⲓⲁⲥ | ⲛ̅ⲧⲁϥⲕⲁ ϩⲧⲛϥ ε ρⲟϥ ϩ̈ⲓ̈ⲙ̅ⲙ̅ ⲡⲉ-
o̅ ϫⲉ̈ⲓⲙⲁⲣⲣⲟⲥ ⲛ̅ χⲁⲣⲁⲑ ε ⲁϥⲥⲁⲛⲟⲧⲱϥ̅ ϩ̈ⲓ̈ⲧⲛ̅ ⲟⲩⲁ-
ⲃⲱⲕ· Ρⲟⲉⲓⲥ ε ρⲟⲛ ⲉⲙⲁⲧⲉ ε ⲧⲡⲟⲣⲛ̈ⲓⲁ ⲁⲥⲕⲉⲡ̅
ⲟⲩⲙⲛⲛⲩⲉ ϫⲁⲣ ⲁⲥⲧⲁⲧⲟⲟϥ ε ϩⲣⲁ̈ⲓ· Ⲡⲛ̅ⲣ̅ ⲣ̅ ⲱⲃⲛⲣ
ε ⲕⲟⲧ̈ⲓ· ⲙ̅ⲡⲛ̅ⲣ̅ ⲡⲱⲧ ε ϩⲟⲧⲛ ε ⲥⲣⲙⲉ· Ⲡⲱⲧ ε ⲃολ·
ⲛ̅ ⲧⲙⲟⲧⲛⲉⲥ ⲙ̅ ⲡⲥⲱⲙⲁ· ⲁⲉ ϣⲁⲣⲉ ⲟⲩⲙ̅ⲡⲧⲱⲃⲛⲣ
ⲙⲟⲧϥ ⲛ̅ⲑⲉ ⲛ̅ ⲟⲩⲕⲱϥ̅·
Ⲡⲛ̅ⲣ̅ ⲡⲱⲧ ε ϩⲟⲧⲛ ε ⲗⲁⲁϥ ⲛ̅ ⲥⲁⲣϫ̅ ε ⲃολ ⲁⲉ ⲣⲱⲙⲡ-
ⲱⲙⲉ ⲣ̈ⲓ ϩ̈ⲓ̈ⲡⲗⲉⲉⲙ· ϣⲁⲣⲉ ⲡⲕⲱϥ̅ ⲙⲟⲧϥ· ⲛ̅ϥⲣⲉⲕϫ̅
ⲟⲩⲙⲛⲛⲩⲉ ⲛ̅ⲣⲩⲗⲛ· Ⲡⲱⲧ ε ϩⲟⲧⲛ ε ⲡϫ̅ⲥ̅ ⲛ̅ⲛⲁϥ
ⲛ̈ⲓⲙ· ⲛ̅ⲧ̅ ϩⲙⲟⲟⲥ ϩⲁ ⲧⲉϥϩⲁ̈ⲓⲃⲉⲥ· ⲁⲉ ⲡⲉⲧ ⲟⲩⲛⲏ
ϩ̈ⲓ̈ⲧ ⲧⲃⲟⲛⲏ̈ⲁ ⲙ̅ ⲡⲡⲉⲧ ϫⲟⲥⲉ· ⲥⲛⲁϣⲱⲡⲉ ϩⲁ ⲧⲣⲁ̈ⲓⲃⲉⲥ
ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲛ̅ ⲧⲡⲉ· ⲛ̅ϥⲛⲁⲕ̈ⲓⲙ ⲁⲛ ϣⲁ ⲉⲛⲉϥ· Ⲁⲣⲓ
ⲡⲙⲉⲉⲩⲉ ⲙ̅ ⲡϫⲟⲉⲓⲥ· ⲁⲧⲱ ⲑⲓⲉⲗⲏⲙ ⲛ̅ ⲧⲡⲉ· ⲙⲁⲣⲉⲥ
ⲁⲗⲉ ε ϩⲣⲁ̈ⲓ ⲉϫⲙ̅ ⲡⲉⲕⲱⲛⲧ· ⲁⲧⲱ ⲕⲛⲁϣⲱⲡⲉ ϩ̈ⲓ̈ⲙ̅
ⲡⲉⲥⲙⲟⲩ ⲛ̅ ⲧⲡⲉ ⲛ̅ⲧⲉ ⲡⲉⲟⲟⲩ ⲙ̅ ⲡⲛⲟⲩⲧⲉ ⲟⲗⲕ̅· Ϩⲛ̅
ϩⲁⲣⲉϥ ⲛ̈ⲓⲙ ϩⲁⲣⲉϥ ε ⲡⲉⲕⲥⲱⲙⲁ ⲙ̅ⲛ̅ ⲡⲉⲕⲱⲛⲧ· ⲡⲱⲧ
Fol. 36 a ⲛ̅ⲥⲁ ϯϩⲛⲓⲛ ⲙ̅ⲛ̅ | ⲡⲧⲃⲃⲟ̅· ⲉⲧⲙⲛⲣ ⲙ̅ⲛ̅ ⲛⲉⲧⲉⲣⲛⲧ
oa̅ ⲧⲁⲣⲉ ⲕⲛⲁϥ ε ⲡⲛⲟⲩⲧⲉ· Ⲡⲛ̅ⲣ̅ ⲙⲟⲧⲣ ⲟⲛ ⲙ̅ⲛ̅ ⲗⲁⲁϥ
ⲛ̅ⲣⲱⲙⲉ· ⲁⲉ ⲡⲉⲧ ⲙⲛⲣ ⲙ̅ⲛ̅ ⲡⲉⲩⲥⲟⲛ· ϥⲟ ⲛ̅ ϫⲁϫⲉ ε
ⲡⲛⲟⲩⲧⲉ· Ⲁⲧⲱ ⲡⲉⲧ ⲟ ⲛ̅ ⲟⲓⲣⲏⲛⲏ ⲙ̅ⲛ̅ ⲡⲉⲩⲥⲟⲛ ⲉⲩⲟ̅
ⲛ̅ ⲟ̈ⲓⲣⲏⲛⲏ ⲙ̅ⲛ̅ ⲡⲛⲟⲩⲧⲉ· Ⲗⲕⲉⲙⲉ ⲥⲉ ⲧⲉⲛⲟⲩ ⲁⲉ ⲙ̅ⲛ̅
ⲡⲉⲧⲟ̅ ⲛ̅ⲛⲟⲥ ε ϯϩⲛⲓⲛ· ϥⲱⲥ ⲧⲉ ε ⲧⲣⲉ ⲡⲟⲩⲁ ⲡⲟⲩⲁ·
ⲙⲉⲣⲉ ⲡⲩⲥⲟⲛ· ⲕⲁⲛ ⲉⲕⲟⲧⲁⲁⲃ ε ⲃολ ϩⲛ̅ ⲛⲟⲃⲉ ⲛ̈ⲓⲙ·
ⲉⲕⲟ̅ ⲛ̅ ϫⲁϫⲉ ε ⲡⲉⲕⲥⲟⲛ· ⲉⲕⲟ̅ ⲛ̅ ⲱⲙⲙⲟ̅ ε ⲡⲛⲟⲩⲧⲉ·
Ⲩⲥⲛϩ̅ ϫⲁⲣ ⲁⲉ ϣⲡⲉ ⲛ̅ⲥⲁ ϯϩⲛⲓⲛ ⲙ̅ⲛ̅ ⲡⲧⲃⲃⲟ̅· ⲁⲉ
ⲉⲧⲙⲛⲣ ⲙ̅ⲛ̅ ⲛⲉⲧⲉⲣⲛⲧ· Ⲩⲥⲛϩ̅ ⲁⲉ ⲟⲛ ⲁⲉ ⲕⲁⲛ
ⲉⲟⲩⲛ̅ⲧⲁ̈ⲓ ⲧⲡⲥϯⲥ̅ⲧⲉ ⲧⲛⲣ̅ⲥ̅ ϥⲱⲥ ⲧⲉ ε ⲡⲉⲡⲉ ⲧⲟⲟⲩ ε ⲃολ·

ⲉⲙⲡ ⲁⲥⲁⲡⲏ ⲁⲉ ⲛ̀ⲣⲏⲧ ⲛ̀ ϯⲛⲁϯⲣⲏⲧ ⲁⲛ ⲛ̀ⲗⲁⲁⲩ·
ⲧⲁⲥⲁⲡⲏ ⲱⲁⲥⲕⲱⲧ· Ⲟⲩ ⲡⲉⲧ ⲛⲁⲧⲃⲃⲟ ⲙ̀ ⲡⲭⲟⲉⲓⲥ·
Ⲉⲩϣⲁⲉ ⲟⲩⲛ̀ ⲟⲩⲙⲟⲥⲧⲉ ⲉⲓⲙ̀ ⲡⲉⲕⲣⲏⲧ ⲛ ⲟⲩⲙⲡⲧⲭⲁϩⲉ
ⲉⲩⲧⲱⲛ ⲡⲉⲕⲧⲃⲃⲟ:—Ⲡⲉϩⲉ ⲡⲭⲥ̄ ⲉⲓⲛ̀ ⲓⲉⲣⲙⲓⲁⲥ· ⲁⲉ
ⲩⲱⲁⲉ ⲙⲡⲛ̀ ⲡⲉⲧ ⲉⲓⲧⲟⲩⲱⲟⲩ ⲉⲓⲛ̀ ⲉⲛⲱⲁⲉ ⲛ̀ ⲟⲓⲣⲙ-
ⲛⲓⲕⲟⲛ· ⲉⲣⲉ ⲧⲙⲡⲧⲭⲁϩⲉ ⲁⲉ ⲉⲓⲙ̀ ⲡⲉⲕⲣⲏⲧ | ⲉⲩⲱⲁⲉ Fol. 36 b
ⲙⲡⲛ̀ ⲡⲉⲧ ⲉⲓⲧⲟⲩⲱⲟⲩ ⲉⲓⲛ̀ ⲟⲩⲕⲣⲟⲩ· Ⲉⲣⲉ ⲧⲙⲡⲧⲭⲁϩⲉ ⲟⲃ
ⲉⲓⲙ̀ ⲡⲉⲕⲣⲏⲧ ⲛ ⲉⲩⲙⲉⲉⲩⲉ ⲉ ⲧⲙⲡⲧⲭⲁϩⲉ ⲙⲛ ⲉ ⲣⲁⲓ
ⲉϩⲙ̀ ⲛⲁⲓ ϯⲛⲁⲥⲱⲙ̀ⲧ ⲁⲛ ⲡⲉϩⲉ ⲡⲭⲥ̄· ⲛ ⲉϩⲙ̀ ⲟⲩⲣⲉⲟ-
ⲛⲟⲥ ⲙ̀ ϯⲙⲉⲓⲱⲉ· ⲧⲁ ⲯⲩⲭⲏ ⲛⲁⲉⲓⲣⲉ ⲁⲛ ⲙ̀ ⲟⲩⲕⲃⲁ·
Ⲫⲱⲥ ⲧⲉ ⲉⲩϩⲱ ⲙⲙⲟⲥ· ⲁⲉ ⲡⲉⲧⲟ̄ ⲛ̀ϩⲁⲁⲉ ⲉ ⲡⲉⲥⲥⲟⲛ
ⲡⲁⲓ ⲡⲉ ⲡⲣⲉⲟⲛⲟⲥ· ⲉ ⲃⲟⲗ ⲁⲉ ⲛ̀ⲣⲉⲟⲛⲟⲥ ⲙⲟⲟⲩⲉ ⲫⲙ̀
ⲡⲕⲁⲕⲉ· ⲙⲛ̀ ⲟⲩⲥⲟⲩⲛ̀ ⲡⲟⲩⲟⲉⲓⲛ· Ⲧⲁⲓ ⲧⲉ ⲟⲉ ⲙ̀
ⲡⲉⲧ ⲙⲟⲥⲧⲉ· ⲙ̀ ⲡⲫ̄ⲥⲟⲛ ⲉⲩⲙⲟⲟⲩⲉ ⲫⲙ̀ ⲡⲕⲁⲕⲉ· ⲛⲫ̄-
ⲥⲟⲟⲩⲛ ⲁⲛ ⲙ̀ ⲡⲛⲟⲩⲧⲉ· ⲁ ⲡⲙⲟⲥⲧⲉ ⲥⲁⲣ ⲛ̀ ⲧⲙⲡⲧ-
ϩⲁϩⲉ ⲧⲱⲙ ⲛ̀ ⲛⲉⲫⲁⲗ· ⲛⲫⲛⲁⲧ ⲉ ⲃⲟⲗ ⲁⲛ ⲉ
ⲟⲉⲓⲕⲱⲛ· ⲙ̀ ⲡⲛⲟⲩⲧⲉ· Ⲉⲩⲣⲱⲛ ⲁⲉ ⲉ ⲧⲟⲟⲧⲛ̄ ⲛ̀ⲥⲓ
ⲡⲭⲥ̄· ⲁⲉ ⲙⲉⲣⲉ ⲛⲉⲧⲛ̀ⲭⲓϯⲉⲉⲧⲉ· ⲥⲛⲟⲩ ⲉ ⲛⲉⲧ
ⲥⲁⲣⲟⲩ ⲙⲙⲱⲧⲛ̄· Ⲉⲣ̄ ⲡⲡⲉⲧ ⲛⲁⲛⲟⲩϥ ⲛ̀ ⲛⲉⲧ ⲡⲛⲧ
ⲛ̀ⲥⲱⲙ· Ⲉⲓⲉ ⲉⲡⲱⲟⲟⲛ ⲫⲛ̀ ⲟⲧⲕⲏⲛⲁⲧⲛⲟⲥ ⲛ̀ ⲁⲱ ⲛ̀ ⲥⲟⲧ·
ⲉⲙⲙⲟⲥⲧⲉ ⲛ̀ⲛⲉⲛⲉⲣⲛⲧ ⲛⲉⲡⲱⲩⲃⲛⲣ ⲙⲉⲗⲟⲥ ⲉⲧ ⲣⲟⲧⲣ̄
ⲙⲙⲁⲁⲛ· ⲛ̀ⲱⲛⲣⲉ ⲙ̀ ⲡⲛⲟⲩⲧⲉ· Ⲛⲱⲗⲣ̄ⲙⲉ ⲛ̀ ⲧⲃⲱ
ⲛⲉⲗⲟⲟⲗⲉ· ⲙⲙⲉ ⲛⲉⲥⲟⲟⲩ ⲙ̀ ⲡⲁⲣⲉ | ⲛ̀ⲗⲟⲩⲓⲕⲟⲛ· Fol. 37 a
ⲛⲁⲓ ⲛⲧⲁⲩⲥⲟⲟⲩⲣⲟⲩ ⲉ ⲣⲟⲩⲛ ⲛ̀ⲥⲓ ⲡⲱⲱ̄ ⲙⲙⲉ· ⲡⲓⲟ- ⲟⲉ
ⲛⲟⲩⲉⲛⲛⲥ ⲛ̀ ⲱⲛⲣⲉ ⲛ̀ⲧⲉ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲁⲩⲧⲁⲗⲟⲩ ⲉ
ⲣⲁⲓ ⲛ̀ ⲟⲩⲟⲩⲥⲓⲁ ⲣⲁⲣⲟⲛ· ⲡⲉⲓ ⲛⲟⲩ ⲛ̀ ϯⲥⲟⲧ ⲛ̀ⲧⲁ
ⲡⲗⲟⲩⲟⲩⲥ ⲉⲧ ⲟⲛ̄ⲕ̄ ⲱⲡ̄ ⲛⲉⲓ ⲫⲓⲥⲉ ⲉ ⲧⲃⲛⲛⲧⲉ̄· ⲛ̀ⲧⲟⲕ
ⲣⲱⲟⲕ ⲕⲙⲟⲥⲧⲉ ⲙⲙⲟⲩ·

Ⲱ ⲡⲣⲱⲙⲉ ⲉ ⲧⲃⲉ ⲟⲧ ⲕⲱⲣ ⲙⲡⲛ̀ ⲟⲩⲉⲟⲟⲩ ⲉⲥⲱⲟⲩⲉⲓⲧ·
ⲙ ⲟⲩⲙⲡⲧⲙⲁⲓ ⲣⲟⲙⲡⲧ· ⲙ ⲟⲩⲙⲡⲧⲛⲟⲥ· ⲛⲁⲓ ⲛ̀ⲧⲁ
ⲡⲭⲁϩⲉ ⲙⲟⲣⲕ̄ ⲉ ⲧⲃⲛⲛⲧⲟⲩ· ⲁⲉ ⲉⲥⲛⲁⲁⲕ· ⲛ̀ ⲱⲙⲙⲟ
ⲉ ⲡⲛⲟⲩⲧⲉ· ⲁⲱ ⲧⲉ ⲧⲕⲁⲡⲟⲗⲟⲩⲓⲁ ⲉⲧ ⲕⲛⲁⲧⲁϩⲟⲟⲥ ⲉ
ⲡⲉϫⲣⲥ̄· ⲥⲛⲁϩⲟⲟⲥ ⲛⲁⲕ ⲁⲉ ⲉϥ ⲟⲥⲟⲛ ⲕⲙⲟⲥⲧⲉ ⲙ̀
ⲡⲉⲕⲥⲟⲛ· ⲁⲛⲟⲕ ⲡⲉⲧ ⲉⲕⲙⲟⲥⲧⲉ ⲙⲙⲟⲓ· Ⲛⲧⲟⲕ ⲁⲉ

ⲉⲕⲛⲁⲃⲱⲕ ⲉⲧⲕⲟⲗⲁⲥⲓⲥ ⲛ̄ ⲩⲁ ⲉⲛⲉϥ· ⲁⲉ ⲥⲕⲱ̄ ⲛ̄ ⲭⲁⲭⲉ ⲉ ⲡⲛ̄ⲥⲟⲛ· ⲡⲉⲕⲥⲟⲛ ⲁⲉ ⲛ̄ⲧⲟϥ ⲉϥⲛⲁⲃⲱⲕ ⲉ ϩⲟⲧⲛ ⲉ ⲡⲱⲛϧ̄ ⲛ̄ ⲩⲁ ⲉⲛⲉϥ· ⲉ ⲃⲟⲗ ⲁⲉ ⲉϥⲟⲃⲃⲓⲟ̄ ⲙ̄ⲙⲟϥ ⲛⲁⲕ· ⲉ ⲧⲃⲉ ⲓⲥ̄· Ⲡⲁⲣⲛ̄ ϩⲟⲧϩ̄ ⲥⲉ ⲛ̄ⲥⲁ ⲡⲁϩⲣⲉ ⲛ̄ ⲧⲉⲡⲗⲁⲩⲥⲛ ⲙ̄ⲡⲁⲧ ⲛ̄ⲙⲟⲩ·

Ⲱ ⲛⲁⲙⲉⲣⲁⲧⲉ ⲙⲁⲣⲛ̄ ⲡⲱⲧ ⲉ ⲣⲁⲧϥ̄ ⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲙ̄ ⲡⲛⲟⲙⲟⲥ ⲙ̄ⲙⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲡⲉϫⲣⲥ̄· Ⲁⲩⲱ ⲧⲛ̄ⲁ-
Fol. 37 b ⲥⲱ|ⲧⲙ̄ ⲉ ⲣⲟϥ ⲉϥϫⲱ ⲙ̄ⲙⲟⲥ· ⲁⲉ ⲙ̄ⲡⲣ̄ ⲧⲥⲁⲓⲟ ⲁⲉ
ⲟⲍ ⲛ̄ⲧⲙⲉ ⲧⲧⲥⲁⲓⲉ ⲧⲛⲧⲧⲛ̄· ⲕⲱ ⲉ ⲃⲟⲗ ⲧⲁⲣⲟⲧ ⲕⲱ ⲙⲛⲧⲛ̄ ⲉ ⲃⲟⲗ· ⲉⲩϫⲉ ⲕⲛⲁⲕⲱ ⲉ ⲃⲟⲗ ⲁⲛ ⲛⲥⲉⲛⲁⲕⲱ ⲛⲁⲕ ⲁⲛ ⲉ ⲃⲟⲗ ⲣⲱⲱⲕ· ⲉⲩϫⲉ ⲕⲛⲁⲙⲟⲧⲣ ⲙⲙⲛ̄ ⲡⲉⲕⲥⲟⲛ· ⲥⲃ̄ⲧⲱⲧⲕ̄ ⲉⲙⲕⲟⲗⲁⲥⲓⲥ· ⲣⲁ ⲡⲉⲕⲡⲁⲣⲁⲡⲧⲱⲙⲁ· ⲣⲁ ⲧⲛ̄ⲡⲁⲣⲁⲃⲁⲥⲓⲥ· Ⲛⲉⲕⲡⲟⲣⲛⲓⲁ· ⲉⲧ ⲉⲕⲉⲓⲣⲉ ⲙ̄ⲙⲟⲟⲩ· ⲛ̄ϩⲓⲟⲩⲉ ⲛⲉⲕⲍⲟⲗ· Ⲛⲉⲕⲱⲁϩⲉ ⲛ̄ⲱⲩⲗⲟϥ ⲛⲉⲕⲙⲉⲉⲩⲉ ⲉⲃⲟⲟⲩ ⲛⲉⲕⲙⲙⲛ̄ⲧⲙⲁⲓ ⲣⲟⲙⲛ̄ⲧ· ⲛⲉⲕⲡⲉⲃⲟⲟⲩ ⲉⲧ ⲉⲕⲛⲁϯ ⲗⲟⲅⲟⲥ ⲣⲁⲣⲟⲟⲩ· ⲣⲙ̄ ⲡⲛⲩⲙⲁ ⲙ̄ ⲡⲉϫⲥ̄· ⲉⲣⲉ ⲡⲥⲱⲛⲧ̄ ⲧⲏⲣϥ̄ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲑⲉⲱⲣⲉⲓ ⲙ̄ⲙⲟⲕ· ⲉⲣⲉ ⲡⲁⲥⲥⲉⲗⲟⲥ ⲧⲏⲣⲟⲩ ⲙ̄ⲙⲛ̄ ⲧⲉⲥⲧⲣⲁϯⲁ ⲧⲏⲣⲥ̄ ⲁⲣⲉ ⲣⲁⲧⲟⲩ· ⲉⲣⲉ ⲛⲉⲧⲥⲛⲍⲉ· ⲧⲟⲕⲙ̄ ⲉⲧⲁⲛⲁⲥⲕⲁⲍⲉ ⲙ̄ⲙⲟⲕ· ⲉ ⲧⲣⲉ ⲕⲁⲡⲟⲗⲟⲥⲩ̈ⲍⲉ· ⲁⲧⲱ ⲛⲑ̄ ⲣⲟⲙⲟⲗⲟⲅⲉⲓ ⲛ̄ⲛⲉⲕⲛⲟⲃⲉ· ⲉⲣⲉ ⲧⲉⲕⲟⲃⲥⲱ ⲧⲏⲣⲥ̄ ⲗⲁⲁⲙ· ⲉⲣⲉ ⲧⲉⲕⲧⲁⲡⲣⲟ̄ ⲧⲛⲙ ⲉⲕⲟ̄ ⲛ̄ⲣⲃⲁ ⲉⲙⲡⲧⲁⲕϣⲁⲍⲉ ⲙ̄ⲙⲁⲩ ⲉϫⲱ ⲉⲕⲛⲁϯ-ⲗⲟⲅⲟⲥ ⲣⲁ ⲟⲧⲛⲏⲣ·

Ⲱ ⲡⲧⲁⲗⲉⲡⲱⲣⲟⲥ ⲙ̄ ⲡⲟⲣⲛⲓⲁ ⲉⲧ ⲟϣ ⲛⲁⲓ ⲉⲧⲟ̄ ⲛ̄ⲟⲩⲁ |
Fol. 38 a ⲙⲟⲟⲙⲉ· ⲉ ⲧⲉⲕⲯⲩⲭⲏ· ⲛⲉⲡⲓⲟⲩⲙⲓⲁ ⲛ̄ ⲛ̄ⲃⲁⲗ·
ⲟⲉ Ⲡⲓⲟⲕⲙ̄ⲕ ⲉⲃⲟⲟⲩ ⲛⲁⲓ ⲉⲧ ⲣⲟϧⲣ̄ϧ ⲙ̄ ⲡⲉⲡⲛⲁ̄· ⲉⲧⲗ ⲗⲧⲡⲛ ⲛ̄ ⲧⲉⲯⲩⲭⲏ ⲡⲣⲉ ⲛ̄ ⲧⲧⲁⲡⲣⲟ· Ⲡⲗⲁⲥ ⲛ̄ ⲣⲯⲉ ⲛⲟⲥ ⲛ̄ⲱⲩⲁⲉ· Ⲛⲁⲓ ⲉⲧ ϫⲱⲣⲙ̄ ⲙ̄ ⲡⲥⲱⲙⲁ̄ ⲧⲏⲣϥ̄· ⲛ̄ ⲉⲗⲗⲏⲃ ⲛ̄ ϫⲓ ⲣⲁϥ ⲉⲃⲟⲟⲩ· ⲛ̄ⲛⲁⲧⲁⲗⲁⲗⲓⲁ· ⲛ̄ⲕⲱⲣ· ⲙ̄ⲙⲟⲥⲧⲉ ⲛ̄ⲉⲗⲕⲱⲩ̄ ⲛ̄ⲥⲁ ⲑⲉⲓⲕⲱⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ ⲧⲥⲁⲓⲟ ⲛⲟⲩⲱⲱⲩ ⲛ̄ⲱⲛ ⲛⲁⲓ ⲛ̄ⲧⲁⲩ-ⲥⲱⲥⲛ̄ ⲛ̄ ⲛⲁⲥⲁⲑⲟⲛ ⲙ̄ ⲡⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ· ⲙ̄ ⲡⲁⲑⲟⲥ ⲛ̄ϩⲓⲟⲩⲁ ⲉⲧⲟ̄ ⲛ̄ⲱⲩⲗⲟϥ ⲉϧⲟⲟⲩ· Ⲡⲙⲉⲉⲩⲉ ⲉⲃⲟⲟⲩ ⲉ ⲣⲟϧⲛ ⲉ ⲑⲉⲓⲕⲱⲛ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· Ⲡⲥⲱⲙⲁ̄ ⲡⲧⲱⲛ

тмнтатщїпе· Тмнттасвал пмеете ⲙ̅ пкрнт
ⲉⲛ̅ отпонтрїа· Отмнтатѳсо̅ отмнтщоотщо·
Наї тнроу сенахноук є роот є тве же акмоур
мн̅ пексон· ауш ⲙ̅пе кѡл ⲉⲛ̅ отапаукн· ⲉⲛ̅
отасапн· ⲛ̅|те ноуте· Fol. 38 b
Ш̅н ⲙ̅пе ксѡтⲙ̅ ⲛ̅ток же щаре тасапн ⲉѡвс̅ є
вол ехⲛ̅ отмнтще ⲛ̅нове· Ауш же таї те ѳе
ет ⲉⲩнаас нитⲛ̅ ⲛ̅ⲥι петⲛ̅ⲉїѡт ет ⲉⲛ̅ ⲙ̅ пнуе·
ететⲛ̅ тⲙ̅ ко є вол ⲛ̅ петⲛ̅рнт ⲉⲙ̅ петⲛ̅рнт
ⲩнакѡ нитⲛ̅ ан є вол ⲛ̅ⲥι петⲛ̅ⲉїѡт ет ⲉⲛ̅ ⲙ̅
пнуе ⲛ̅петⲛ̅нове· Єіс ⲉннте тетⲛ̅соотн нмме-
раате же ант ⲉїѡѡп ⲙ̅ пехс̅ пасавωс· ауш
пмаїрωмε· ⲙ̅пр̅ трⲛ̅каан ка ⲉнт ⲙ̅моч є
тве нек ⲉвнте ѳоот ⲉанернт ⲙ̅ пноуте ⲛ̅
оутвво· ⲉанернт ⲛ̅ отмнтмонохос· мар̅р̅
несⲉвнте ете наι не· Отннсϯа· отщлнл· ахⲛ̅
ωхⲛ̅· оутввο ⲛ̅сωма мн̅ оутвво ⲛ̅ ⲉнт· ⲉщхе
анернт ⲙ̅ пноуте ⲛ̅ оутвво ⲙ̅пр̅ тре ϯаром
ⲉⲛ̅ ⲉⲛⲛорнїа· ⲉго ⲛоуатоⲛ̅ ⲛ̅смот· пехас
сар же ауор|пеуе ⲉⲛ̅ ⲉас ⲛ̅смот· песннт· Fol. 39 a
ⲙ̅пр̅ тре тсⲛ̅тⲛ̅ ⲉⲛ̅ ⲉⲛⲉⲛⲉⲛⲧⲉ ⲛ̅ ϯмеⲛⲉ· ⲛ̅сере
є ром ⲉа песнт ⲛ̅рωмε нїм· анернт он ⲙ̅моп
ⲉр̅ маѳнтнс· ⲙ̅ пехс̅· мар̅ⲛ̅ мокⲉⲛ̅ же щаре
тмокⲉ̅ ѳмке пхωⲣⲙ̅·
Тепоу де ⲉіс пасωп кн є ⲉраї· ⲙ̅пр̅ трⲛ̅волⲛ̅
є вол· же ⲛ̅пе ⲛр̅ ⲉⲙ̅ⲉал ⲙ̅ пнове· аукаѳіста
ⲙ̅моп ⲛ̅прⲉсвуторон ⲙ̅ пкосмос ⲙ̅пр̅ тре тхї-
хроп є твнтⲛ̅ мар̅ⲛ̅ фореї ⲙ̅ пка рωⲥ· ⲁⲧⲙ̅ⲛⲛⲥе сар отхаї ⲉⲙ̅ паї нифе ⲙ̅мωтⲛ̅·
ω песнт· ⲙ̅пр̅ тр ⲛ̅ⲥιωп мн̅ ненернт же ⲛ̅пе
тсιωп ⲛ̅ⲙ̅ⲙаи ⲉⲛ̅ тетноу ⲛ̅ ⲛ̅коласіс· Кан
ⲛ̅тетⲛ̅ ⲉⲛⲛарѳенос· Кан ⲛ̅тетⲛ̅ ⲉⲛапотак-
тнкос· Кан ⲛ̅тетⲛ̅ ⲉⲛапахωрїтнс· плнн сна-
хоос нан же ⲁⲧⲉіс пете пωι пе· мн̅ тесмнсе|

Fol. 39 *b* ϯναϩⲡⲁⲣⲓⲕⲉ ⲉ ⲣⲟⲛ ⲛ̄ⲧ̄ⲭⲟⲟⲥ ⲛⲁⲛ ⲭⲉ ⲉⲥⲧⲱⲛ ⲟ̅ⲃ̅ⲥ̅
ⲟⲏ̅ ⲱ ⲡⲛⲁ ⲛ̄ ⲩⲉⲗⲉⲉⲧ· Ⲉⲩⲧⲱⲛ ⲡⲟⲧⲟⲉⲓⲛ ⲛ̄ ⲡⲗⲁⲙ-
ⲡⲁⲥ· Ⲉⲩϫⲉ ⲛ̄ⲧⲟⲕ ⲡⲉ ⲡⲁ ⲩⲛⲣⲉ· ⲉⲥⲧⲱⲛ ⲧⲁ ⲣⲟⲧⲉ·
ⲉⲩϫⲉ ⲁⲕⲛⲉⲥⲧⲱⲓ ⲣ̄ⲱ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· ⲉⲓⲉ ⲥⲁⲣⲱⲱⲕ ⲉ
ⲃⲟⲗ ⲙ̄ⲙⲟⲓ ⲭⲉ ⲛ̄ ϯⲥⲟⲟⲩⲛ ⲙ̄ⲙⲟⲕ ⲁⲛ· Ⲉⲩϫⲉ ⲁⲕ-
ⲙⲉⲥⲧⲉ ⲡⲉⲕⲥⲟⲛ· ⲉⲓⲉ ⲕⲟ̄ ⲛ̄ ⲩⲙⲙⲟ̄ ⲉ ⲧⲁ ⲙ̄ⲡⲧⲉⲣⲟ̄·
Ⲉⲩϫⲉ ⲁⲕⲙⲟⲩⲣ ⲙ̄ⲡ̄ ⲡⲉⲕⲥⲟⲛ ⲙ̄ⲡⲉ ⲕⲕⲱ ⲛⲁϥ ⲉ ⲃⲟⲗ·
ⲉⲓ ⲥⲉⲡⲁⲙⲟⲩⲣ· ⲛ̄ ⲛⲏⲉⲓⲝ ⲫⲓ ⲡⲁⲣⲟⲩ ⲙ̄ⲙⲟⲕ ⲙ̄ⲡ̄
ⲛⲕⲟⲩⲣⲛⲏⲧⲉ ⲛ̄ⲥⲉⲛⲟⲩϫⲉ ⲙ̄ⲙⲟⲕ ⲉ ⲡⲕⲁⲕⲉ ⲉⲧ ⲫⲓ ⲃⲟⲗ
ⲉϥⲛⲁⲱⲟⲡⲉ ⲙ̄ⲙⲁⲩ ⲛ̄ⲥⲓ ⲡⲣⲏⲙⲉ· ⲁⲧⲱ ⲡⲥⲁⲣⲍⲉϥ ⲛ̄
ⲡⲟⲃⲣⲉ· Ⲉⲩϫⲉ ⲁⲕⲫⲏⲟⲩⲉ ⲉ ⲡⲉⲕⲥⲟⲛ· ⲉⲓⲉ ⲥⲉⲛⲁⲧⲁⲁⲕ
ⲉⲧⲟⲩⲓⲧⲟⲩ (?) ⲛ̄ ⲫⲉⲛⲁⲥⲥⲉⲗⲟⲥ ⲛ̄ⲁⲧⲛⲁ ⲛ̄ⲥⲉⲫⲫⲣⲁⲥⲉⲗ-
ⲗⲟⲩ ⲙ̄ⲙⲟⲕ ⲫⲛ̄ ⲫⲉⲛⲙⲁⲥϯⲥ̄ ⲛ̄ⲕⲱⲣ̄ ⲱⲁ ⲉⲛⲉⲍ· Ⲡⲛⲉ
ⲕϯⲥ̄ⲟ̄ ⲉ ⲧⲁ ⲫⲓⲕⲱⲛ· ⲁⲕⲥⲱⲱⲧ̄· ⲁⲕⲃⲁⲃⲱⲱⲧ· ⲁⲕϯ-
ⲱⲡⲉ ⲛⲁⲓ· ⲉ ⲧⲃⲉ ⲡⲁⲓ ⲛ ϯⲡⲁϯⲥ̄ⲟ̄ ⲁⲛ ⲉ ⲣⲟⲕ· ⲫⲙ̄
ⲡⲣⲱⲱ ⲛ̄ ⲧⲉⲕⲁⲛⲁⲥⲕⲏ·

Fol. 40 *a** ⲟⲃ̅ Ⲡⲛⲉ ⲕⲣ̄ ⲉⲓⲣⲏⲛⲏ ⲙ̄ⲡ̄ ⲡⲉⲕⲥⲟⲛ ⲫⲙ̄ ⲡⲉⲓ ⲕⲟⲥⲙⲟⲥ· Ⲁⲛⲟⲕ-
ⲣⲱⲱⲧ ⲙ̄ⲡⲧⲁⲓ ⲛ̄ⲙ̄ⲙⲁⲕ· ⲫⲙ̄ ⲡⲉⲣⲟⲟⲩ· ⲱ ⲡⲛⲟⲥ
ⲛ̄ⲣⲁⲡ· Ⲁⲕⲥⲉⲱⲧ̄ ⲡⲛⲕⲉ· ⲁⲛⲟⲕ ⲣⲱ ⲡⲉⲧ ⲛ̄ⲥⲱⲱ
ⲙ̄ⲙⲟⲥ· Ⲁⲕϩⲓⲟⲩⲉ ⲉ ⲡⲉⲃⲩⲏⲛ· ⲛ̄ⲧⲛ̄ ⲡⲉⲱⲃⲏⲣ ⲣⲱⲱⲕ
ⲱ ⲡⲉⲛⲧ ⲁⲣϩⲓⲟⲩⲉ ⲉ ⲣⲟⲓ ⲫⲙ̄ ⲡⲁ ⲟⲃⲃⲓⲟ ⲫⲓ ⲡⲉⲥⲣⲟⲥ·
Ⲓⲛ ⲁⲓⲱⲁⲁⲧⲛ̄ ⲡⲗⲁⲁⲩ ⲫⲛ̄ ⲧⲁ ⲁⲡⲟⲁⲛⲓⲁ ⲉ ⲡⲕⲟⲥ-
ⲙⲟⲥ· Ⲓⲛ ⲙ̄ⲡⲉ ⲓⲭⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲱ ⲡⲁ ⲥⲱⲙⲁ ⲙ̄ⲡ̄ ⲡⲁ
ⲥⲛⲟϥ ⲛ̄ ⲟⲩⲣⲣⲉ ⲛ̄ ⲱⲛϩ̄· Ⲓⲛ ⲙ̄ⲡⲉ ⲓⲝⲓⲧⲡⲉ ⲱ ⲡⲛⲟⲩ
ⲣⲁ ⲣⲟⲕ ⲱⲁⲛ ϯⲥⲟⲧⲛ̄· Ⲓⲛ ⲙ̄ⲡⲉ ⲓⲧⲁⲗⲟⲕ ⲉ ⲡⲙⲩⲥ-
ⲧⲏⲣⲓⲟⲛ ⲙ̄ⲙⲁ ⲡⲛⲩⲉ· ϫⲉ ⲉⲓⲛⲁⲁⲕ ⲛⲁⲓ ⲛ̄ⲥⲟⲛ ⲫⲓ ⲩⲃⲏⲣ·
Ⲓⲛ ⲙ̄ⲡⲉ ⲓϯ ⲉⲍⲟⲩⲥⲓⲁ ⲛⲁⲕ ⲉ ⲣⲱⲱ ⲉϧⲛ̄ ⲡⲣⲟϥ ⲙ̄ⲡ̄
ⲡⲟⲩⲟⲟⲣⲉ· ⲁⲧⲱ ⲉϧⲛ̄ ⲧⲥⲟⲱ ⲧⲏⲣⲥ̄ ⲱ ⲡϩⲁϩⲉ·⁝—
Ⲓⲛ ⲙ̄ⲡⲉ ⲓϯ ⲛⲁⲕ ⲛ̄ ⲟⲩⲙⲛⲛⲩⲉ ⲱ ⲡⲁⲣⲣⲉ ⲛ̄ ⲱⲛϩ̄
ⲛⲁⲓ ⲉⲧ ⲉⲕⲛⲁⲟⲩϩⲁⲓ ⲛ̄ⲛⲧⲟⲧ· Ⲛⲁⲥⲱⲱ ⲙ̄ⲡ̄ ⲛⲁ-
ⲙⲁⲉⲓⲙ· ⲙ̄ⲡ̄ ⲛⲁⲩⲡⲏⲣⲉ· ⲛⲁⲓ ⲛ̄ⲧ ⲁⲓⲫⲟⲣⲉⲓ ⲙ̄ⲙⲟⲟⲩ
Fol. 40 *b* ⲫⲙ̄ ⲡⲕⲟⲥⲙⲟⲥ· ⲛ̄ⲣⲟⲡ|ⲗⲟⲛ ⲛ̄ ⲧⲙ̄ⲡⲧⲙⲁⲧⲟⲓ· ⲁⲓⲧⲁⲁⲩ
ⲡ̄

* ⲕⲁⲁⲕ· ⲉⲕ is written on the lower margin of this page in a different coloured ink.

нак · же екеронк ѝнтоу · нѳ̄ тако̄ є песнт ѝ
соλїав · ете паї пе паїавολос · Теноу оу пет
ѝшаат ммоц же екер̄ шммо̄ є рої · текалε-
λεїа маναак тѝтаснохѝ є пшїк ѝ аѧѝте ·
Теноу ѕε па шнре · наї ѧѝ нето̄ ѝноѕ наї
тѝнасωтѧ є роοу еншанаѧελεї ѝтѝ тѧ сωтѧ
є кω · є βολ ѝ пенернт · Шарѝ инфе · ѝтѝсоуѝ
ѝаретн ѧ пноуте · наι ет наβонθει є рок · ѧ
пεроοу ѧ пиоу · Нει ρεϥр̄ѧ ρѝ тнинте ·
ѧ ппολтиос ет нашт̄ · аѡ ет ρа роте · Нει
ρεчтоунес ѱтχн є βολ ρѝ нет моуτ · Н шорѝ
мен аѯ є тоотѝ ѝ оуписѯс · ѧѝ оусооуи є
тре ннуχε є βολ ѝ тнѝтататнарте ρраї ѝ
ρнтѝ · Шѝѝсωс аѯ є тоотѝ ѝ оусофια ѧѝ
оуѧѝтсаβе · є тре нсоуѝ пιεεуе ѧ паїаβο-
λос · | ѝтѝѝωт є βολ ѧмоц ѝтѝмεстωц · Fol. 41 a
Λуταшεбειш нак ѝ оуннсѯа ѧѝ оушλнλ · па
ѧѝ оуεскраѯа · наї ет наѯ ѝ оухαιн ѧѝ
оурок · ѧ псωма ρїтѝ ѧ паθос :—
Λуѯ нак ѝ оутββо̄ ѧѝ оурарец · наι ере ннуτе
наоуωц ѝнтѝ є тβнитоу :—Λуѯ нак ѝ оуѧѝтρ-
арш̄ рнт ѧѝ оуѧѝтрѧраш · еншанрарец є наї
тнроу · тѝнаклнрономеї ѧ пеоοу ѧ ннуτе ·
Λуѯ нак ѝ оуасапн ѧѝ оуειрнин · нει ατна-
тос ρѧ ппολтиос · ѧере хахе сар ешρωн є
роуи є пиа ет ере наї ѝнтѧ̄ · Λуρωн є тоотѝ
є тβе праше же епеѧїше ѧѝ тλуπн ѝнтѧ̄ ·
Λуτсавон ае он етѧѝтрецѯ ѧѝ оуѧѝтχс̄ ·
Λуѯ нак ѧ пешλнλ ет оуаав ѧѝ оуρпоиоии
наї ешатмер теѱтχн ѝ оуоεїи · Λуѯ нак ѝ
оу|ѧѝтхпїнт ѧѝ оуѧѝтβалρнт · наї ешатωхѝ · Fol. 41 b
ѝ тканїа · Λусρаι нак ѝ оуѧѝтаткрїне · же пβ
енехро̄ є псол пει хвεїи εθοοу ет ρѧ прωме ·
Єи тѧ крше сар ѝсенакрше ѧмоц ан ρѧ

пеɾоот ⲙ̅ ⲡɾⲁⲡ· Оⲩⲙⲡтɾⲉⲩⲱⲣⲥⲉ ⲥⲁɾ· ⲙⲡ̅ оⲩⲙⲡтɾⲉⲩⲭⲓ̈т ⲛ̅ ⲛⲥⲟⲛⲥ̄· ⲁⲩⲧⲁⲁⲩ ⲛⲁⲙ· ⲉ ⲛ̅ⲛⲉ-ⲥⲧⲁⲩⲟ ⲟⲛ ⲉ ⲫⲣⲁⲓ̈ ⲛ̅ⲥⲓ ⲧⲙⲡтɾⲉⲩⲭⲛⲁⲁⲩ· ⲛ̅ⲧⲁ Нⲉⲛⲉⲓⲟⲟⲧⲉ ⲥⲁɾ ⲭⲉⲕ ⲡⲉⲩⲃⲓⲟⲥ ⲉ ⲃⲟⲗ ⲫⲛ̅ оⲩⲣⲕⲟ̄ ⲙⲡ̅ оⲩⲉⲓⲃⲉ· ⲙⲡ̅ ⲫⲉⲙⲙⲟⲕⲣ̄ⲥ̄ ⲉⲧⲟⲩ ⲱⲁⲛⲧ оⲩⲭⲡⲟ̄ ⲛⲁⲩ ⲙ̅ ⲡⲧⲃⲃⲟ· Ⲛⲁⲗⲓⲥⲧⲁ ⲉⲧⲡⲛⲧ ⲉ ⲃⲟⲗ ⲛ̅ ⲧⲙⲡтɾⲉⲩⲥⲉ ⲛⲣⲡ̅· таⲓ̈ ⲉⲧ ⲙⲛⲩ ⲛ̅ ⲟⲥⲉ ⲛⲏⲙ· Ⲉⲣⲉ ⲛⲉⲓ̈ ⲱⲧⲟⲣⲧⲣ̄· ⲙⲡ̅ ⲛⲉⲓ̈ ⲧⲁⲣⲁⲭⲏ· ⲙⲡ̅ ⲛⲉⲓ̈ ⲁⲧⲁⲍⲓ̈ⲁ ⲫⲛ̅ ⲛⲉⲙⲙⲉⲗⲟⲥ ⲉ ⲧⲃⲉ ⲡⲉⲟⲧⲟ ⲙ̅ ⲡⲛⲣⲡ̅· оⲩⲗⲓ̈ⲃⲉ ⲡⲉ ⲉⲩⲟⲱ ⲛ̅ⲛⲟⲃⲉ· ⲡⲉⲱ ⲛⲁⲡⲉ· ⲙⲡ̅ ⲡⲉⲥⲣⲟⲩⲣⲉⲩ ⲛ̅ ⲛ̅ⲕⲁⲣⲡⲟⲥ·

Fol. 42 a
ⲡⲥ

Ⲑⲧⲁⲟⲓⲛ ⲥⲁɾ ⲛ̅ ⲧⲙⲡⲧⲁⲧⲥⲉⲓ̈ ⲱⲁⲥⲣ̄ ⲡⲗⲟⲩⲥⲙⲟⲥ ⲛ̅ⲥⲟⲩ· ⲛⲥⲣ̄ ⲧⲥⲧ|ⲙⲛⲁⲛⲥⲓⲥ ⲛ̅ ⲁⲧ ⲱⲓ̈ⲡⲉ· ⲛ̅ⲥ̄ⲥⲱⲗⲡ̅ ⲉ ⲃⲟⲗ ⲙ̅ ⲡⲉⲭⲁⲗⲓⲙⲟⲥ ⲙ̅ ⲡⲗⲁⲥ· Ⲡⲟⲩⲣⲟⲧ ⲙ̅ ⲡⲧⲛⲣⲩ̄· ⲡⲉⲧ ⲙ̅ ⲫⲗⲁⲡⲛ ⲙ̅ ⲡⲉⲡⲛⲁ̄ ⲉⲧ ⲟⲧⲁⲁⲃ· ⲛ· ⲛ̅ⲧⲛ̅ ⲧⲙ̅ ⲡⲱⲱⲥ̄ ⲫⲛ̅ ⲟⲧⲣⲧⲁⲟⲓⲛ· Ⲗ ⲡⲟⲩⲛⲛⲃ ⲥⲁɾ ⲡⲉⲭⲁⲩ ⲙⲡ̅ ⲡⲉⲡⲣⲟⲫⲓⲧⲛⲥ ⲡⲱⲱⲥ̄ ⲉ ⲧⲃⲉ ⲡⲛⲣⲡ̅· ⲟⲧⲁⲧⲁ-ⲙⲁⲣⲧⲉ ⲡⲉ ⲡⲛⲣⲡ̅ ⲟⲧⲥⲱⲩ ⲡⲉ ⲡⲫⲣⲉ· ⲡⲉⲧ ⲛⲁⲧⲁⲁⲩ ⲉ ⲛⲁⲓ̈· ⲛⲑⲛⲁⲱⲡⲉ ⲁⲛ ⲉⲩⲟⲧⲁⲁⲃ ⲉ ⲛⲟⲃⲉ· Ⲛⲁⲛⲟⲧ ⲡⲛⲣⲡ̅· ⲉⲕⲱⲁⲛⲥⲟⲟⲩ ⲫⲛ̅ ⲟⲧⲣⲱⲱⲉ· Ⲉⲕⲱⲁⲛⲫ ⲛⲉⲕ-ⲃⲁⲗ ⲉ ⲫⲉⲛⲫⲧⲁⲗⲏ· ⲙⲡ̅ ⲫⲉⲛⲁⲡⲟⲧ ⲕⲛⲁⲙⲟⲟⲱⲉ ⲉⲕⲕⲏ ⲕⲁ ⲫⲏⲧ ⲛ̅ⲑⲟⲉ ⲛ̅ ⲟⲧⲥⲁⲫⲓ̈ⲥ̄·

Оⲩⲟⲛ ⲥⲉ ⲛⲓⲙ· ⲛ̅ⲧⲁⲧⲥⲃⲧⲱⲧⲟⲩ ⲉⲣ̄ ⲙⲁⲟⲛⲧⲏⲥ ⲛ̅ ⲓⲥ̄· ⲙⲁⲣⲟⲧⲥⲁⲣⲱⲟⲩ ⲉ ⲃⲟⲗ· ⲙ̅ ⲡⲛⲣⲡ̅ ⲙⲡ̅ ⲡⲫⲣⲉ· ⲉⲣⲉ ⲛⲉⲛⲉⲓⲟⲟⲧⲉ ⲥⲁɾ ⲥⲟⲟⲩⲛ ⲉ ⲡⲉⲣⲟⲧⲟ̄ ⲙ̅ ⲡⲟⲥⲉ ⲉⲧ ⲛⲁⲱⲱⲡⲉ ⲉ ⲧⲃⲉ ⲡⲛⲣⲡ̅· ⲁⲧⲥⲁⲣⲱⲟⲩ ⲉ ⲃⲟⲗ ⲙ̅ⲙⲟⲩ· ⲉⲱⲁⲧⲥⲉ ⲟⲩⲕⲟⲩⲓ̈ ⲥⲁɾ ⲙ̅ⲙⲁⲧⲉ· ⲉ ⲧⲃⲉ ⲡⲱⲱⲡⲉ· Ⲥⲱⲭⲉ ⲛ̅ⲧⲁⲩⲫ ⲟⲩⲕⲟⲩⲓ̈ ⲥⲁɾ ⲉ ⲧⲟⲃⲧⲧ̄ ⲙ̅ ⲡⲛⲟⲥ ⲛ̅ ⲣⲣⲁⲧⲛⲥ ⲁⲓ̈ⲙⲱⲟⲉⲟⲥ ⲡⲁⲓ ⲉⲧ ⲉⲣⲉ ⲡⲉⲭⲥⲱⲙⲁ ⲟⲩ

Fol. 42 b
ⲛⲁ

ⲛ̅ ⲱⲱ|ⲡⲉ· ⲉⲓⲉ ⲡⲉⲧ ⲃⲣⲃⲣ̄ ⲫⲛ̅ ⲧⲕⲁⲕⲓ̈ⲁ ⲛ̅ ⲧⲁⲥⲙⲏ ⲛ̅ ⲧⲙⲡⲧⲱⲛⲣⲉ ⲱⲛⲏ· ⲉⲧⲟⲩ ⲣⲓ̈ ⲭⲱⲕ ⲛ̅ⲥⲓ ⲛ̅ ⲭⲱⲣⲏ ⲛⲏⲏ ⲡⲁⲟⲟⲥ· ⲟⲧ ⲡⲉ ⲫⲛⲁⲭⲟⲟⲕ ⲛⲁⲧ· ⲫⲣ̄ ⲣⲟⲧⲉ· ⲉ ⲭⲟⲟⲥ· ⲉⲉ ⲙⲡⲣ̄ ⲧⲣ̄ⲥⲱ ⲉ ⲡⲧⲛⲣⲩ̄ ⲉⲉ ⲛⲡⲉ ⲟⲧⲁ· ⲉⲩⲙⲟⲥⲧⲉ ⲙ̅ ⲡⲉ̄ⲟⲩⲧⲁⲓ̈ ⲕⲣⲙⲣⲙ̄ ⲉ ⲣⲟⲓ̈· Ⲛⲉⲓ̈ ⲱⲁⲭⲉ ⲥⲁɾ ⲣⲟⲣⲱ̄ ⲛ̅ ⲟⲧⲙⲛⲛⲱⲉ ⲙ̅ ⲡⲉⲟⲩⲟⲉⲓ̈ⲱ̄·

Πλην ναμερατε· ναπογς ε ϩαρεϥ ατὼ ογϩητ
πετ ⲙⲟⲕϩ̄· Πετ ναⲙⲟⲕϥ̄ ϭαρ· ϥⲛⲁⲧⲟⲩϫⲟ ⲙ̄
ⲡⲉϥϫⲟϊ ε ϩⲟⲩⲛ ε ⲡⲗⲁⲓⲛⲏ ⲙ̄ ⲡⲟⲩϫⲁⲓ ⲉⲧ ⲛⲁⲡⲟⲩϥ·
Ⲁⲧⲱ ⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲧⲱ ϥⲛⲁⲥⲉⲓ ⲛ̄ ⲛⲁϭⲁⲑⲟⲟⲛ ⲛ̄ ⲧⲡⲉ·
Ⲡⲛⲟϭ ϫⲉ ⲟⲛ· ε ⲛⲁⲓ ⲧⲏⲣⲟⲩ· ⲁⲧϯ ε ⲧⲟⲟⲧⲛ̄ ⲙ̄
ⲡⲉⲟⲃⲃⲓⲟ ⲛⲁⲓ ⲉⲧ ⲣⲟⲉⲓⲥ ⲉⲛⲁⲣⲉⲧⲏ ⲧⲏⲣⲟⲩ· Ⲧⲉⲓ ⲛⲟϭ
ⲛ̄ ϭⲟⲗⲗ ⲉⲧ ⲟⲩⲁⲁⲃ ⲛ̄ⲧⲁ ⲡⲛⲟⲩⲧⲉ ϭⲟⲟⲗⲉϥ ⲙ̄ⲙⲟⲥ
ⲉϥⲙⲛⲧ ε ⲡⲕⲟⲥⲙⲟⲥ ⲡⲉ ⲡⲉⲟⲃⲃⲓⲟ· ⲡⲥⲟⲃⲧ̄ ⲛ̄ ⲛⲁⲣⲉⲧⲏ·
Ⲡⲉⲟⲩⲥⲁⲧⲣⲟⲥ ⲛ̄ ⲛⲉⲡⲣⲁϩⲓⲥ· ⲡⲣⲟⲡⲗⲟⲛ ⲛ̄ ⲣⲉϥ-
ⲛⲟⲩⲣⲱ· ⲡⲉⲑⲉⲣⲁⲡⲉⲩⲧⲏⲥ ⲙ̄ ⲡⲗⲁⲡⲏ ⲙ̄ⲙⲁ· ⲛ̄ ⲧⲉⲣ
ⲟⲩⲧⲁⲗⲓⲟ ϫⲉ ⲛ̄ ⲛⲉⲓ ⲱⲙⲥ· ⲙ̄ⲛ̄ ⲛⲉⲓⲉ ⲡⲛⲟⲩϐ ε ⲧⲉⲥ-
ⲕⲩⲛⲏ ⲙ̄ⲛ̄ ⲛⲉⲓ ⲕⲟⲥⲙⲓⲥⲓⲟⲥ | ⲧⲏⲣⲟⲩ ⲛ̄ⲧⲁⲣⲟϐⲟⲟⲩ ⲛ̄ Fol. 43 a
ⲟⲩⲣⲱϐ̄ ⲛ̄ⲥⲟⲟⲩⲛⲉ:— ⲡⲉ

Ⲟⲩⲉⲗⲁϫⲓⲥⲧⲟⲛ ⲙⲉⲛ ⲡⲉ ⲛ̄ ⲛⲁⲣⲣⲏ̄ ⲡⲣⲱⲙⲉ ϥⲥⲟⲧⲛ̄ ϫⲉ
ⲁⲧⲱ ϥⲧⲁⲓⲛⲧ ⲛ̄ⲛⲁⲣⲣⲏ̄ ⲡⲛⲟⲩⲧⲉ· ⲉⲛⲱⲙϧⲡⲟϥ ⲛⲁⲛ·
ⲧⲛ̄ⲛⲁⲣⲱⲙⲉ ⲉϧⲛ̄ ⲧⲥⲟⲙ ⲧⲏⲣϥ̄ ⲙ̄ ⲡϧⲁϫⲉ· Ⲡⲉϩⲁϥ
ϭⲁⲣ ϫⲉ ⲉⲓⲛⲁⲥⲱⲱⲩⲧ̄ ⲉϧⲛ̄ ⲙⲓⲙ ⲁⲛ ⲛ̄ⲥⲁ ⲡⲉⲧ ⲟⲃⲃⲓⲛⲧ
ⲙⲛ̄ⲛ̄ ⲡⲣⲡ̄ⲣⲁⲱ· Ⲡⲡ̄ⲣ̄ ⲧⲣ̄ ⲛⲓⲕⲁ ⲡⲛ̄ⲣⲛⲧ ε ϧⲟⲗ ϩⲙ̄
ⲡⲉⲟⲩⲟⲉⲓⲱ· ⲙ̄ ⲡⲣⲉϥϣⲟⲟⲛ ϫⲉ ⲁⲥⲁⲱⲁⲓ ⲛ̄ⲥⲓ ⲧⲁⲛ̄ⲧ-
ϣⲟⲧϣⲟ ⲙⲛ̄ⲛ̄ ⲧⲁⲛ̄ⲧⲥⲁⲃⲉ ⲣⲱⲙⲉ· Ⲁⲥⲁⲱⲁⲓ ⲛ̄ⲥⲓ
ⲧⲁⲛ̄ⲧⲗⲁϧⲙⲁⲣⲧ̄· ⲁⲥⲣ̄ ⲣⲣⲟ̄ ⲛ̄ⲥⲓ ⲧⲡⲟⲣⲛⲓⲁ ⲙⲓⲧⲙ̄ ⲡⲥⲉⲓ
ⲛ̄ ⲧⲥⲁⲣⲝ̄· ⲁⲥⲁⲣⲭⲉⲓ ⲛ̄ⲥⲓ ⲧⲁⲛ̄ⲧϫⲁⲥⲓⲣⲏⲧ· ⲁⲛⲕⲟⲩⲓ
ⲗⲟ̄ ⲉⲧⲥⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲛ̄ⲛⲟⲥ· ⲁⲛⲛⲟⲥ ⲕⲁ ⲧⲟⲟⲧⲟⲩ ε ϧⲟⲗ
ⲉⲧⲁⲓⲣⲟⲟⲩϣ ϧⲁ ⲛ̄ⲛⲟⲩⲓ· Ⲗ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ⲙⲟⲟⲩⲉ ⲉⲡ̄
ⲛⲉⲩⲟⲩϣ ⲛ̄ⲣⲏⲧ· Ⲡⲉⲟⲩⲟⲉⲓϣ ⲧⲉⲛⲟⲩ ⲡⲉ ⲡⲁⲓ ε ⲧⲣ̄
ⲛⲱϣ ε ϧⲟⲗ ⲙⲛ̄ⲛ̄ ⲡⲉⲡⲣⲟⲫⲏⲧⲏⲥ· Ⲭⲉ ⲟⲩⲟⲓ ⲛⲁⲓ
ⲧⲁ ⲯⲩⲭⲏ ϫⲉ ⲡⲣⲭ̄ ⲣ̄ ⲣⲟⲧⲉ ⲧⲁⲕⲟ ⲉⲓ|ⲙ̄ⲙ̄ ⲡⲕⲁϩ· ⲁⲧⲱ Fol. 43 b
ⲡⲉⲧ ⲥⲟⲩⲧⲱⲛ ⲉⲓⲛ̄ ⲡⲣⲱⲙⲉ ⲛⲉⲧⲙⲟⲟⲡ ⲁⲛ ⲕⲁⲧⲁ ⲡⲉ ⲡⲉ
ⲛⲉϫⲣⲥ̄· ⲉⲧⲉ ⲡⲁⲓ ⲡⲉ ⲛⲧⲙⲟⲟⲡ ⲁⲛ ε ⲡⲧⲏⲣϥ̄· ⲁⲧⲱ
ϫⲉ ⲁ ⲡⲟⲩⲁ ⲡⲟⲩⲁ ϩⲟϫϩ̄ ⲙ̄ ⲡⲉⲧ ⲉⲓⲧⲟⲧⲱⲱϥ·

Ⲁⲧⲱⲛⲓϩⲉ ⲛⲁⲙⲉⲣⲁⲧⲉ· ϫⲉ ⲁ ⲡⲉⲟⲩⲟⲉⲓϣ ϩⲱⲛ ε ϩⲟⲩⲛ·
ⲁⲧⲱ ⲁ ⲛⲉϩⲟⲟⲩ ⲥⲃⲱⲕ ⲙⲛ̄ ⲟⲩⲉⲓⲱⲧ ⲉⲩϯⲥⲱ ⲛ̄ ⲛⲉⲥ-
ⲱⲛⲣⲉ· ⲙⲛ̄ ⲟⲩⲱⲛⲣⲉ ⲉⲥⲉⲱⲧⲙ̄ ⲛ̄ⲥⲁ ⲡⲉⲥⲉⲓⲱⲧ· ⲁⲧⲱϫⲙ̄
ⲛ̄ⲥⲓ ⲙ̄ ⲡⲁⲣⲑⲉⲛⲟⲥ ⲉⲧ ⲛⲁⲛⲱⲟⲩ· ⲁⲧⲉⲛⲕⲟⲧⲕ̄ ⲛ̄ⲥⲓ

ⲛⲉⲓⲟⲟⲧⲉ ⲉⲧ ⲟⲩⲁⲁⲃ ⲕⲁⲧⲁ ⲙⲁ· Ⲁⲛⲓⲁⲁⲩ· ⲟⲩⲱϫⲛ̄ ⲛ̄ⲑⲉ ⲛ̄ ⲛⲉⲓ ϫⲏⲣⲁ· Ⲁⲛⲱⲱⲡⲉ ⲛ̄ⲑⲉ ⲛ̄ ⲡⲟⲣⲫⲁⲛⲟⲥ· Ⲁⲩⲣⲱⲙⲉ ⲉϫⲛ̄ ⲛⲉⲧ ⲟⲃⲃⲏⲛⲧ· ⲁⲩⲧ ⲕⲗ̄ⲯ ⲉϫⲛ̄ ⲛⲁⲡⲛⲧⲉ· ⲛ̄ ⲛⲓⲛⲕⲉ· ⲉ ⲧⲃⲉ ⲡⲁⲓ Ⲡⲁⲣⲁ ⲕⲉ ⲕⲟⲩⲓ ⲡⲉ ⲛ̄ⲧ ⲉ ⲧⲟⲣⲥⲏ ⲙ̄ ⲡⲛⲟⲩⲧⲉ ⲉⲓ ⲛ̄ⲧⲡ̄ⲣ ⲣⲛⲃⲉ· ⲉⲙⲛ̄ ⲛⲉⲧ ⲥⲟⲗⲥⲗ̄ ⲙ̄ⲙⲟⲛ· ⲛ̄ⲧⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ ⲱⲱⲡⲉ ⲙ̄ⲙⲟⲛ· ⲭⲉ

Fol. 44 *a* ⲙ̄ⲡⲉ ⲙⲙⲟⲕⲣ̄ⲛ̄· ⲙⲁⲣⲛ̄ⲁⲥⲱⲙⲓϩⲉ ⲱ ⲛⲁ ⲙⲉⲣⲁⲁⲧⲉ
ⲡⲍ ⲭⲉ ⲉⲛⲉϫⲓ ⲙ̄ ⲡⲉⲕⲗⲟⲙ ⲉⲧ ⲥⲃ̄ⲧⲱⲧ· Ⲡⲉⲑⲣⲟⲛⲟⲥ ⲡⲟⲣⲱⲱ· ⲡⲣⲟ̄ ⲛ̄ ⲧⲙⲛ̄ⲧⲉⲣⲟ ⲟⲩⲱⲛ· Ⲡⲉⲧ ⲙⲁϫⲣⲟ ϯⲛⲁϯ ⲛⲁϥ ⲉ ⲃⲟⲗ ϫⲙ̄ ⲡⲙⲁⲛⲛⲁ ⲉⲑ ⲛⲡ· Ⲥⲛⲱⲁⲛⲁⲥⲱⲙⲓϩⲉ· ⲛ̄ⲧⲛ̄ϩⲣⲟ̄ ⲉⲛⲛⲁⲟⲟⲥ· ⲧⲛ̄ⲛⲁⲣ̄ ⲣⲣⲟ̄ ⲱⲁ ⲉⲛⲉϥ· Ⲥⲧⲱⲁⲛϩⲣⲟ̄ ⲁⲉ ⲉ ⲣⲟⲛ ⲧⲛ̄ⲛⲁⲣ̄ ⲣⲧⲛⲏ· ⲛ̄ⲧⲛ̄ⲣⲙⲙⲉ ϩⲙ̄ ⲟⲩⲣⲩ̈ⲙⲉ ⲉϥⲥⲁⲱⲉ·

Ⲡⲁⲣⲛ̄ⲙⲁⲩⲱⲉ ⲉ ⲣⲟⲛ ⲉⲛ ϩⲟⲥⲟⲛ ⲟⲩⲛ̄ ⲙⲉⲧⲁⲛⲟⲓⲁ ⲕⲛ̄ ⲛⲁⲓ ⲉ ϩⲣⲁⲓ· ⲙⲁⲣⲛ̄ⲫⲟⲣⲉⲓ ⲛ̄ ⲧⲙⲟⲕϩ̄ⲥ̄· ⲧⲁⲣⲛ̄ⲣ̄ ⲃ̄ⲣⲣⲉ ϩⲙ̄ ⲡⲧⲃⲃⲟ̄· ⲙⲁⲣⲛ̄ⲣ̄ ⲙⲁⲓ ⲣⲱⲙⲉ· ⲧⲁⲣⲛ̄ⲣ̄ ⲱⲃⲛⲣ ⲉ ⲓⲥ̄ ⲡⲙⲁⲓ ⲣⲱⲙⲉ· Ⲥⲱϫⲉ ⲁⲛⲉⲣⲛⲧ ⲙ̄ⲙⲛ̄ ⲡⲛⲟⲩⲧⲉ· ⲛ̄ ⲟⲩⲙ̄ⲡⲧⲙⲟⲛⲟϧⲟⲥ ϩⲙ̄ ⲟⲩⲁⲥⲁⲡⲏ· Ⲟⲩⲡⲁⲣⲑⲉⲛⲓⲁ ⲁⲛ ⲙ̄ⲙⲁⲧⲉ ⲛ̄ⲥⲱⲙⲁ ⲁⲗⲗⲁ ⲟⲩⲡⲁⲣⲑⲉⲛⲓⲁ ⲛ̄ⲥⲁ ⲣⲱⲟⲕ ⲉ ⲃⲟⲗ ⲛ̄ⲛⲟⲃⲉ ⲛⲓⲙ· Ⲁⲩⲧⲥ̄ⲧⲟ̄ ⲅⲁⲣ ⲉ ⲃⲟⲗ ⲛ̄ ϩⲉⲡⲡⲁⲣⲑⲉⲛⲟⲥ ϩⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ ⲉ ⲧⲃⲉ ⲧⲉⲧⲙ̄ⲡⲣⲉϩⲛⲁⲁⲩ·

Fol. 44 *b* ⲡⲏ Ⲛⲉⲧ ⲣⲟⲉⲓⲥ ϩⲙ̄ ⲟⲩⲙ̄ⲡⲧϫⲱⲱⲣⲉ ⲱⲁⲩⲃⲱⲕ ⲉ ⲣⲟⲩⲛ | ⲉ ⲡⲙⲁ ⲛ̄ ⲱⲉⲗⲉⲉⲧ· Ⲅⲉⲛⲟⲩⲧⲉ ⲥⲉ ⲛ̄ⲧⲉ ⲟⲩⲟⲛ ⲛ̄ⲓⲙ ⲃⲱⲕ ⲉ ⲣⲟⲩⲛ ⲉ ⲡⲙⲁ ⲉⲧ ⲙ̄ⲙⲁⲩ ⲱⲁ ⲉⲛⲉϥ· ⲧⲙ̄ⲡⲧⲙⲁⲓ ⲣⲟⲙⲙ̄ⲧ ⲉⲧ ⲟⲧϯ ⲙ̄ⲙⲁⲁⲛ ⲉ ⲧⲃⲛⲏⲧⲥ̄·

Ⲥⲱϫⲉ ⲕⲟⲧⲱⲱ ⲉ ϫⲡ̄ⲟ̄ ⲛⲁⲕ ⲛ̄ ϩⲉⲛϫⲣⲏⲙⲁ ⲛⲁⲓ ⲉⲧⲟ̄ ⲙⲙⲟⲟⲗⲉ· ⲛ̄ⲧ ⲟⲩⲓⲉ ⲙ̄ ⲡⲕⲱϩⲣ̄ ϩⲙ̄ ⲟⲩⲙ̄ⲡⲧⲙⲁⲓⲧⲟ̄ ⲛ̄ⲣⲟⲩⲟ· ⲛ ϩⲙ̄ ⲟⲩⲙ̄ⲡⲧⲉⲱⲱⲟⲩⲧ ⲛ ϩⲙ̄ ⲟⲩϫⲓ ⲛ ⲥⲟⲛⲥ̄· ⲛ ϩⲙ̄ ⲟⲩⲉⲓⲣ ⲃⲟⲛⲉ· ⲛ ϩⲙ̄ ⲟⲩⲣⲱⲃ ⲛ̄ ⲥⲓϫ ⲉⲥⲱⲱⲩ· ⲉⲙ ⲉⲕⲥⲣ̄ⲭⲉ ⲉ ⲱⲙⲙⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ· ⲡⲗⲏⲛ ϩⲙ̄ ⲥⲗⲟⲧ ⲛⲓⲙ ⲉⲱⲱϫⲉ ⲁⲕⲉⲡⲟⲩⲙⲉⲓ ⲉ ⲥⲱⲟⲩϩ ⲛⲁⲕ ⲉ ⲣⲟⲩⲛ ⲛ̄ ⲟⲩⲛⲟⲩⲃ ⲛ ⲟⲩⲣⲱⲙⲙⲉ̄· Ⲁⲣⲓ ⲡⲓⲉⲉⲧⲉ ⲙ̄ ⲡⲉ ⲛⲧ ⲁϥϫⲟⲟϥ ϩⲙ̄ ⲡⲉⲧⲁⲥⲥⲉⲗⲓⲟⲛ· ⲭⲉ ⲡⲁⲧ ϩⲛⲧ· ⲥⲉⲛⲁϥⲓ ⲛ̄ ⲧⲉⲕⲩⲭⲏ ϩⲙ̄ ϯⲟⲩⲱⲛ· ⲛⲉ ⲛⲧ ⲁⲕⲥⲃ̄ⲧⲱⲧⲟⲩ ⲭⲉ ⲉⲧⲛⲁⲱⲱⲡⲉ ⲛ̄

ⲛⲓⲱⲙ· ⲥⲟⲗⲟⲓⲱⲥ ⲁⲉ ⲁⲉ ⲉⲩⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲉⲩⲥⲟⲟⲩⲛ
ⲁⲛ ⲁⲉ ⲉⲩⲥⲱⲟⲩϩ ⲛ̄ ⲛⲓⲱⲙ·
Ⲁⲥⲱⲛⲓⲍⲉ ⲱ ⲡⲁ ⲙⲉⲣⲓⲧ ⲛⲑ̄ⲥ ⲟⲩⲃⲉ ⲙ̄ ⲡⲁⲑⲟⲥ· ⲛⲑ̄ ϫⲟⲟⲥ
ⲁⲉ ⲥⲛⲁⲁⲥ ⲛ̄ⲑⲉ ⲛ̄ ⲁⲃⲣⲁϩⲁⲙ· ⲥⲛⲁⲥⲟⲟⲩⲧⲛ̄ ⲉ ϩⲣⲁⲓ
ⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲧ ϫⲟⲥⲉ· ⲡⲉ ⲛⲧ ⲁⲩⲧⲁⲙⲓ ⲉ ⲧⲡⲉ ⲙⲛ̄
ⲡⲛⲁϩ· ⲁⲉ ⲉⲛⲉ ⲥⲛⲁϫⲓ ⲗⲁⲁⲩ ϩⲛ̄ ⲛⲉⲧⲉ ⲛⲟⲩⲕ ⲛⲉ Fol. 45 a
ⲧⲛⲟⲩ· ⲙⲙⲁ ⲟⲩϩⲱⲥ ϣⲁ ⲟⲩⲙⲟⲩⲥ ⲙ̄ ⲧⲟⲟⲩⲉ· Ⲟⲩ- ⲛⲑ
ⲛⲟⲩ ⲛⲁⲥⲁⲑⲟⲟⲩ ⲡⲉ ⲙ̄ ⲟⲩϣⲙⲙⲟ̄ ⲉⲩⲟⲃⲃⲏⲛⲧ· ⲁⲩⲱ
ⲡϫ̄ⲥ ⲙⲉ ⲙ̄ ⲟⲩⲡⲣⲟⲥⲩⲗⲏⲧⲟⲥ ⲉⲧⲣϥ̄ⲧ ⲟⲉⲓⲕ ⲛⲁϥ ϩⲓ
ϩⲏⲥⲱ· Ⲉ ⲧⲃⲉ ⲧⲙⲛ̄ⲧⲥⲁⲃ ϩⲛⲧ ⲁⲉ ⲟⲛ ⲉⲧⲟⲧⲛ̄ ⲙⲙⲁ-
ⲛⲁⲛ ⲉ ⲧⲃⲏⲛⲧⲉ̄ ⲁⲉ ⲥⲱⲟⲩϩ ⲉ ϩⲟⲩⲛ ⲉ ⲧⲃⲉ ⲟⲩⲛⲁⲓ
ⲙ̄ ⲟⲩϫⲣⲓⲁ· ⲁⲣⲓ ⲡⲓⲉⲉⲧⲉ ⲁⲉ ⲩⲥⲛϩ· ⲁⲉ ⲥⲉⲛⲁ-
ϣⲱⲡⲉ ⲉⲧⲥϩⲟⲩⲟⲣⲣ̄ ⲛ̄ⲥⲓ ⲛⲉⲕⲁⲣⲟⲟⲩⲕⲛ· ⲁⲩⲱ ⲡⲉⲧ
ϣⲟⲟⲡ ⲙ̄ ϩⲛⲧⲟⲩ· Ⲉ ⲧⲃⲉ ⲡⲛⲟⲩⲃ ⲁⲉ ⲟⲛ ⲙⲙ̄ ⲡⲣⲟⲙⲛ̄ⲧ·
Ⲡⲉϫⲁϥ ⲛ̄ⲥⲓ ⲓⲁⲕⲱⲃⲟⲥ· ⲁⲉ ⲡⲉⲧϣⲓⲃⲉ ⲛⲁⲣⲙⲛ̄ⲧⲣⲉ
ⲉ ⲣⲱⲧⲛ̄ ⲛ̄ⲧⲉ ⲡⲩⲓⲃⲉ ⲟⲩⲱⲙ ⲙ̄ ⲛⲉⲧⲡⲥⲁⲣϩ̄ ⲛ̄ⲑⲉ ⲙ̄
ⲡⲕⲱϩ̄· Ⲁⲩⲱ ⲁⲉ ⲩⲥⲟⲧⲡ̄ ⲛ̄ⲥⲓ ⲟⲩⲣⲱⲙⲉ ⲛ̄ⲁⲓⲕⲁⲓⲟⲥ
ⲉⲙⲛ̄ⲧⲁϥ ⲉⲓϩⲱⲗⲟⲛ ⲉϥⲛⲁⲩ ⲉ ⲡⲉⲧⲛⲟⲥⲡⲉⲥ· ⲧⲃⲃⲟⲕ
ⲟⲛ ⲉ ⲁⲛⲁⲑⲉⲙⲁ ⲙ̄ⲡⲁⲧⲉ ⲡϫ̄ⲥ ⲧⲱϩⲙ̄ ⲉ ⲣⲟⲕ· ⲕⲁⲓ
ϭⲁⲣ ⲁⲛⲕⲁ ⲧⲉⲕⲉⲗⲡⲓⲥ | ϩⲓ ⲡⲛⲟⲩⲧⲉ· ⲉ ⲃⲟⲗ ⲁⲉ ⲩⲥⲛϩ Fol. 45 b
ⲁⲉ ⲙⲁⲣⲉ ⲛⲉⲧⲛ̄ⲣⲛⲧ ϣⲱⲡⲉ ⲉⲧⲧⲃⲃⲏⲧ ⲉⲧⲁⲛⲕ ⲉ ⲃⲟⲗ ⲧ
ⲉ ϩⲟⲩⲛ ⲉ ⲡⲛⲟⲩⲧⲉ·
Ⲧⲱⲙⲉ ⲉ ⲣⲟⲕ ⲡⲁ ⲙⲉⲣⲓⲧ ϩⲙ̄ ⲡϫⲟⲉⲓⲥ· ⲕⲁⲓ ϭⲁⲣ ⲁⲛⲕⲁ
ⲡⲛⲟⲩⲧⲉ ⲛⲁⲕ ⲛ̄ ⲃⲟⲛⲃⲟⲥ· ⲁⲕϣⲱⲡⲉ ⲛⲁϥ ⲙ̄ ⲙⲉⲣⲓⲧ
ⲁⲕⲧ ⲡⲉⲕⲣⲛⲧ ⲉ ⲙⲟⲟϣⲉ ϩⲙ̄ ⲡⲟⲩⲉⲣⲥⲁϩⲙⲉ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
Ⲏⲧⲟϥ ⲁⲉ ⲡⲛⲟⲩⲧⲉ ⲉⲩⲉⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲛ̄ⲧⲉ ⲧⲉⲕⲡⲧⲥⲛ
ϣⲱⲡⲉ ⲛⲁⲕ ⲛ̄ⲉⲓⲉⲣⲟ̄· ⲛ̄ⲧⲉ ⲡⲕⲉⲓⲉⲣⲟ ϣⲱⲡⲉ ⲛⲁⲧ
ⲛ̄ⲑⲁⲗⲗⲁⲥⲁ· Ⲕⲁⲓ ϭⲁⲣ ⲛ̄ⲧⲛ̄ ⲟⲧⲣⲁⲙⲓⲁ· ⲉⲕϣⲟⲟⲡ ⲛ̄
ⲣⲧⲡⲉⲧⲥ ⲛ̄ⲧⲉⲥⲕⲣⲁⲧⲁ· ⲉⲣⲉ ⲡⲛⲏⲩ̄ⲥ ⲙ̄ ⲡⲛⲟⲩⲧⲉ·
ⲙⲟⲩϩ ϫⲁ ϫⲱⲕ ⲉⲕⲧ ⲟⲧⲟⲉⲓⲙ ϩⲙ̄ ⲡⲟⲧⲟⲉⲓⲙ ⲉⲟ ⲙⲡ
ⲛ̄ⲧⲉ ⲡⲉⲡⲓⲁ̄· ⲉⲕⲟⲓⲕⲟⲛⲟⲙⲉⲓ ⲛ̄ ⲛⲉⲕϣⲁϫⲉ ϩⲙ̄ ⲟⲧⲣⲁⲡ·
Ⲡⲛⲟⲩⲧⲉ ⲉⲩⲉϫⲁⲣⲓⲍⲉ ⲛⲁⲕ ⲛ̄ ⲧⲙⲛ̄ⲧϣⲟⲉⲓϩ ⲛ̄ⲛⲉⲧ
ⲟⲧⲁⲁⲃ· ⲛ̄ⲥⲉ ⲧⲙ̄ ϫⲉ ⲉ ⲉⲓϩⲱⲗⲟⲛ ϩⲙ̄ ⲧⲉⲕⲡⲟⲗⲓⲥ· ⲙ̄ⲡ
ⲟⲩⲉϥ ⲣⲁⲧⲕ ⲉϩⲙ̄ ⲡⲙⲁⲕϩ̄ ⲛ̄ ⲛⲁⲣⲭⲱⲛ ⲙ̄ ⲡⲕⲁⲕⲉ·

Fol. 46 a
ϥⲁ

ⲛⲧⲉ ⲛⲁⲩ ⲉ ⲡⲁⲣⲭⲛⲥⲧⲣⲁⲧⲏⲟⲥ ⲛ̄ ⲧⲥⲟⲙ ⲙ̄ ⲡⲭⲟⲉⲓⲥ· ⲉⲩⲁϩⲉ ⲣⲁⲧϥ̄ ⲛ̄ⲥⲁ ⲟⲩⲛⲁⲙ ⲙ̄ⲙⲟⲕ· ⲛⲧⲉ ⲱⲙⲉ̄ ⲙ̄ ⲫⲁⲣⲁⲱ ⲙⲛ̄ ⲡⲉϥⲙⲛⲛⲩⲉ· ⲛⲧⲉ ϫⲓⲟⲟⲣ ⲙ̄ ⲡⲕⲗⲁⲟⲥ ⲛ̄ ⲧⲉⲑⲁⲗⲗⲁⲥⲁ ⲙ̄ ⲙⲉⲗϩ̄· ⲉⲧⲉ ⲡⲉⲓ ⲃⲓⲟⲥ ⲛⲉ ϩⲁ-ⲙⲛⲛ:—

Ⲡⲛ̄ⲥⲁ ⲛⲁⲓ ⲟⲛ ϯϩⲱⲛ ⲉ ⲧⲟⲟⲧϥ̄ ⲉ ⲧⲙ̄ ⲕⲁ ⲡⲉϩϩⲛⲧ ⲉ ⲃⲟⲗ· ϫⲉ ⲡⲣⲁⲩⲉ ⲛ̄ ⲡⲁⲁⲓⲙⲟⲛⲓⲟⲛ ⲡⲉ ⲡⲁⲓ ⲉ ⲧⲣⲉ ⲡⲣⲱⲙⲉ ⲕⲁ ⲡϩ̄ⲣⲛⲧ ⲉ ⲃⲟⲗ ⲛ̄ⲥⲉ ⲉⲙⲧϥ̄ ⲉ ⲧⲥⲟⲣⲥ̄ⲥ̄ ⲙ̄ⲙⲁⲧ ϩ̄ⲉⲓⲙⲉ· Ⲡⲛ̄ⲣ̄ ⲁⲙⲉⲗⲉⲓ ⲟⲩⲛ· ⲉ ϫⲓ ⲥⲃⲱ ⲉ ⲟⲟⲧⲉ ⲙ̄ ⲡⲭ̄ⲥ̄· ⲛⲧⲉ ⲡⲣⲟⲕⲟⲡⲧⲉⲓ ⲛ̄ⲟⲉ ⲛ̄ ⲛⲓ̈ⲧⲱⲱⲥⲉ· ⲛ̄ⲃⲣ̄ⲣⲉ· ⲁⲧⲱ ⲕⲙⲁⲣⲁⲛⲁϥ ⲙ̄ ⲡⲛⲟⲧⲧⲉ ⲛ̄ⲟⲉ ⲛ̄ ⲟⲩⲙⲁⲥ ⲛ̄ ⲃⲣ̄ⲣⲉ· ⲉⲩⲛⲉϫ ⲧⲁⲡ ⲉ ⲃⲟⲗ ϩ̄ⲓⲉⲓⲃ· Ⲱⲱⲡⲉ ⲟⲛ ⲛ̄ ⲟⲧⲣⲱⲙⲉ ⲛ̄ ϫⲱⲱⲣⲉ ϩ̄ⲙ̄ ⲡⲱⲁϫⲉ· Ⲡⲛ̄ⲣ̄ ϯϩⲟ ⲉ ⲃⲟⲗ ⲛ̄ⲟⲉ ⲛ̄ ⲛⲓⲣⲩⲡⲟⲕⲣⲓⲧⲏⲥ· ⲙⲛⲛⲟⲧⲉ ⲛ̄ⲥⲉⲕⲟ̄ ⲛ̄ⲧⲉⲕⲧⲟ̄ ⲉ ⲛⲓ̈ⲙⲙⲁⲩ· Ⲡⲛ̄ⲣ̄ ⲧⲁⲕⲉ ⲟⲩⲣⲟⲟⲩ ⲛ̄ ⲟⲩⲱⲧ ϩ̄ⲙ̄ ⲡⲉⲕⲁϩⲉ· Ⲉⲓⲙⲉ ϫⲉ ⲉⲕⲛⲁϯ ⲟⲩ ⲙ̄ ⲡⲛⲟⲧⲧⲉ· ⲙ̄ ⲙⲛⲛⲉ ⲙ̄ ⲙⲛⲛⲉ· Ⲍⲙⲟⲟⲥ ⲉ ⲣⲟⲕ ⲟⲩⲁⲁⲕ ⲛⲟⲉ ⲛ̄

Fol. 46 b
ϥⲃ

ⲟⲩⲣⲏⲧⲉⲙⲱⲛ ⲛ̄ ⲥⲁⲃⲉ ⲛⲧⲉ ⲕⲣⲓ̈ⲛⲉ ⲙ̄ ⲡⲉⲕⲗⲟⲓⲥⲓⲙⲟⲥ· ⲉⲓ̈ⲧⲉ ⲉⲕⲁⲛⲁϫⲱⲣⲉⲓ· ⲉⲓ̈ⲧⲉ ⲉⲕ ϩ̄ⲛ̄ ⲧⲙⲛⲛⲧⲉ·

Ⲡⲗⲏⲛ ϯ ϩⲁⲡ ⲉ ⲣⲟⲕ ⲙ̄ ⲙⲛⲛⲉ· ⲕⲁⲓ ϫⲁⲣ ⲛⲁⲛⲟⲧⲥ· ⲉⲕ ϩ̄ⲛ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲟⲩⲱⲟ̄ ϩ̄ⲛ̄ ⲟⲃⲃⲓⲟ ⲛⲓ̈ⲙ ⲛ̄ ⲣⲟⲩⲟ̄ ⲉ ⲟⲩⲁ ⲉⲩϩ̄ⲛ̄ ⲟⲩⲃⲏⲏ ⲛ̄ⲣⲟⲓⲧⲉ· ⲉⲩⲱⲟⲟⲡ ϩ̄ⲛ̄ ⲟⲩⲙⲛⲧ-ϫⲁⲥⲓϩⲙⲧ· Ⲗⲧ̄ⲣ̄ ⲙⲛⲧⲣⲉ ϩⲁ ⲗⲱⲧ· ⲉⲩϩ̄ⲛ̄ ⲧⲙⲛⲛⲧⲉ ⲛ̄ ⲥⲟⲗⲟⲙⲱⲛ· ϫⲉ ⲟⲩⲡⲓⲥⲧⲟⲥ ⲡⲉ ⲉⲛⲁⲟⲩϥ· ⲁⲛⲥⲱⲧⲙ ⲉ ⲟⲛ ⲉ ⲧⲃⲉ ⲕⲁⲉⲓⲙ ϫⲉ ⲙⲛ̄ ⲣⲱⲙⲉ ϩ̄ⲓϫⲙ̄ ⲡⲛⲁϥ ⲙ̄ⲙⲁϥ ⲛ̄ⲥⲁ ⲕⲉ ⲱⲟⲙⲛ̄ⲧ ⲛ̄ⲣⲱⲙⲉ· ⲡⲁⲓ ⲁϥⲱⲟⲡⲉ ⲙ̄ ⲡⲟⲩⲧⲣⲟⲛ·

Ⲧⲉⲛⲟⲩ ϩ̄ⲉ ⲉⲓⲥ ⲡⲁϣⲱⲛ ⲕⲛ ⲛⲁⲕ ⲉ ϩ̄ⲣⲁⲓ· ⲁⲟⲕⲙⲁⲍⲉ ⲛ̄ ⲛⲉⲧ ⲙⲛⲧ ⲉ ϫⲱⲕ ⲙ̄ ⲙⲛⲛⲉ· ϫⲉ ⲉⲕⲛⲛⲡ ⲉ ⲣⲟⲛ ϫⲙ ⲉⲕⲛⲛⲡ ⲉ ⲛⲉⲧ ϯ ⲙⲙⲁⲁⲛ· Ⲟⲧ ⲙⲟⲛⲟⲛ ϣⲁⲣⲉ ⲡⲁⲁⲓⲙⲟⲛⲓ[ⲟⲛ] ⲉⲓ ⲛⲁⲕ ϩ̄ⲙ̄ ⲡⲟⲧⲙⲁⲗ· ⲡⲉⲣⲃⲟⲧⲣ ϫⲉ ϥⲟⲧⲟⲛϥ̄ ⲉ ⲣⲱⲙⲉ ⲛⲓ̈ⲙ· Ⲕⲁⲓ ϫⲁⲣ ⲁⲛⲟⲕ ⲣⲱ ⲁⲗⲏⲱⲥ· ⲁⲧϯ ⲙⲙⲁⲁⲛⲁⲓ ϩ̄ⲙ̄ ⲡⲟⲧⲙⲁⲗ ⲁⲩⲉⲓⲙⲉ ⲛⲁⲓ· ⲙ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲉⲩⲥⲟⲛϥ̄ ⲛⲟⲉ ⲛ̄ ⲟⲩⲉⲓⲁ ⲛ̄ ⲧⲟⲟⲩ·

αλλα а пхс ⸗тоот ⲙⲡⲉ ⲓⲧⲁⲣⲟⲩⲧⲟⲩ· ⲟⲩⲁⲉ
ⲙⲡⲛ ⲉⲓⲕⲁ па ⲣⲏⲧ ⲉ ⲃⲟⲗ | ⲛⲁⲁⲁⲩ· ⲁⲩⲱ ⲁⲩⲭⲟ Fol. 47 a
ⲛⲧ ⲛⲣⲁⲣ ⲛⲥⲟⲡ· ⲣⲏ ⲣⲉⲛⲣⲏⲛⲉ ⲛⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲣⲁ ⲕⲍ
ⲡⲟⲩⲛⲁⲁ· Ⲗⲩⲱ ⲁⲥ⸗ⲡ ⲡⲉⲭⲟⲩⲟⲓ ⲣⲁ ⲧⲁⲣⲛ ⲁⲭⲧⲟⲗⲙⲁ
ⲟⲛ ⲉ ⲡⲓⲣⲁⲍⲉ ⲙ ⲡⲭⲟⲉⲓⲥ· ⲁⲗⲗⲁ ⲁⲭⲟⲭⲛⲉⲕ ⲙⲙⲛ
ⲛⲉⲕⲡⲁⲛⲟⲩⲣⲅⲓⲁ·

Тенот ⲥⲉ па ⲯⲛⲣⲉ ⲫⲟⲣⲉⲓ ⲙ ⲡⲉⲟⲃⲃⲓⲟ ⲛⲕ ⲛⲁ
ⲡⲉⲭⲣⲥ ⲛⲁⲕ ⲛⲣⲉⲭⲁⲓ ⲯⲟⲭⲛⲉ· ⲙⲙⲛ ⲛⲉⲕⲉⲓⲱⲧ ⲛ
ⲁⲥⲁⲑⲟⲥ· ⲛⲕ ⲣ ⲯⲃⲛⲣ· ⲉⲩⲣⲙ ⲛ ⲛⲟⲩⲧⲉ· Ⲉⲣⲉ
ⲡⲛⲟⲩⲟⲥ ⲙ ⲡⲛⲟⲩⲧⲉ ⲣⲙ ⲛⲉⲩⲣⲏⲧ· ⲛⲕ ⲧⲛⲧⲱⲛⲕ ⲛⲟⲉ
ⲛ ⲟⲩⲣⲛⲕⲉ ⲉⲩⲭⲓ ⲙ ⲛⲉⲩⲥⲣⲟⲥ· ⲉⲩⲟ ⲛ ⲯⲃⲛⲣ ⲉ
ⲡⲣⲓⲙⲉ· ⲛⲕ ⲣ ⲣⲏⲕⲉ ⲣⲱⲟⲕ ⲛ ⲟⲩⲥⲟⲩⲁⲁⲣⲓⲟⲛ· ⲉ
ⲧⲉⲕⲁⲡⲉ· ⲛⲧⲉ ⲡⲉⲕⲙⲁ ⲛ ⲯⲱⲡⲉ ⲯⲱⲡⲉ ⲛⲁⲕ ⲛⲧⲁⲫⲟⲥ·
ⲯⲁⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲧⲟⲩⲛⲟⲥⲕ ⲛⲑⲥ ⲛⲁⲕ ⲛⲧⲉⲃⲣⲏⲛⲛⲉ
ⲙ ⲡⲉⲭⲣⲟ:—

Ⲉⲕⲯⲁⲛⲥⲱⲯⲙ ⲛ ⲟⲩⲥⲟⲛ· ⲙⲙⲛ ⲟⲩⲥⲟⲛ· ⲉⲩⲭ ⲣⲏⲉ ⲛⲁⲕ
ⲣⲛ ⲟⲩⲯⲁⲭⲉ· ⲛ ⲛⲧⲉ ⲡⲕⲣⲏⲧ ⲡⲱⲗⲉ ⲉⲩⲥⲟⲛ· ⲉⲕⲭⲱ
ⲙⲙⲟⲥ· ⲭⲉ ⲛⲑⲥ | ⲙⲡⲯⲁ ⲛ ⲛⲁⲓ ⲁⲛ· ⲛ ⲛⲧⲉ ⲡⲭⲁⲭⲉ Fol. 47 b
ⲉⲛⲉⲣⲥⲉⲓ ⲛⲁⲕ ⲉ ⲟⲧⲁ· ⲭⲉ ⲛⲑⲙⲡⲯⲁ ⲁⲛ ⲛ ⲛⲉⲓ ⲕⲍ
ⲧⲁⲓⲟ· ⲛⲕ ⲭⲓ ⲙ ⲡⲯⲁⲭⲉ· ⲛ ⲙⲉⲉⲧⲉ ⲛⲧⲉ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ
ⲛⲧⲉ ⲡⲡⲟⲗⲧⲙⲟⲥ ⲙ ⲡⲉⲕⲗⲟⲩⲥⲙⲟⲥ ⲣ ⲛⲟⲥ ⲛⲕ ⲙⲟⲧⲣ
ⲙⲙⲛ ⲡⲉⲕⲥⲟⲛ· ⲉⲕⲥⲟⲟⲩⲛ ⲭⲉ ⲙⲙⲛ ⲥⲟⲛⲧⲉ ⲣⲙ ⲥⲁⲗⲁⲁⲁ·
ⲁⲩⲱ ⲭⲉ ⲙⲙⲛ ⲥⲁⲉⲙ ⲙ ⲡⲉⲕⲕⲱⲧⲉ· Тенот ⸗ ⲡⲉⲕ-
ⲟⲧⲟⲓ ⲉ ⲡⲉⲥⲃⲣⲁⲣⲉ· ⲙⲙⲛ ⲧⲥⲧⲙⲛⲁⲛⲥⲓⲥ ⲙ ⲡⲛⲟⲩⲧⲉ·
ⲛⲕ ⲣⲓⲙⲉ ⲟⲩⲧⲱⲕ ⲙⲙⲛ ⲡⲉⲭⲥ· ⲁⲩⲱ ⲡⲉⲡⲛⲁ ⲛ ⲓⲥ
ⲛⲁⲯⲁⲭⲉ ⲛⲁⲁⲁⲕ ⲣⲙ ⲡⲉⲕⲗⲟⲩⲥⲙⲟⲥ· ⲛⲯⲭⲡⲟⲕ·
ⲣⲙ ⲡⲕⲱⲧⲉ ⲛ ⲧⲉⲛⲧⲟⲗⲏ· ⲭⲉ ⲟⲩⲧⲉ ⲧⲉⲭⲣⲓⲁ· ⲉ ⲧⲣⲉ
ⲕⲁⲥⲱⲛⲓⲍⲉ ⲙⲁⲁⲁⲕ· ⲉⲕⲧⲛⲧⲱⲛ ⲉⲧⲟⲛⲣⲓⲟⲛ ⲣⲱⲥ ⲉⲣⲉ
ⲧⲉⲓ ⲙⲁⲧⲟⲩ ⲛ ⲣⲛⲧⲕ·

Ⲁⲣⲓ ⲡⲁⲉⲉⲧⲉ ⲭⲉ ⲉⲕⲣⲛⲧ ⲣⲱⲟⲕ ⲛⲣⲁⲣ ⲛⲥⲟⲡ· Ⲓⲛ ⲙⲡⲉ
ⲕⲥⲱⲧⲙ ⲉ ⲡⲉⲭⲥ ⲉⲭⲱ ⲙⲙⲟⲥ ⲭⲉ ⲕⲱ ⲉ ⲃⲟⲗ ⲙ
ⲡⲉⲕⲥⲟⲛ· ⲛⲥⲁⲯⲧ ⲛⲥⲯⲩⲉ ⲛⲥⲟⲡ· Ⲓⲛ ⲛⲧⲉ ⲣⲓⲙⲉ ⲁⲛ
ⲛⲧⲟⲕ ⲛⲣⲁⲣ ⲛⲥⲟⲡ ⲉⲕⲥⲟⲡⲥⲡ ⲭⲉ ⲕⲱ ⲛⲁⲓ ⲉ ⲃⲟⲗ | ⲙ Fol. 48 a
ⲡⲁⲯⲁⲓ ⲛ ⲛⲁ ⲛⲟⲃⲉ· Тенот ⲥⲉ ⲕⲁⲗⲁⲣⲧⲉ ⲙ ⲡⲕⲟⲩⲓ ⲕⲉ

ет ероч ⲙ̅ пексоп · Ауш ⲛ̅тетнот ϣаре пеппа̄ ⲙ̅ пноуте · еїне ⲛ̅ текрнсіс ⲙ̅пе к ⲙ̅пто̄ е вол ⲙ̅п̄ ѳоте ⲛ̅ ⲛ̅коласїс · ауш ⲛ̄ⲧ̄ ⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲛ̅нет оуааѣ · же ауⲣ̄ ⲡⲓ̅ⲡϣа ⲛ̅сощот · ауш ⲛ̄ⲧ̄ ⲣ̄ ⲡⲓⲉⲉⲧⲉ ⲙ̅ пехⲥ̄ · же аусощⲩ̄ · ауⲛⲉѕноуѕⲩ̄ · аусⲣо̄ⲧ̄ ⲙ̅ⲙоч е твнитⲛ̄ · ⲛ̅тетнот ϣаⲭⲙⲉⲣ пекⲫнт ⲙ̅ ⲙ̅пⲧϣанⲫтнч · ⲫ̈ ⲫоте · ⲛ̄ⲧ̄ паⲣтⲛ̄ ехⲙ̅ пекⲫ̄ екрⲓⲙе · екхѡ ⲙ̅ⲙос · же кѡ наї е вол па хⲥ̄ · же аїⲧ ⲫ̈се ⲛ̅ текⲫ̈ікѡн :—

Нтетнот ϣактѡоуи ек ⲫⲙ̅ псолсⲗ̄ ⲛ̅ ⲧⲙⲉтаноїа · ⲛⲧ̄ пωт е ратч ⲙ̅ пексоп · ере пекⲫнт внⲗ е вол · Ере пекⲫ̄ роотⲧ · ере рωк ⲙⲛⲥ ⲛ̅ раⲱе · Ере ϯрнни кѡте е рок · ексѡве еккωрⲯ̄ е пⲛ̄сон · же кѡ наї е вол па сок · же

Fol. 48 b ⲫⲥ̄ аїⲧ ⲫ̈се нак | ⲛ̅те прⲏⲙе · ащаї ⲛ̅те относ ⲛ̅ раⲱе ϣопе е вол ⲫⲙ̅ прⲏⲙе · Нте ϯрнни телⲗ̄ ⲙ̅ⲙос ⲫⲛ̄ тетⲛ̅ⲙнте · ⲛ̅те пеппа̄ ⲙ̅ пноуте ⲫωⲥч раⲱе нⲫ̄ⲱⲯ̄ е вол ечхѡ ⲙ̅ⲙос · Хе наїатоу ⲛ̅ ⲛ̅ⲣⲉⲥⲣ̄ еірнни же ⲛ̅тоот нет отнаⲙоуте е роот же ⲛ̅ϣнре ⲙ̅ пноуте ·

Рϣан пхаже сωтⲙ̅ е тесⲙи ⲛ̅ тефωнн · ϣаⲭї ϣпе · ⲛ̅те пноуте ⲭї еоот ⲛ̅те относ ⲛ̅ сиот ϣопе нак Тепот ѕе па сок ⲙарⲛ̄ ⲙ̅ї̈ϣе е рок · ексоови же а перлостⲛ̄ ϣопе ката ⲙа анеклнсїа ⲙоⲧⲫ̄ ⲛ̅ⲣⲉⲭⲧѡⲛ ⲫ̈ ⲣⲉⲭѕѡнт · Ⲗнсоотⲣⲥ̄ ⲙⲙ̅ ⲙоноⲭос ϣопе ⲙ̅ ⲙаї ⲣ̄ нос · Ⲗ тⲙⲛ̄тхасⲓнт ⲣ̄ ⲣⲣо̄ · ⲙⲛ̄ пет таѳ̄ ⲛ̅ отⲙⲛ̄тхωωре е роѵи е петⲫ̈іто̄ⲩⲱⲭ · Ⲗⲗⲁ пота пота ⲫохⲫ̄ ⲙ̅ петⲫ̈іто̄ⲩⲱⲭ · Ⲗнⲫе е тⲙнте ⲛ̅ мⲡ̈ісе · ⲛⲧ̄ⲩооп ан ⲛ̄ѕⲓ отпрофнтнс отⲁе отсиωсϯкос ·

Fol. 49 a ⲙⲛ̄ Ⲗⲁⲁт | хпїо ⲛ̅Ⲗⲁⲁт · е вол же а тⲙⲛ̄тнащⲧ̄ ⲫнт ащаⲓ · Пет ноⲓ ⲁе нака рωⲭ е вол же отоеⲓϣ ⲙ̅ понтрон пе · Ⲗ пота пота · ⲣ̄ ⲣⲣо̄ нач ⲙⲁⲁⲁⲩ ⲫенкатафронїтнс не · ⲫⲙ̅ пет

ⲉⲙⲉⲩⲱⲉ· Ⲧⲉⲛⲟⲩ ⲥⲉ ⲛⲁ ⲥⲟⲛ ⲁⲣⲓ ⲉⲓⲣⲏⲛⲏ ⲙⲛ̄ ⲡⲉⲕⲥⲟⲛ· ⲁⲩⲱ ⲛ̄ⲧⲉⲧⲛ̄ⲱⲗⲏⲗ ⲉ ϫⲱⲓ ⲫⲱ ϫⲉ ⲛ̄ ϯⲉⲱ ⲣ̄ ⲗⲁⲁⲩ ⲁⲛ ⲛ̄ⲣⲱⲃ ⲁⲗⲗⲁ ϯⲟⲙ̄ⲕⲏⲩ ⲉ ⲧⲃⲉ ⲛⲁⲟⲩⲱⲱⲩ· Ⲏⲧⲟⲕ ⲁⲉ ⲏⲛⲫⲉ ⲙ̄ⲙⲟⲕ ⲫⲛ̄ ⲫⲱⲃ ⲙⲙⲁ· ⲱⲛ̄ ⲫⲓⲥⲉ· ⲁⲣⲓ ⲡⲣⲱⲃ ⲙ̄ ⲡⲣⲉⲩⲧⲁⲱⲉⲟⲉⲓⲱ ⲉⲩⲟⲙⲉⲓⲙⲉ ⲉⲡⲡⲓⲣⲁⲥⲙⲟⲥ· ϫⲱⲕ ⲉ ⲃⲟⲗ ⲙ̄ ⲡⲁⲥⲱⲛ ⲛ̄ ⲧⲙⲛ̄ⲧ-ⲙⲟⲛⲟϫⲟⲥ· ⲉⲕⲱⲃⲃⲓⲏⲧ· ⲉⲕⲱ ⲛ̄ⲣⲙ̄ⲣⲁⲱ· ⲉⲕⲥⲧⲱⲧ ⲫⲏⲧ ⲟⲩⲛ̄ ⲛ̄ⲱⲁϩⲉ· ⲛ̄ⲧⲁⲕⲥⲟⲧⲙⲟⲩ ⲉⲕⲣⲁⲣⲉⲩ ⲉ ⲧⲉⲕ-ⲡⲁⲣⲑⲉⲛⲓⲁ· Ⲗⲁⲱ ⲉⲕⲥⲓⲣⲉ ⲙ̄ⲙⲟⲕ ⲉ ⲧⲉⲕⲡⲁⲣⲁⲙⲉ-ⲧⲣⲟⲛ· ⲙⲛ̄ ⲛⲉⲓ ⲥⲙⲏ ⲛ̄ⲱⲙⲙⲟ̄ ⲉ ⲧⲃⲏⲧ· ⲛⲧ̄ ⲛ̄ ⲡⲃⲟⲗ ⲁⲛ ⲛ̄ ⲛⲉⲥⲣⲁⲫⲏⲙ ⲛ̄ⲙⲉⲧ ⲟⲩⲁⲁⲃ· ⲁⲗⲗⲁ ⲉⲕ-ⲧⲁϩⲣⲏⲧ ⲫⲛ̄ ⲧⲡⲓⲥϯⲥ ⲛ̄ ⲡⲉϫⲥ̄ ⲓⲥ̄ ⲡⲉⲛϫⲟⲉⲓⲥ· Ⲡⲁⲓ ⲉ ⲃⲟⲗ ⲫⲓ ⲧⲟⲟⲧϥ̄ ⲛⲉⲟⲟⲩ ⲛⲁⲩ | ⲙⲛ̄ ⲡϥ̄ⲉⲓⲱⲧ ⲛ̄ⲁⲥⲁ- Fol. 49 b
ⲑⲱⲥ· ⲙⲛ̄ ⲡⲉⲡⲓⲁ̄ ⲉⲧ ⲟⲩⲁⲁⲃ ⲱⲁ ⲉⲛⲉϥ ⲛ̄ ⲉⲛⲉϥ ϥⲛ̄ ϥⲁⲙⲏⲛ· ⲥⲙⲟⲩ ⲉ ⲣⲟⲛ:—

ⲫⲓⲧⲛ̄ ⲧⲉⲥⲡⲟⲧⲁⲛ ⲙⲛ̄ ⲧⲙⲛ̄ⲧϫⲁⲓⲣⲟⲟⲩⲱ ⲙ̄ ⲡⲛ̄ ⲙⲁⲓⲟⲩⲧ[ⲉ] ⲛ̄ ⲥⲟⲛ ϫⲁⲛⲗ ⲡⲱⲛⲣⲉ ⲙ̄ ⲡⲙⲁⲕⲁⲣⲓⲟ[ⲥ] ⲥⲧⲉⲫⲁⲛⲟⲥ ⲡⲟⲩⲟⲉⲓ ⲙⲙⲟⲩⲧ̄ ⲉⲡⲣⲙ̄ⲡⲧⲉϩⲓⲁⲥ ⲧⲁϩⲛⲧ ⲛ̄ ⲧⲡⲟⲗ[ⲓⲥ] ⲥⲙⲏ ⲁϥⲥⲙⲛ̄ⲧ ⲡⲉⲓ ϫⲱⲱⲙⲉ ⲫⲛ̄ ⲛⲉϥϫⲓⲥⲉ ⲙⲙⲟϥ ⲁϥⲁⲱⲣⲓϫⲉ ⲙⲙⲟϥ ⲉ ϫⲟⲩⲏ ⲉ ⲡⲙⲟⲛⲁⲥⲧⲏ-ⲣⲓⲟ[ⲛ] ⲙ̄ ⲡⲁⲩⲓⲟⲥ ⲙⲉⲣⲕⲟⲩⲣⲓⲟ[ⲥ] ⲙ̄ ⲡⲧ̄ⲑⲟⲟⲩ ⲛ̄ ⲧⲡⲟⲗ[ⲓⲥ] ⲧⲃⲱ ⲉ ⲧⲃⲉ ⲡⲟⲩⲱⲁⲓ ⲛ̄ ⲧⲫ̄ⲯⲩⲭ[ⲏ] ⲉ ⲧⲣⲉ ϫⲱⲱⲩ ⲛ̄ ⲫⲛⲧ̄ϥ ⲉ ⲡⲣⲁⲛ ⲙ̄ ⲡⲁⲩⲓⲟ[ⲥ] ⲓ̄ⲱ̄ⲥ ⲙⲛ̄ ⲡⲡⲉⲧ ⲟⲩⲁⲁⲃ ⲁⲡⲁ ⲡⲁⲣⲱⲙⲱ ⲉ ⲕⲁⲥ ⲉⲣⲉ ⲡⲁⲩⲓⲟ[ⲥ] ⲙⲉⲣⲕⲟⲩⲣⲓⲟ[ⲥ] ⲡⲉⲥⲧⲣⲁϯⲗⲁⲧ[ⲏⲥ] ⲁⲩⲱ ⲡⲙⲁⲣⲧ[ⲩⲣⲟⲥ] ⲛ̄ ϫⲱⲱⲣⲉ ⲙⲛ̄ ⲡⲁⲩⲓⲟ[ⲥ] ⲓ̄ⲱ̄ⲥ ⲡⲃⲁⲡⲧⲓⲥⲧⲏⲥ ⲁⲩⲱ ⲡⲉⲡⲣⲟϩⲣⲟ-ⲙⲟⲥ ⲛ̄ ⲡⲉϫⲥ̄ ⲙⲛ̄ ⲡⲁⲩⲓⲟ[ⲥ] ⲁⲡⲁ ⲡⲁⲣⲱⲙⲱ ⲡⲁⲣ-ϫ[ⲏ]ⲙⲁⲛⲧⲣⲓⲧⲏⲥ ⲛⲁⲡⲁⲣⲁⲕⲁⲗⲉⲓ ⲛ̄ ⲡϫⲥ̄ ⲉ ϩⲣⲁⲓ ⲉ ϫⲱⲕ ⲛ̄ϥ̄ⲥⲙⲟⲩ ⲉ ⲣⲟⲕ ⲫⲛ̄ ⲛⲉⲓ ⲕⲟⲥⲙⲟⲥ ⲛ̄ϥ̄ⲧⲟⲩϩⲟⲕ ⲉⲛⲥⲟⲣⲥ̄ ⲧⲏⲣⲟⲩ ⲛ̄ ⲡⲁⲓⲁⲃⲟⲗⲟⲥ ⲙⲛ̄ ⲡⲣⲱⲙⲉ ⲡⲡⲟⲛⲏⲣⲟⲥ ⲛ̄ϥ̄ⲧⲓⲧⲟⲟⲩ ⲫⲛ̄ ⲫⲱⲃ ⲙⲙⲁ ⲉ ⲡⲁⲁ.ⲑⲟⲛ[1] ⲙⲛ̄-ⲡⲥⲁ ⲧⲁⲓⲁⲑⲉⲥⲓⲥ ⲟⲩⲛ̄ ⲛ̄ ⲛⲉⲓ ⲃⲓⲟⲥ ⲉⲩⲛⲁⲙⲡⲱⲁ ⲛ̄ ⲡⲕⲱ

[1] For ⲡⲁⲩⲁⲑⲟⲛ (?).

ⲉ ϧⲟⲗ ⲛ̄ ⲛ̅ⲧⲛⲟⲃⲉ ⲛ̅ⲧ̅ⲭⲓ ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ· ⲙⲛ̄ ⲛⲉⲧ ⲟⲩⲁⲁⲃ ⲧⲏⲣⲟⲩ ⲉⲥⲉⲱⲱⲡⲉ ⲁⲙⲏⲛ·

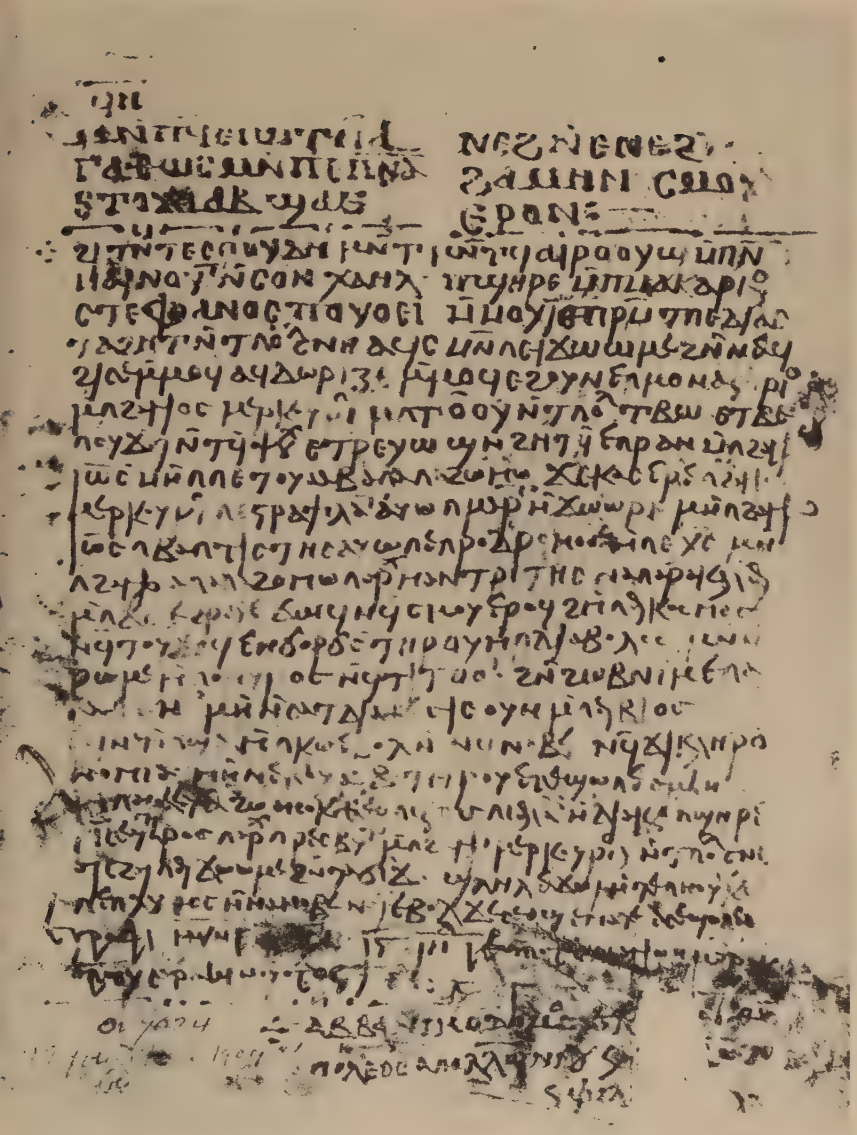
Ⲁⲣⲓ ⲡⲁ ⲙⲉⲉⲩⲉ ϫⲱ ⲁⲛⲟⲕ ⲑⲉⲟⲡⲓⲥⲧⲟⲥ ⲡⲓⲉⲡⲁ ⲡⲁⲗⲁⲕⲟ[ⲛⲟⲥ] ⲡⲱⲛⲣⲉ ⲡⲥⲉⲧⲏⲣⲟⲥ ⲡⲁⲣⲭ[ⲏ]ⲡⲣⲉⲥⲃⲩⲧ[ⲉⲣⲟⲥ] ⲙ̄ⲙ̄ ⲡⲣⲁⲧⲓⲟ[ⲥ] ⲙⲉⲣⲕⲟⲩⲣⲓⲟ[ⲥ] ⲛ̄ ⲧⲡⲟⲗ[ⲓⲥ] ⲥⲛⲏ ⲁⲓⲥϫⲁⲓ ⲛⲁⲓ ⲭⲱⲱⲙⲉ ϩⲙ̄ ⲧⲁ ⲥⲓⲝ· ⲱⲗⲏⲗ ⲉⲭⲱⲓ ⲛⲧⲉ ⲡⲛⲟⲩⲧⲉ ⲕⲱ ⲡⲉⲡⲗⲁⲟⲥ ⲛ̄ ⲛⲁⲛⲟⲃⲉ ⲛⲁⲓ ⲉ ϧⲟⲗ ϫⲉ ⲥⲉⲟⲩ ⲉⲙⲁⲧⲉ ⲉⲥⲉⲱⲟⲡⲉ

Ⲉⲩⲣⲁϥⲓ ⲙⲁⲣⲉ[illegible]ⲓⲥ ⲓ̅ⲏ̅ ⲓ̅ⲉ̅ ⲁⲡⲟ ⲧⲱⲛ ⲁⲥⲓⲱⲛ ⲙⲁⲣⲧ ⲯⲁ ⲉⲧⲟⲩ ⲥⲁⲣⲁⲕⲏⲟⲩ ⲧⲟⲥ

[1] Probably = μελαχιστος.

At the foot of the page, in a later hand, is the following mutilated inscription:

\+ ⲁⲃⲃⲁ ⲛⲓⲕⲟⲗⲁⲏⲥ ⲉⲕ[. . . .]ⲉⲟ ⲟⲧ̅
ⲡⲟⲗⲉⲟⲥ ⲁⲡⲟⲗⲗⲱⲛⲓⲟⲩ [. . . .] ⲱⲛ
ⲥ ⲫⲓⲗ[



Colophon

(Brit. Mus. MS. Oriental No. 7024. Fol. 49*b*).

TRANSLATION OF THE COPTIC TEXTS

THE BOOK OF THE RESURRECTION OF JESUS CHRIST, BY BARTHOLOMEW THE APOSTLE

(Brit. Mus. MS. Oriental, No. 6804)

[Five leaves wanting]

in the peace of the Father. Amen. Fol. 1 *a*

Now when they had crucified the Saviour, they laid Him in a tomb, [and] He rose from the dead upon the third day, [and] He carried the soul of the holy man Apa Anania with Him into heaven forthwith, and he ate and drank with our Saviour at the table of His kingdom. And Joseph[1] of Arimathea[2] made ready for burial the Body of the Son of God, and when large quantities of most precious scents and unguents had been poured out upon It, he laid It in a new sepulchre. Then Death came into Amente[3] saying, 'Where is this soul which hath come forth from the body newly? It hath not been brought unto me to Amente. For behold,

[1] Ἰωσὴφ ἀπὸ Ἀριμαθαίας, the Senator (*βουλευτής*). See Matt. xxvii. 57; Mark xv. 43; Luke xxiii. 50; John xix. 38. According to Solomon of Al-Baṣrah (*Book of the Bee*, ed. Budge, p. 97) kings were elected from among the senators. If one of them committed an offence they used to beat his horse with white woollen gloves instead of him. Joseph was not a senator by birth, but purchased his dignity. He taught in Galilee and Decapolis and was buried in his town of Ramah (p. 109); his name appears in the list of the Seventy Apostles (p. 113).

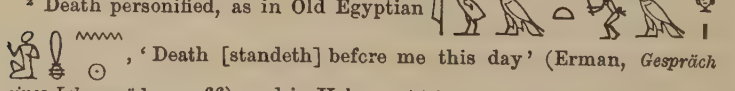
[2] This town has been identified with the Ramathaim of 1 Macc. xi. 34, which was probably near Lydda.

[3] ⲁⲙⲉⲛⲧⲉ = the old Egyptian word 'Ȧmentet', , , , which was originally the great Other World on the left bank of the Nile; here, however, it includes the Other World of Palestine.

I have sought for it for two days, but have not found it. What then is [the meaning of] this mighty and wonderful thing? I know not, neither do I know what is [the meaning of] this terrible disturbance [which taketh place] this day. The whole world, and everything which is therein, is in a state of violent commotion. Never before have I known anything like unto this.' And Death called his minister and said unto him, 'Let us go unto every place, and see if we can find this newly dead body, and this new soul which hath hidden itself, for I know not whither it hath departed.'

Then Death came into the tomb of the Saviour, and he found it lighted up with the light of life, and he went into the back of the tomb, and seated himself there with his ministers. Now Abbatôn,[1] who is Death,[2] and Gaios, and Tryphon, |
Fol. 1b and Ôphiath, and Phthinôn, and Sotomis, and Komphion, who are the six sons of Death, wriggled into the tomb of the Son of God on their faces in the form of serpents (?),[3] wriggling in with their great thief in very truth. These robbers and evil-doers were lying in wait for the moment wherein the Saviour would go down into Amente, so that they might enter with Him, and know what it was that He would do. And the Saviour made Himself manifest unto them in the form of a dead body, in the hinder part of the tomb; He was lying upon the ground in their midst—now it was the second day that He was in the heart of the earth—and there was a napkin bound round His face, and another one bound round

[1] A name derived from the Hebrew word אֲבַדּוֹן, the place of annihilation, the kingdom of death; see Job xxviii. 22; Ps. lxxxviii. 12; Prov. xv. 11, xxvii. 20. The angel of the abyss is in Rev. ix. 11 said to be called in Hebrew 'Αβαδδών, and in Greek 'Απολλύων. He was the chief of the seventh division of hell.

[2] Death personified, as in Old Egyptian  , 'Death [standeth] before me this day' (Erman, *Gespräch eines Lebensmüden*, p. 66), and in Hebrew, מוֹת.

[3] ϱєπκολλнκнπ, perhaps a corrupt form of σκωλήκιον, as Mr. Crum noted.

His head. Gaze thou thyself, O my son, at what His eye doth gaze at, how that the sun doth stand still, and doth not rise upon the earth, for He hath covered His face with a napkin.

And Death said unto his son, that is to say, the Pestilence (or, Plague), 'Hath this soul which hath died recently been brought unto thee to Amente? Hath any one brought it to thy mind, (or, hath any one mentioned it) to thee? Hast thou numbered it in the great number? Shew me, for I am disturbed greatly by this terrible quaking, and I do not know what hath happened this day. The place here hath quaked under me, the atmosphere hath been agitated, the foundations of the heavens are disturbed, the hours have been shortened, the nights are put out of course, the days have lengthened | . . . . . .' Fol. 2 a

[The breaks which occur in the text of the next eleven lines make it impossible to give a connected translation of the rest of the speech of Death. It seems, however, that Death goes on to complain that the door-keepers of Hell have ceased to guard the doors, that the fires have become extinguished, that Gehenna has gone cold, that the servants, and ministers, and envoys of Hell are unoccupied, that the angels thereof are scattered abroad, and that his power has passed into the hands of strangers (?).]

Addressing the dead body of Jesus Death saith, 'Who art Thou?' 'What art Thou?' '[There is none] stronger than Thou.' 'Thou hast disturbed me exceedingly.' 'I who am wont to destroy every one [hast Thou] destroyed. And now behold, I do not know what Thou art in this form.'

Then Jesus removed the napkin which was on His face, and He looked in the face of Death, and laughed at him. Now as Death gazed on the Saviour as He was laughing at him, he became greatly disturbed; and he fled away back, and fell down upon the earth, with his six sons. And again Death rose up, and walked towards the dead body of Jesus, and he

was greatly afraid and trembled and shook; now his little ones went away back. And again Jesus looked in the face of Death, and laughed. And again Death said unto Him, 'Who art Thou? Shew me. Is it possible that Thou art the first-born of the Father, the Holy Lamb? Surely Thou art not He! . . . . . I know Thee . . . . . .'

Fol. 2 *b* [Breaks in the text again interrupt the sense, and the words which remain suggest that Death believes that he has found out to whom the dead body belongs, for he says]:

'I know Who Thou art; Thou art He to Whom those who are in Amente cry out, saying: "O thou Good God, Merciful and Compassionate, have mercy upon us who are shut up in prison. Send Thou to us Thy beloved Son, so that He may shew compassion upon us, and be merciful unto us. Do this, O God, and take us into Thy kingdom." Tell me, Who art Thou? For Thou art not . . . . . that I should be ashamed before it. Thou art not a mighty man that I should hold Thee in fear. And Thou art not an old man that I should be ashamed before Thee because of Thy honourable grey hairs, and Thou art not a child that I should be ashamed before Thee because of Thy tender years, and Thou art not a person whose life hath been brief that I should be ashamed because of Thy tender age, and Thou art not a bridegroom that I should be in fear of Thy bridal state. Of such as these I am master.'

These things did Death say to the dead body of the Son of God, and he certainly did not know that It was the Great King, our Saviour, Who was more (i.e. greater) than all the kings upon the earth, and Who had come to us out of heaven, and had given us life again. For he had said, 'Thou art not a mighty man,' but he did not know that the dead body was the Power which was stablished firmly . . . . ., and that It had come in littleness for our salvation. He was not a mere child, [but had arrived] at manhood, for the sake of the [world?].|

[Here there is another break in the text, and we have the following fragments of lines: 'He passed thirty years'; 'in the world until He received baptism'; 'He gave us His [holy Body and His] precious Blood', &c. Death then looked again in the face of Jesus, and said, 'Who art Thou that laughest? . . . . . I ask, I speak . . . . . six sons. Tell me, ... that we may cease to quake.' The text continues:—] Fol. 3a

Wherefore dost Thou refuse to answer me in this manner? Behold, it is two days since a token came to me, saying, 'Watch over thyself, permit none to rob thee,' for I keep this voice in my memory; but behold, Thou humblest me, and dost make a mock of me. I will not depart from Thee, but I will cleave unto Thee until thou makest Thyself manifest, and declarest Who Thou art. Now I am absolutely all-powerful in my might, and Thou wilt never be able to deceive me.

And these were the things which the angel Abbatôn, who is Death, spake unto the dead body of the Son of God. Then the Saviour, the Living One, ⲓⲁⲱ,[1] went up into the

[1] A name which is often found in magical papyri, and which was used by the Gnostics and others as a word of power. Originally it seems to have been intended to represent יה, or יהוה, the God of the Hebrews, as Diodorus says (i. 94); but by many of those who had it cut on amulets and written in magical texts it was regarded as the name of the Supreme Being, whose symbol was the sun. On Gnostic amulets the name ⲓⲁⲱ is associated with figures of various kinds. Thus on Brit. Mus. G. 235 it is cut on the shield which is carried in the left hand of the god Abrasax, who appears in the form of a cock-headed man, with legs terminating in serpents, holding aloft a whip in his right hand. On G. 44 (reverse) Abrasax stands in a chariot which is being drawn by two serpents. Above the serpents are the magical symbols ✳ⲝⲝ and the name ⲓⲁⲱ, and on the bevelled edge is cut ABPAⲔAⲝ. On G. 151 Iaô is seen standing on a lion; he has the body of a hawk with two pairs of wings, and human head, arms, hands, and feet. In each hand he holds a sceptre. On the reverse is the figure of a goddess standing on a lion, and above her are the names ⲓⲁⲱ ⲥⲁⲃⲁⲱⲑ. On G. 12 ⲓⲁⲱ is seen in the form which Horus has on the front of the Metternich stele (ed. Golénischeff, Plate I), and on some of the so-called 'cippi' of Horus. For other examples see King, *The Gnostics*, Frontispiece and Plates III, IV, and VI; and Matter, *Histoire du Gnosticisme*, Paris, 1828, Plate IX, In the last-named example the god who is figured as ⲓⲁⲱ is Jupiter.

mighty chariot of the Cherubim, and the whole of it was fire, and it shot forth rays of the [light] of life. And there was a mighty multitude of angels and archangels [standing] by the door of the tomb, and the Cherubim, and the Seraphim, and the Four and Twenty Elders,[1] and the Powers, and multi-

Fol. 3 *b* tudes [of angels which no man could number] . . . . . .

[The second halves of the next nine lines are wanting, but it is clear from the words which remain that this portion of the text described the destruction which Jesus wrought in Amente. He broke in pieces the doors, and smashed their bolts, and dragged away and destroyed the door-posts and frames. He overthrew the blazing furnaces of brass and extinguished their fires, and, removing everything from Amente, left it like a desert. He put in fetters[2] the 'shameless one' (ⲡⲁⲧⲱⲙⲉ) and bound the ministers of Satan; He also bound a fiend whose name is wanting, and He tied up the devil called Melkhir with an iron chain. The text then continues:—]

So Jesus went down [into Amente, and] scattered [the fiends], and cast chains on the Devil, and redeemed Adam and all his sons; He delivered man, and He shewed compassion upon His own image; He set free all creation, and all the world, and He treated with healing medicine the wound which the Enemy had inflicted on His Son. He brought back into His fold the sheep which had gone astray—He the holy and faithful Shepherd. And He brought back Adam again to the state wherein he was at first, and forgave them (i.e. his sons) their sins. In peace. Amen.

In the Book of the Resurrection herein translated the god whose name is applied to Jesus is Harpokrates, or, Horus the Child.

[1] See Rev. iv. 4; v. 8, 14; xix. 4. According to the *Book of the Bee* (p. 9), the angels consist of nine classes and three orders: 1. *Upper Order*, Cherubim, Seraphim, and Thrones. 2. *Middle Order*, Lords, Powers, and Rulers. 3. *Lower Order*, Principalities, Archangels, and Angels. And see Col. i. 16.

[2] See Lacau's text, p. 43.

Then the Saviour turned to the man who had betrayed Him, that is to say, to Judas Iscariot, and He said unto him, 'Tell Me, Judas, in what way didst thou profit by betraying Me, [thy Lord,] to the Jewish dogs? Assuredly I only endured sufferings of all kinds in order to fulfil [the will] of My Father, and to redeem [and set free] My creatures which I had fashioned. As for thee, woe be unto thee, with twofold woes.'

[Here there is a break of three or four lines in the text. According to M. Lacau's fragments the missing words which follow 'twofold woes' are something like 'and rebukings innumerable, and cursings most terrible. Moreover, the lot of Judas is with his father the Devil'. The text continues:—]

[His name (i.e. Judas's) hath been blotted out] from the Book Fol. 4 *a*
of Life, his name hath been removed from the [roll] of the Saints, his inheritance hath been taken away from among the living, his tablet hath been broken in pieces, the oil of his jar hath been poured away to waste, his garment hath been rent asunder, Satan hath entered into judgement with him, and he hath come forth condemned utterly, his bishopric hath been taken out of his hands, his crown hath been snatched away, strangers have seized upon the [fruits of] his labours speedily, he is arrayed in cursing as with a garment, he is poured out like water, his glorious apparel hath been snatched away from him, the light of his lamp hath been extinguished, his house hath been left a desert, his day was shortened and the period of his life was diminished, and was without permanence. Suffering came upon him, the light departed and left him, and darkness came upon him, the worm inherited his substance, lice covered him over like a garment. The angels who are in the train of the Lord hurled him down headlong,[1] his tongue hath been cut out, the light in his eye hath been destroyed, the hair of his head hath been plucked out. His mouth was filled (?) with thirty snakes so that they might devour him,

[1] Break in Lacau's text.

Fol. 4 *b* and these were their names:—1st, Remoteness from [God]; 2nd, Evil jealousy; 3rd, ...; 4th, ...; 5th, Envy; 6th, Want of compassion; 7th, Haughtiness of heart; 8th, Constant strife; 9th, Vain chatter; 10th, ...; 11th, Slander; 12th, Hypocrisy; 13th, ...; 14th, ...; 15th, Gluttony; 16th, Cursing; 17th, Wrath; 18th, Treachery; 19th, Leading [men] astray; 20th, The lying tongue; 21st, Arrogance; 22nd, Contempt; 23rd, Falsehood; 24th, Insidiousness; 25th, Want of sense; 26th, Carelessness; 27th, Stubbornness in respect of the truth; 28th, Cunning; 29th, Excessive greed; 30th, Godlessness. These are the thirty snakes [which were sent] to devour Judas Iscariot. These are the thirty terrors .....

Fol. 5 *a* [Here there is a break in the text, and two or three complete lines and portions of several others are wanting. The words which are preserved mention the Jews, and state that Judas received something in his face, that he was cast forth into outer darkness, that he shall never more be remembered, that none shall enquire after him, and that he shall never, never more be had in remembrance. The text continues:—]

These are the curses which the Saviour[1] pronounced upon Judas in Amente. Now the Saviour rose from the dead on the third day. And Abbatôn, who is Death, rose up, and did not see the dead body of Jesus the Son of God, Who spake with him. And he said to his son the Pestilence, 'Make haste, get thee down into Amente, and take care to protect thyself thoroughly well. Shut tight the doors of Amente, until I can discover who it is that hath deceived me when I knew [it] not. For we would have talked with him, but he hid himself from us. Peradventure he is the Son of God Himself, Who destroyeth all men. And as for this

[1] Lacau's text, p. 45.

being, I have not found a way to overcome him, neither have my six sons.'

Then Death went into Amente, and his six sons were with him, and he found the place swept bare, and it was like unto a desert, and there was not one soul therein. All the doors thereof were smashed in pieces, and the door-frames were thrust out of their places, their bolts were shattered, and the brazen fiery furnaces had been overthrown. Nothing whatsoever was found in that place except three voices [which cried out in fear, and with fearful screams, and were full of anguish of heart] and trouble, and suffering. In [that] place there was weeping and gnashing of teeth; it was a place of sighing and trouble, and there was there the worm which never sleepeth.[1] Woe be unto them! Fol. 5 b

And [meanwhile] the angels were singing the hymn of blessing which the Seraphim are wont to sing at the hour of dawn on the Lord's Day over His Body and His Blood. And early in the morning of the Lord's Day, whilst [it was] still [dark], the holy women came forth to the tomb, [and their names are these]: Mary Magdalene,[2] and Mary the mother of James,[3] whom [Jesus] had delivered out of the hand of Satan, and Salome[4] the temptress, and Mary[5] who ministered [unto Him], and Martha[6] [her] sister, and Susannah,[7] the wife of Khousa, the steward of Herod, who had refused to share his bed, and Berenice, the fountain of

[1] An allusion to Isa. lxvi. 24 and Mark ix. 44, 46, 48.

[2] i.e. Mary of Magdala, John xix. 25, xx. 1, 11–18. Magdala was probably a village near the Lake of Tiberias.

[3] i.e. the mother of James the Less and Joses. See Matt. xxvii. 56, 61; Mark xv. 40, xvi. 1; Luke xxiv. 10.

[4] Mark xv. 40, xvi. 1. She was, perhaps, the wife of Zebedee, and the mother of James and John.

[5] Luke x. 38–42.

[6] Luke x. 38; John xi. 1, xii. 2.

[7] See Luke viii. 3, where however the wife of Herod's steward is said to be Joanna, Ἰωάννα γυνὴ Χουζᾶ ἐπιτρόπου Ἡρώδου. The name Joanna has probably dropped out of our Coptic text.

whose blood [Jesus] had stopped for her in Capernaum,[1] and Leah, the widow, whose son God had raised from the dead [in Nain],[2] and the woman who was a sinner, unto whom the Saviour said, 'Thy sins, which are many, are remitted unto thee; go in peace.'[3] [These women] were standing in the garden of Philogenes, the gardener, whose son the Saviour had healed, and Simon, at the time when He was coming down from the Mount of Olives,[4] and all His Apostles.

And Mary said unto Philogenes, 'If thou art really he [I know thee].' Philogenes said unto her, 'Thou art Mary, the mother of THARKAHARI[AMATH],' the interpretation of which is 'the joy, the blessing, and [the gladness]'. Mary
Fol. 6 *a* said unto him, '[If it be thou who hast taken away the Body of my Lord, tell] me where thou hast laid It, and I myself will carry It away.'[5] Philogenes said unto her, 'O my sister, what is [the meaning of] these words which thou speakest, O thou holy Virgin, the mother of the Christ? For at the moment when the Jews crucified Jesus, they set out seeking a safe sepulchre wherein they might lay Him, so that His disciples might not come and carry Him away secretly by night. And I said unto them, 'There is a tomb quite close to my vegetable garden, carry Him thither and lay Him in it, and I myself will keep watch over it. Now I thought in my heart saying: When the Jews have gone away [from the tomb] and have entered their houses, I will go into the tomb of my Lord, and I will carry Him away, and I will give Him spices, and a large quantity of sweet-smelling unguents. And [the Jews] brought Him, and laid Him in the tomb, and they set a seal upon it, and they departed to their houses. Now in the middle of the night I rose up, and I went to the door of the tomb of my Lord,

[1] See Matt. ix. 20–22; Mark v. 25–34; Luke viii. 43–48.
[2] Luke vii. 11.
[3] Luke vii. 47.
[4] Compare Luke ix. 37–42 or xxii. 50, 51.
[5] John xx. 15 *εἰ σὺ ἐβάστασας αὐτόν, εἰπέ μοι ποῦ αὐτὸν ἔθηκας, κἀγὼ αὐτὸν ἀρῶ.*

and I found all the armies of the angelic host drawn up there. In the first row were the Cherubim, who were twelve thousand in number. In the second row were the Seraphim, who were thirteen thousand in number. In the third row were the Powers, who were twenty thousand in number. In the fourth row were the Virgins, who were thirty thousand in number. And thousands of thousands [of angels] were round about it, and tens of thousands of tens of thousands were [the angels] who were gathered together to it. And there was a great chariot standing there, and it was formed of fire [which sent forth bright flames]. And there were also there twelve [Virgins, who stood upon the fiery chariot], Fol. 6 *b* and they were singing hymns in the language of the Cherubim, who all made answer unto them, "Amen. Hallelujah!" Moreover, I saw the seven firmaments [open] one beyond the other. And the Father came forth out of the height with His tabernacle of light, and He came to the tomb of the Saviour, and raised Him up from the dead. All these glorious things did I see, O my sister Mary. Moreover, I saw Peter there, the great interpreter of Jesus, [and had he not] laid hold upon me, and helped me, I must have fallen into despair and died by reason of [these great] mysteries, and this great glory which I saw. O Mary, my sister, what shall I do until I enter that place?' These were the things which Philogenes spake unto Mary.

And the Saviour appeared in their presence mounted upon the chariot of the Father of the Universe, and He cried out in the language of His Godhead, saying, 'MARI KHAR MARIATH,' whereof the interpretation is, 'Mary, the mother of the Son of God.' Then Mary, who knew the interpretation of the words, said, 'ḤRAMBOUNE[1] KATHIATHARI MIÔTH,' whereof the interpretation is, 'The Son of the Almighty, and the Master, and my Son.' And He said unto her, 'Hail, My

[1] Compare John xx. 16 *στραφεῖσα ἐκείνη λέγει αὐτῷ Ἑβραϊστί, Ῥαββουνί· ὃ λέγεται Διδάσκαλε.*

mother. Hail, My holy ark. Hail, thou who hast sustained the life of the whole world. Hail, My holy garment, wherein I arrayed Myself. Hail, My water-pot, which is full of holy water. Hail, My mother, My house, My place of abode. Hail, My mother, My city, My place of refuge. [Hail, thou who hast received in thyself the Seven Aeons in one com-
Fol. 7 *a* position. Hail, thou who art the table which is set in the Paradise of the seventh heaven, the name of which is "Khômthômakh", [that is to say],] the whole of Paradise is glad because of her. I say unto thee, O My mother, "He who loveth thee loveth life." Hail, thou who didst sustain the Life of the Universe in thy womb. O My mother, [go thou] and say unto My brethren [that I have risen from the dead]. Say thou unto them: [I shall] go [unto My Father], Who is your Father, and unto My God and Lord, Who is your Lord. Keep in remembrance all our words which I have spoken unto you. For I will come to you at the hour of dawn to-morrow morning, which is also the hour wherein I am wont to stretch out My right hand of light, when the sun riseth upon the earth, and when also I am wont to shake out My spiritual garments, and to take My seat on the right hand of My Father, and when the dew of the Paradise of the seventh heaven descendeth upon the whole earth, which becometh drunk therewith, and yieldeth the fruits of life. I will come to you at that hour, and I will give unto you My peace which I have received from My holy Father. And He gave it to Me, and I brought it into the world, and I will give it unto you My disciples [and unto] every one who shall believe in My name, and [in the name of] Mary My mother, the Virgin in very truth, My spiritual womb, My treasure of pearl, the ark [of the salvation] of the sons of Adam, who sustained the Body of the Son of God, and the Blood of Him that indeed took away the sin of the world, the light of [our] . . . . . .

Fol. 7 *b* [Here there is a break of two lines at least]

Then the Saviour, the Life, our salvation, our King . . . . . our Helper, our [Hope], opened His mouth and cried out, saying: 'Thou shalt take thy seat] in My kingdom in blessing.' [O my brethren] the Apostles, believe me, [I Bartholomew,] the Apostle of Jesus, saw the Son of God, standing upon the chariot of the Cherubim. And round and about Him there were standing thousands of thousands of Archangels, and thousands of thousands of the Cherubim, and tens of thousands of tens of thousands of the Seraphim, and tens of thousands of tens of thousands of the Powers, and their heads were bowed, and they made answer to the blessing, saying, 'Amen, Hallelujah,' to that which the Son did speak with His mouth to Mary. Then our Saviour stretched out His right hand, which was full of blessing, and He blessed the womb of Mary His mother. I saw the heavens open together, and the Seven Firmaments were opened. I saw a man of light shining brightly, like unto a pearl, upon whom it would be impossible to make any man look. And [I saw] also a hand of fire which was of the colour of snow, and it rested upon the belly of Mary and [upon her] breast. Now this hand was the hand of the Father, and the right hand of the Son, and the right hand of the Holy Ghost. And He blessed [the womb of Mary and said,]

[Break of six and a half lines] Fol. 8 *a*

and all [the angels said 'Amen'. [And He said], 'They shall call thee the 'fountain of life' . . . . . blood of God . . [Amen.] Hallelujah. And He made to drink the . . . . . sinless. Amen. Hallelujah. . . . . the Powers of heaven. . . . . because of her fruit. Hallelujah. Thou shalt be called [in heaven] the 'Pearl of the Father', and men call thee upon earth, 'She who brought forth God' and 'our salvation'. The blessing of the Father shall be with thee always. Amen. Hallelujah. The might of the Son shall

overshadow thee. Amen. Hallelujah. The joy of the Holy Spirit shall continue to remain with thee at all times. Amen. Hallelujah. And when thou shalt come forth from the body I Myself will come with My Father, and Michael, and all the angels, and thou shalt be with Us in My kingdom. And over thy body I will make the Cherubim, having a sword of fire, to keep watch, and twelve hundred angels also shall watch over it until the day of My appearance, and of My [kingdom].'

Fol. 8 *b* [These were the things which the Saviour spake unto Mary His mother. And Mary departed and made known to the Apostles that the Lord had risen from the dead, and had said to her, 'Come ye to] Galilee [at dawn to-morrow], and I will give unto you My peace [which My Father] gave unto Me as I came into the world.' [Then] Mary [came and found the Apostles about to offer up the Offering], the Body and the Blood of Christ, and Mary [partook of the sacrifice] with them. [Then] . . . . . the great bishop [said], ... O Mary, thou art the first [among women] . . . . . the angel brought Him out of thy . . . . . until thou didst give birth to Him on the earth. He chose us to be His disciples. And thou also wast the first unto whom He shewed Himself, as He was departing to His Father. O blessed be the womb which thou didst hold in thyself until thou didst produce for us the King of Glory.'

And all the Apostles rejoiced with exceedingly great joy when they heard from Mary His mother that the Lord had risen from the dead. Now the Saviour went away to ascend into the heavens, having mounted the chariot of the Father of the Universe, and the whole of the captivity of the sons of Adam followed after Him, after the manner of a king who hath waged war successfully, and hath vanquished his enemy, and hath captured large booty. And thou shalt find it . . . . . for the sake of His men whom He had

Fol. 9 *a* [redeemed].

[One line wanting]

[And as] the Saviour Jesus our Lord went on His way He . . . . . and the angels were going with Him, ... the whole world from their sins; and the Seraphim were singing hymns to Him until He reached the seventh heaven. And moreover [there was] the tabernacle of the Father, which cannot be described. And the Father, Who was upon His throne, saluted His beloved Son, and He placed upon His head the great crown of glory and blessing, which illumined the whole world with brilliant light at that moment. O my brethren the Apostles, believe me Bartholomew the Apostle [of Jesus], if I were to undertake to describe in the smallest manner the works which took place at the moment when the Father placed the crown on the head of His Son, I should not be able to write them down in all the time which I shall pass on the earth. Not only this, but do not let this book come into the hand of any man who is an unbeliever and a heretic. Behold, [this] is the seventh time that I have commanded thee, O my son Thaddaeus, concerning these mysteries. Reveal not thou them to any impure man, but keep them safely. For I [give thanks] unto our Saviour Who made Michael to remain continually with me, until I saw these mysteries.

[Here is a break of one or two lines.] Fol. 9 b

For I have not the power to [invent things] of this kind. For what I saw [took place] on the fifteenth day of [the month] Parmoute, at . . . . . during Pentecost, in peace . . . . . [And when] the Father placed the crown upon the head of His beloved Son, He said unto Him—now all [the hosts of the angels] were listening—'Peace be unto Thee . . . . . for Thou art the King of [Peace], and [Thou art made perfect] by the Will of Thy Father.' And He said unto the angels, 'Sing ye joyfully glorious hymns of every kind to My Son, for this is the day of joy, this is the day of gladness, this is the day of exultation, the day of happiness, the day of immortality, the day of brightness, the day of

freedom unto salvation, the day of the remission of sin. For this is the day of My Son, Who is the Lord of you all, the Redeemer of the whole world from their sins.' And the Father also said unto Him, 'Come, sit Thou down upon My right hand, My beloved Son, and I will give Thee My blessing, My beloved Son, on Whom hath been My desire. I am Thy Father, and there is no other god besides Thee in heaven and in the earth. I will set Thine enemies beneath Thy feet, and Thou shalt reign from the wood of the Cross

Fol. 10 *a* [Break of at least two and a half lines]

. . . . . shall abide for ever . . . . . My beloved Son, ... through My blessing. Thou art the . . . . . Thou art the Strength . . . . . Thou art the Bridegroom. Thou art the . . . . . the Father. Thou art the . . . . . Thou art the Holy Paraclete. Amen.[1] . . . . . to the Father of [mercy]. Sit Thou upon the throne of the pearl of light.'

I saw also the Saviour sitting on the right hand of His Father, and thousands of thousands of Archangels, and of the Cherubim, and of the Seraphim, and of the Powers, and of the Dominions, and the Twelve Virtues of the Holy Spirit, and the Four and Twenty Elders, and the Seven Aeons, and the Patriarchs, and the Prophets, and all the Righteous, advanced all together, and they worshipped the Son of God, saying, 'He is holy. He is holy. He is holy, the King, the Son of God, the Son of the King, and His Good Father, and the Holy Spirit. The earth is full of the mercy of the Lord and His lovingkindness, and He hath delivered the man whom He hath made. He hath forgiven his sins, and the sins of all his children. In peace. Amen . . . . . and his children.

Fol. 10 *b* [Break of one or two lines.]

[1] ⲁⲙⲏⲛ = 90 + 9, and ϩⲁⲙⲏⲛ = 1 + 40 + 8 + 50 (for ϩ has no numerical value) = 99; therefore ⲁⲙⲏⲛ = Amen.

'Glory be unto Thee, O Holy Spirit . . . . . all His blessing. Amen.

'[Glory be unto Thee] . . . . . Thou art the Shepherd of the sheep. . . . . of life. Amen. Thou art the . . . . . Again, Thou art He Who did redeem . . . . . of all His blessing. Amen. [Thou art He] . . . . . of life. Amen.

'Glory be to Thee. . . . . Amen.

'Glory be to Thee. . . . . .

'Glory be to Thee, Propitiator. Amen.

'Glory be to Thee, Undying One. Amen.

'Glory be to Thee, King of Peace. Amen.

'Glory be to Thee, Who wast not born. Amen.

'Glory be to Thee, the Incorruptible. Amen.

'Glory be to Thee, King of Glory. Amen.

'Glory be to Thee, the Head of the Universe. Amen.

'Glory be to Thee, Holy and Perfect One. Amen.

'Glory be to Thee, Thou Treasury of Glory. Amen.

'Glory be to Thee, Thou true Light. Amen.

'Glory be to Thee, Deliverer of the Universe. Amen.

'Glory be to Thee, Thou Who art indeed the Good One. Amen.

'Glory be to Thee, Alpha of the Universe. Amen.

'Glory be to Thee, Life of the Universe. Amen. O Sweet Name. Amen. O Thou Who art at the head of the Universe. Amen. [Thou] Beginning [and] End of everything. Amen.'

THE FIRST HYMN OF THE ANGELS WHICH ALL THE SAINTS SANG[1] BECAUSE OF THE FORGIVENESS [OF THE SINS] OF ADAM AND ALL HIS SONS.

The Son of God forgave the sins of the whole world. In peace. Amen.

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[1] Literally 'said'.

Fol. 11 *a* [The Second Hymn of the Angels] . . . . . rejoicing (?)

'. . . . . Amen.

'Glory be to Thee, the Shepherd. Amen. . . . . .

'Glory be to Thee . . . . . Amen.

'Glory be to Thee, Steward of the Father, Jesus. Amen.

'Glory be to Thee, Light-giver, Jesus. Amen.

'Glory be to Thee . . . . . of Life (?). Amen.

'Glory be to Thee, Apparel of the [Saints ?]. Amen.

'Glory be to Thee, Shelterer of those who are [needy]. Amen.

'Glory be to Thee, the . . . . . of those who are . . . . . Jesus. Amen.

'Glory be to Thee, O true Bridegroom, Jesus. Amen.

'Glory be to Thee . . . . . salvation, Jesus. Amen.

'Glory be to Thee, Thou Blessing of Sabaôth, Jesus. Amen.

'Glory be to Thee, Thou Joy of the Ages, Jesus. Amen.

'Glory be to Thee, Exultation of Elôï, Jesus. Amen.'

And again with all his sons. 'In peace. Amen. Come ye to the joy of our King. Amen. Let the angels come, one by one with fruit, and let them all rejoice over the forgiveness of Adam and all his sons, for he hath been brought back to his former estate, [and he is] as he was at first. In peace. Amen.'

The Third Hymn of the Angels. In peace. Amen.

Then the Father commanded them to bring Adam into the midst, and Eve, his wife. And straightway Michael went to Paradise, and brought back Adam and Eve, and he set them in the presence of the Father. Now Adam was four score cubits in height,[1] and Eve was fifty cubits.

[1] Hebrew tradition states that, when in a state of innocence, Adam's body reached from earth to heaven; after Adam had sinned, his stature was shortened by God. The Muslims say that Adam was as tall as a high palm-tree, and that Eve's body was so long that when her head lay on one hill near Mecca, her knees rested on two other hills in the plain.

Believe me, my brethren the Apostles, I Bartholomew, an Apostle [of Jesus], never, from the time when I was born into the world, have I seen the image of any man which resembled the image of Adam, either in heaven, or upon the earth.

[Break of one line.]

Fol. 11 b

There was a girdle of pearls [round about his loins], ... and a great multitude of angels [were singing to him] songs of heaven. [Rays of light shot] forth out of [his] eyes of diamonds which were like unto [the splendour] that I saw in the tabernacle of the Father. And characters and signs were written upon his forehead, the which flesh and blood were unable [to read]. And the Name[s] of the Father, and the Son, and the Holy Spirit were written upon his body in seven [symbolic signs ?]. And the thongs of the sandals which were on the feet of the father shone brighter than the sun and the moon twice seven times. Eve herself was adorned with the adornments of the Holy Spirit, and the Powers and the Virgins sang hymns to her in the celestial language, calling her 'Zôê', the mother of all the living.

And the Father answered [and said], 'O Adam, My son, although thou didst thrust My commandment behind thee, because of thy wife, and didst not keep it, behold, Jesus My Son Himself hath suffered all these pains; thy sins shall be forgiven to thee, and thou, even thou, shalt be a son to Me even as He is. And as for Mary, in whom My Son sojourned, with her Eve shall be a mother in My kingdom.' And the Father answered and said unto all the angel-host, 'Let them come with their sweet tidings, and with their sweet odours, and lay them down before Me, because I am

See the passages quoted in Eisenmenger, *Ent. Jud.*, sub *Adam* and *Eve*. For Syrian legends about the formation of Adam see *Book of the Bee* (ed. Budge), pp. 15 ff.; *The Cave of Treasures* in Brit. Mus. Add. 25875, fol. 4 b ff.; and Bezold, *Schatzhöhle*, pp. 3 and 4. Many curious legends are collected by Malan, *The Book of Adam and Eve*, pp. 214 ff.

again at peace with My own image.' Then Michael [sang] this hymn for Adam at that time

Fol. 12 *a* [Break of two lines]

. . . . . in peace. Amen. . . . [and his] glad tidings. Amen. Raphael [and his] . . . . . Amen. . . . . and his fruit. Amen. . . . . and his lighted lamp. Amen. . . . . and the holy oil. Amen. Asouel with [his] . . . . . Amen. Aphouel with his psaltery. Amen. . . . . with his robe. Amen. . . . . with his virginity. Amen. Harmosiel with the trumpet of the Spirit. Amen. Sareiou[el] with his sweet scent. Amen. Kadiel with his drum. Amen. Uriel with the light of the sun. Amen. These are the angels of light. 'Come ye to the joy of our King Jesus. Amen. We all rejoice over the forgiveness of Adam and all his sons. In peace. Amen. Hallelujah.'

The Fourth Hymn of the Angels.

'We bless Thee, O King of the Ages. Amen. We bless Thee, O Thou Who art incomprehensible. Amen. Êl, Êl, Abba, King. Amen. Abriath the Redeemer Who liveth. Amen. Thou Who art our Life-giver. Amen. Thou Who art the fulfilment of all things. Amen.'

The Fifth Hymn of the Angels who were ascribing blessing to the Father, and the Son, and the Holy Ghost. Amen.

'Bless us, O Father. Amen. Bless us, O Son. Amen. Bless us, O Holy Spirit. Amen. Let Paradise say with us "Amen". Let the Cherubim say with us "Amen". Let
Fol. 12 *b* [the Seraphim say with us "Amen".] Let those who dwell in the heavens say [with us] "Amen". Let the Virgins say with us "Amen". Remember us, O [our] . . . . . [and] our . . . . . for Thou art the Object of our glori-

fyings, and our Pride, and our Salvation, and our Life, and our Refuge, and our . . . . . , and our Helper, our Strength, and our [Redeemer]. May His mercy be upon every one. Amen. Hallelujah.'

THE SIXTH HYMN OF THE ANGELS.

Then when Adam saw the great honour and this gift which was to be to him and to all his sons, namely that the Son of God had forgiven them their sins, he sang this hymn, saying, 'I will ascribe blessing to God Who hath remembered me. O ye Angels of joy, come ye, and rejoice with me, for the Son of God hath set me free. He hath delivered me and my wife, and He hath saved me and all my sons also. O all ye righteous who are on the earth, come ye, and make rejoicing with me, for Christ, the Son of God, hath made me to be without sin. This is the day, and this is the hour of joy, for which (?) my father Michael the Archangel, and all the Angel-host made entreaty on behalf of all my seed until God, the Almighty, had compassion upon me and upon all my sons, and made peace with my clay, the which He had fashioned. For this is His form and image. In peace.'

And Michael, and Gabriel, and Raphael, and [Aso]uel, and Sarouphouel, [and . . . . . , and . . . . . .], his six fellow [Archangels], cast themselves down, and worshipped the Father, and [the Son, and the Holy Ghost, saying] . . . . . .

[Break of two or three lines] Fol. 13 *a*

. . . . . God. Thou didst have compassion . . . . . Adam also . . . . . Thou didst save (?) . . . . . the way of salvation. Amen. . . . . Adam in the joy of thy King Jesus. Amen. . . . . for thy sake until He should deliver all . . . . . In peace. Amen.

THE EIGHTH HYMN OF ADAM, THE FORM OF GOD, WHO IS MOST HIGH. IN PEACE. AMEN. HALLELUJAH.

And there came also the righteous whom Adam had invited to come and rejoice with him in gladness, and these were they: The first was Abraham, the companion of God, and Isaac, who was without sin, and Jacob the saint of the Almighty, and Job the patient, and Moses the Arch-prophet, and Noah the righteous man, and all the righteous who had performed the will of God. And they all saluted Adam, and they worshipped him, saying, 'Blessed art thou, O Adam, for Jesus Christ hath forgiven thee thy sins, and to us also, thy sons, hath He given freedom. Amen.'

Then all the righteous rejoiced and were glad, and they ascribed blessing to God, saying, 'All the righteous shall shine in the kingdom of their Father seven times brighter than the sun. The light of the righteous . . . . . shall shine before them . . . . .

Fol. 13*b* [Break of one line]

all the . . . . . who have pleased God . . . . . the living, the Body and the Blood . . . . . whereof all partake . . . . . sins. Glory be to Thee, Jesus our King. Glory be to Thee, Jesus, the True Bridegroom. Glory be to Thee, O . . . . . Glory be to Thee, Jesus, the Father of all souls.'

And when the righteous had finished [singing] their hymn, they departed and went into the city [the heavenly Jerusalem], wherein they abide always, [and wherein they shall be] for ever. Amen. And to all the angels also, when they had finished [singing] their hymn, and had [said] their Amen, the Father gave His peace, and dismissed them, and each one went to the place over which he had rule. In peace. Amen.

These are the hymns which the angels sang when they were all gathered together, and when all of them were rejoicing because the Son of God had risen from the dead,

and had redeemed the captivity of the sons of Adam, and had taken them into heaven, and had made them gifts to His Father. In great peace, for ever and ever. Amen.

Then the Father set Adam at the Gate of Life, so that he might be the first to salute all the righteous as they were entering into Jerusalem, the city of Christ. And He stationed Eve over all the women who had done the will of God, that she might be the first to salute them as they entered the city of Christ . . . . . .

[Break of two lines] Fol. 14 a

O my brethren the Apostles, I have told you concerning the mysteries which I have seen; rejoice ye because of the forgiveness of sins which our Saviour hath [bestowed upon Adam] and upon all his sons. And [all] the Apostles [answered Bartholomew and said, 'It is seemly so to do], O our beloved brother Bartholomew, [thou treasury] of the mysteries of Christ. Verily, ... worthy of the things which the Son of God [hath told thee, and to see the great and] unspeakable mysteries which thou hast seen. Verily, O Bartholomew, [thou shalt be called] the bearer of the mysteries of Christ to the end of the world. Thy name shall not cease in heaven or upon earth. They shall call thee "Bartholomew, the keeper (?) of the mysteries of the Son of God".'

And Bartholomew answered, saying, 'Forgive me, O my brethren the Apostles, I am of no use in [your] midst, and I am of no account before all men. I am a poor man in respect of my handicraft, and I justify [my existence] by my manner of life. The multitudes who are in the city are accustomed to see it, and they say, "Is not this Bartholomew, the man of Italy, the gardener and the dealer in vegetables? Is not this the man who liveth in the garden of Hiêrôkês, the governor of our city? . . . . . .

[Break of two lines] Fol. 14 b

. . . . the words of poverty,[1] he wrote . . . . the mighty works of the Son of God. O my beloved brethren, ye are [the shepherds and] bishops whom the Saviour hath appointed [over] the whole world. O our father Peter.'

When the Saviour took us up on the Mount [of Olives], the Saviour spake unto us [in a language] which we did not understand, but straightway He revealed it unto us. [He said unto us . . . . . .] ATHARATH THAURATH. And [straightway] the Seven Firmaments [were opened] . . . . our bodies . . . . . saw, and we looked and we saw our Saviour. His body was going up into the heavens, and His feet were firmly fixed upon the mountain with us. He stretched out His right hand and sealed us, the twelve. And we ourselves also went up with Him into the height, into the tabernacle of the Good Father, into the seventh heaven. Then the Saviour cast Himself down at the feet of His Father, saying, 'Shew Thou compassion upon My brethren the Apostles, and bless them with the blessing which is without end.' And the Father blessed thee, saying, 'I and My Son Jesus, and the Holy Spirit, are those Who lay hands on thee. Whatsoever thou shalt loose on the earth We will loose; and again, whatsoever thou bindest on earth, We will bind . . . . . .

Fol. 15 *a*

[Break of five lines]

[He who is ordained by any authority save] that of thy hand and thy throne [shall be repulsed and shall not prosper]. Thy [breath shall be filled] with My breath, and with the breath of [My Son], and with the breath of the Holy Spirit, so that every man whom thou shalt baptize . . . . . shall receive a portion of the Holy Spirit, in [the Name of] the Father, and the Son, and the Holy Spirit.' [Then the Cherubim, [and the Seraphim], and the Archangels, and [all] the angels answered [and said, 'Amen. Hallelujah.']

[1] i. e. humble speech.

And He blessed Andrew, saying, 'Thou shalt be a pillar of strength in Jerusalem, My beloved city, in My kingdom. Amen.'

And He blessed James [saying], 'In every town and in every village, thou shalt see [Me] entering into them before thou enterest them, and afterwards they shall believe on thee. Amen.

'And thou, John, the beloved of My Spirit and of My Son Jesus, there being no division whatsoever between them and thee, thou shalt be blessed in My kingdom for ever. Amen.

'And thou, Philip, in every place wherein thou shalt go and shalt preach therein, in the Name of My beloved Son, and His Cross of Light, He (?) shall continue to go with thee until [the people thereof] shall have believed on thee, for ever. Amen.

'And thou My chosen one, Thomas, thy faith shall be like that of an eagle [of light] which [shall fly over] all [countries] until [the people thereof] shall have believed [in Me] through thee for ever and ever. Amen.

'And thou, Bartholomew, thy soul shall be a sojourner Fol. 15 *b*
among the mysteries of My Son.

'And thou, O Matthew, thy strength shall increase to such a degree that thy shadow shall be able to make to stand up multitudes of those who have been buried. And straightway thy shadow . . . . . shall be in great power . . . . . .

'And [thou,] James, the son of Alphaeus, no power whatsoever of the Devil shall have dominion over thy body [or over thy preaching] in any place; nay, whatsoever shall be planted by thee, shall never be uprooted. Amen.

'[And thou, Simon] Zelotes, no . . . . . concerning the joining (?) of the Spirit . . . . . the holy produce. Amen.

'And thou . . . ., the son of James, on whatsoever place the sole of thy foot shall rest, I will forgive all the sins of the people of that place, and they shall believe on My Name through thee [and through] thy patience. In peace. Amen.

'And thou, Thaddeus, My beloved one, to every place wherein thou shalt establish the Word of My Son, no thought of the Devil shall be able to approach because of the purity of thy soul. Amen.

'And [thou,] Matthias, the blessed Apostle, the sweet odour of thee shall go about through all the world, and through all heaven. For thou wast a rich man as this world goeth, and thou didst forsake everything for the sake of My Son Jesus, [the companion of] My side, and the spring . . . . of My heart, and the [string] of My tongue. In peace. Amen.'

'And the Angels, and the Archangels, and the Cherubim,
Fol. 16 *a* and the Seraphim, and [the Powers], and the Four and Twenty Elders, heard the blessings which the Father pronounced over [the Apostles]. And we ourselves, all of us, made answer "Hallelujah". Now therefore, O my brethren the Apostles, forgive me; I, Bartholomew, the Apostle, am not a man to be honoured.'

Then all the Apostles rose up, and they saluted (i.e. kissed) Bartholomew on the head, and said unto him, 'Well done, our beloved brother Bartholomew, and [noble] is the humility wherewith thou hast abased thyself.' When the Apostles had said these things, they offered up the Offering. And Mariham (Mary) was with them, she whom the Saviour Jesus had sent unto them, saying, 'Call them to Me tomorrow morning [at dawn] in Galilee, in order that I may give you My peace.' Now when they had partaken of the Body and the Blood of Christ Jesus, the Son of the Living God, they were full of joy, and they [blessed] God, the lover of mankind. And the smoke of the sacrifice produced a sweet-smelling savour before the throne of the Father. And the Father smelled the sweet odour of the Apostles, and shewed compassion on their supplication, and hearkened to their prayers.

And the Father answered and said to His Son, 'Rise up, My beloved Son, and get Thee down to Thy disciples, and comfort

Thou them, and Thou shalt give them strength, and shalt [encourage] them, that they [despair not] and say, ["Our Saviour hath risen from the dead], and hath departed [into the heavens in the Glory of His Father], and hath left us in the midst of the cities [and villages]."' Then the Son of God Fol. 16 *b*
rose up and departed into Galilee, and He found His disciples and Mary, who were gathered together. And Jesus made Himself visible to them, and said unto them, 'Hail, Peter, My Bishop, the crown of the Apostles. Hail, My noble companions, whom I have chosen one by one. Hail, My brethren and My children. Let there be with you the peace of My Father, which is Mine, which I received from My Father, so that I might make it to remain with you for all time.' And He breathed on their faces and said, 'Receive ye the Holy Spirit. Those whose sins ye forgive, I will forgive; and those whom ye hold fast, I will hold fast.' And He shewed them [1] the [nail marks] which were in His hands, and the [mark of] the wound [made by] the spear [in His side], and the spittle on His face, and the . . . . . which were in His eyes, and the marks of the wounds caused by the points of the crown of thorns which were in His head. And He lifted up His hand above their heads, and He blessed them, saying, 'O My holy members, be of good cheer, fear not. My Father shall give you the wages of [your] . . . . . , that is to say the . . . . . which the Saviour . . . . . His disciples . . . . . He rose from the dead . . . . . all the Apostles . . . . . .

[Break of two and a half lines at least] Fol. 17 *a*

. . . . . they wept exceedingly. Then Jesus raised them up, saying, 'Rise up, weep not for Me, for I have already risen from the dead, and am going to My Father . . . . . O Peter, knowest thou not that even . . . . . goeth into a far country, and hath sons (?).' And they wept for Him saying, '. . . . . to whom wilt Thou commit us?'

[1] Lacau's text ends here with the words 'His feet'.

And He answered and said, 'Behold your great brother [Peter]. I have set him over you. Obey ye him even as ye would Me. When ye obey him, it is I whom ye are obeying. And thou, O Peter, My beloved one, behold, I have set thee as a father over all thy brethren. And do thou comfort and console thy younger brethren, the Apostles, and thou shalt encourage them until they shall have finished their course in the world. And I and My Father will be with you at all times. Amen. I say unto you, O My blessed disciples, that your names are written upon My right hand; at all times do I keep you in remembrance. And Mariham herself also I have committed unto your care, and ye shall not cast her forth from your companionship.'

And when the Saviour had said these things, the Apostles rose up and saluted (i.e. kissed) the side of Jesus, and [they took] of His living Blood which flowed forth from it, and He sealed them therewith. [And He said unto them, 'O] My holy members, behold . . . . . now

Fol. 17 *b*

[Break of one and a half lines]

. . . . . the shadow of strength. Ye shall raise the dead, the blind shall see, the lame shall walk, and the dumb shall speak, [and the deaf] shall hear, and the poor [shall be cherished]. Ye shall do all My mighty works which I did when I was with you in the world. For when I shall have departed [to My Father], ye shall do the things which are more excellent than these until ye have gathered together My sheep which have gone astray.'

When the Saviour had said these things, He blessed them, and went up into heaven, and the angels of glory sang to Him as He passed on His way. And the Apostles rejoiced exceedingly because the Son of God had blessed them. Now Thomas, who was called Didymos, was not with them when the Lord came, but had departed to his city, for they had brought him news saying, 'Thy son is dead.' And Thomas

departed, and he found that it was the seventh day since he had died. And he departed straightway to the place wherein they had buried him, and he cried out, 'Siôphanes, my beloved, rise up in the Name of Jesus Christ, the Son of the Living God; rise up, stand upon thy feet, that I may speak with thee.' And straightway Siôphanes rose up, and the glory of Jesus [Christ] was in his face, and he made obeisance to his father . . . . . joyfully. And . . . . . made answer . . . . . .

[Break of two lines] Fol. 18 *a*

. . . . . because the gift of Jesus had reached the whole city on his account. And Siôphines (*sic*) answered his father and said, 'Blessed art thou, O my father, through the Lord, for thou hast believed on the Lord, the Son of God. At the moment when they came after me to separate my soul from my body, there came a great and mighty angel with a cloth of byssus, and multitudes of angels also, all of whom were girt with belts of gold about their loins, [bearing] incense; now they called that angel "Michael, the angel of mercy". All these [angels] stood round about me, and their faces, wreathed in smiles, were towards me. And Michael made a sign over my mouth in the Name of the Father, and the Son, and the Holy Spirit. Then straightway my soul sprang out from my body, and alighted on the hand of Michael, and he wrapped it up in the cloth of byssus, and they went with it into heaven, [the angels] singing hymns [before it]. Now when we arrived at the river of fire, Michael set me down from off his hand, and I entered the river, and it seemed to be like unto a river of water. After . . . . . the river of fire, so to say . . . . . the place which I saw was blazing with fire . . . . . coal . . . . . the river . . . . . [we] passed over . . . . . .

[Break of nearly two lines] Fol. 18 *b*

and it was the light of Michael which lighted me on my way until we had passed over. After we had passed over it we went up into heaven. [And Michael] took me into the Lake Akherousia, and plunged me under its waters three times. Afterwards a voice proceeded forth from the height, [which said], "O ye angels who bear glad tidings, take ye this soul to the place of immortality, and [to] the Paradise of the life which is celestial, and let it see the places of the Apostles, and their crowns, and their thrones."

'And straightway Michael took me to the place which they call the "tabernacle of the Father", and I saw your twelve thrones which are [made of] pearls of light, your twelve thrones which are set with real stones (i.e. stones of price), and topazes and emeralds, which light up brilliantly the whole city of Christ. And I saw also twelve white robes lying upon the thrones of the spirit (?); and there were also twelve trees which were laden with fruit at all times, and each one overshadowed one of the thrones; and there were twelve eagles, each with the face of a man, and their wings were outstretched, one pair of wings over each throne; and a name of the Twelve Apostles was inscribed upon each one of the thrones; and there were twelve veils, drawn over the thrones, to each throne a veil; and there was a canopy set with precious stones spread over the upper part of each throne; and a thousand angels sang hymns (?) [before] each throne. And I Siôphanes worshipped, and I said unto Michael the Archangel, "Unto whom do these thrones [belong?" And Michael the Archangel answered and said
Fol. 19 *a* unto me, "These] twelve thrones [belong] to the Twelve Holy Disciples who followed after Jesus, the Son of God, in the world. For this reason God hath appointed these thousands of angels to sing hymns to them until they should finish their course, and should come and sit on the thrones, being kings with the Son of God in His kingdom." I answered and said unto Michael, "My lord, shew thou to me

the throne of my father, for I am not able to read the writing which is written on the thrones." Then Michael took me into the midst of the thrones, and he shewed it to me. And when I drew nigh unto it, straightway, the light of the pearl, and of the thousand of angels, and their glory remaining fixed in their faces, I wished to seat myself upon it. But the angels prevented me, saying, "No one can sit upon this throne except thy father. It is not permitted unto any being of flesh and blood to sit down on these thrones, with the exception of His Apostles." And I went away, and [I left behind me] the thrones. And the thousand angels blessed me with a mighty blessing of heaven. In peace. Amen. [Then] Michael brought me to Paradise. [And the beings of] Paradise made supplication unto me saying, "Come . . . . . O, the first of the Apostles . . . . ." and I and Michael the Archangel [went there, and as we walked we heard] that thou Fol. 19 b
wast praying to God, Jesus Christ. Then Michael took my soul, and he placed it in my body again, and I rose up, being alive, and I have just now talked with thee.'

And Thomas answered and said to his son, 'Blessed art thou, O my son, for the grace of God hath come unto thee, and thou hast seen this great glory.' And when Thomas had said these things he departed with his son into the city, and straightway he went into his house. And when those who were in the house saw him, they fell down upon their faces, and they became like unto those who were dead. And they went to them and raised them up. And he spake with them, and he shewed them how his father had talked with him, and had raised him from the dead, and how he had seen the glory and the honour of those who are in heaven. For Thomas did not enter into his house, because of the mighty deeds which he had done, but continued outside the city, ... and the multitude believed upon God. Now the rumour spread abroad throughout the whole city that Siôphanes, the son of Thomas, had risen from the dead. And the whole multitude

were gathered together at the door of the house wherein the young man was. And they looked upon him and marvelled. And they [spake to] the young man, and they [asked] him, 'Who . . . . . .

Fol. 20 *a* [Break of two lines][1]

Italy . . . . . When I was dead they carried me out to the tomb and buried me. And they carried my soul up into heaven, and they shewed me the places (i.e. habitations) of immortality. And I passed seven days beneath the trees of Paradise of the heavenly Jerusalem, and I sheltered under the shadow of their branches. As for my body, the Archangel Michael sealed it with his finger, in the Name of the Father, and the Son, and the Holy Ghost. It did not suffer corruption, neither did it stink, nor did it rot away during those seven days, but every part of it was well preserved; and it was red like these roses, for it was wholly necessary that I should return to it once more, for the salvation and the deliverance of my city. Now after seven days my father heard that I was dead, and he came and raised me up from the dead in the Name of the Father, and the Son, and the Holy Spirit. In peace. Amen.'

And when the multitude heard these things, the people cast themselves down, and they worshipped him with their faces on the ground, saying, 'We beseech thee to shew us the place wherein is the servant of Christ, so that we also may believe in Him.' And when the multitude had said these things, the son ran before them on the road, and brought them to the . . . . . and he took them to the place where the Apostle was. And when they had looked upon him, they cast themselves

Fol. 20 *b* [down upon the ground at his feet, and cried out, saying], 'Blessed art thou in thy coming [to our city]. There is none except thee. Jesus, the Son of the Living God.'

[1] The people ask Siôphanes to tell them what happened to him after death, and who raised him up.

And when the whole multitude had cried out these things, the Apostle blessed them, and he baptized twelve thousand men of their number that day. And he marked out for them the foundations of a church, and he appointed Siôphanes the bishop of the church. And he dismissed them, and sent them away in peace. Amen. And Thomas the Apostle rejoiced in the Spirit, and he blessed God, saying, 'My Lord Jesus Christ, I thank Thee at all times that Thou didst bestow upon me Thy peace, and that I departed to the city, and ended my journey, and put into the haven of peace, my ship being safe. I found the haven with the demons working their vexatious plans therein, [but] afterwards I endured patiently, and I overcame them by means of Thy power. I drew them into my fishing nets as . . . . . of the King Jesus. Very many were found to be polluted with sin, [but] I made them white in the blood of Jesus Christ. Behold, Jesus Christ set me upon the ship of salvation, and brought me into the haven of peace. I rejoiced and was glad in my heart, and I summoned the multitude into His marriage chamber.'

And when the blessed Apostle was saying these things, he mounted upon a cloud, and it brought him to the Mount of Olives, where he found the Apostles looking out for him . . . . . He said '. . . . . Fol. 21 *a*
the inheritance of my Lord Jesus Christ; [Who] gathered them together in the peace of the Father. Hail, my brethren the Apostles, the crown of life!' And the Apostles also answered, 'Hail, thou servant of Jesus the Christ! Thou didst go, and didst raise up a man that was dead, and didst raise up a multitude of cities in the baptism and seal of the Father, and the Son, and the Holy Ghost.'

Then Peter said unto Thomas, 'O my brother, the invited guest to the marriage of my Lord Jesus the Christ, I say unto you, O our brother, that our Lord Jesus hath shewn Himself to us since thou didst depart from us, having risen from the dead, when as yet He had not departed, until He

departed. He gave unto us His peace, and we saluted (i.e. kissed) Him, and He blessed us, and departed into heaven from us. He said to us, "I am with you at all times, I and My Father, and the Holy Spirit."'

And when the blessed Apostle Peter had said these things [to] Thomas, Thomas grieved exceedingly, and he wept many tears, saying, 'So then, O my Lord, having raised Thyself from the dead, Thou didst shew Thyself to the Disciples. As for me, Thou didst separate me from my brethren, [for] Thou didst not wish to shew Thyself to me . . . . . .

Fol. 21 *b* [Break of one line]

so that I might see Thee before Thou didst depart to [Thy Father]. But as the Name of my Lord Jesus, the Christ, liveth, unless I can drop my finger on the nail marks, and can lay my hand upon the mark [made by] the spear, I will never believe that He hath risen from the dead. For I cannot believe that He will rise [from the dead] and not shew Himself unto me. Moreover, He will not grieve me [by such an act], for He said to us, "I will not separate you from one another[1]; but one and the same inheritance shall be unto each one of you in My kingdom."' And having said these things in the presence of the eleven disciples, Thomas the Apostle wept. Then the Apostles answered in the presence of Thomas saying, 'O our lord brother, be not an unbeliever concerning the resurrection of our Saviour, but believe that He hath risen, and hath departed to His Father. And we are the first unto whom He shewed Himself, and Mariham His mother.' And again Thomas answered, saying, 'I believe that He hath risen, and He is the Deathless One, for He tasted death for the salvation of us all. And it was because of [my] great grief that I doubted . . . . . .'

Fol. 22 *a* [Break of nearly three lines]

[Then Bartholomew answered and said unto him], 'Hear me,

[1] i.e. I will make no distinction between you.

O my brother Thomas. Remember the word which the Saviour spake in the Gospel, saying, If thou hast faith like a grain of mustard seed, and ye shall say to this mountain, Remove from this place to that, it shall be unto you, and nothing shall be impossible unto you. And everything which ye shall ask in prayer, ye believing, ye shall receive.[1] Now therefore, O Thomas, God hearkeneth to the supplication of every one who believeth on Him. God is the Good One, and He heareth every one who calleth upon Him. Mighty and long-suffering is God, He heareth at all times the supplication of those who seek after Him.'

And when Bartholomew had said these things unto Thomas, the Saviour came into their presence, and He shewed Himself unto them, saying, 'Hail, Thomas, thou little man! Hail, flower of Paradise in the seventh heaven. I have made the faith to be stablished firmly in heaven and upon the earth, [and] none shall be able to remove it. I have made Peter the great crown of the Apostles . . . . . .

[Break of two lines] Fol. 22 b

fellow heirs. My peace [be] with you all. [Amen].'

And when the Saviour had said these things to the Apostles, straightway they went and worshipped Him, [falling] upon the ground and saying, 'Let Thy grace and Thy peace be with us, Jesus. Amen.' Then Jesus answered and said unto Thomas, 'Bring hither thy finger to this spot and lay it upon My hand, and look upon the nail marks, and again look upon the marks of the blows wherewith they smote Me in the face, and the spittle which they cast into My face and eyes, and the marks of the thorns of the crown of thorns that were in the crown which they fastened to My head, and the [marks of] the blows of the reeds wherewith they smote My head. And come and look upon the vinegar, and the spear, and the gall which they gave Me to drink, instead of the little water for which I entreated, saying, "Give Me to drink"; thou shalt

[1] Matt. xvii. 20; xxi. 21, 22; Mark xi. 23; Luke xvii. 6.

not be an unbeliever, but a believer, and thou shalt believe throughly.'

And Thomas answered and said, 'I believe, my Lord and my God, that Thou art the Father, Thou art the Son, and Thou art the Holy Spirit, and that Thou didst rise from the dead, and that Thou hast saved every man by Thy holy resurrec-
Fol. 23 *a* tion. But I did say to my brethren the Apostles, "Unless I see Him [after] He hath risen I will not believe."' And the Saviour answered and said unto him, 'Verily I say unto thee, O Thomas, thou little man, in every place wherein thou shalt preach My name, I, and My Good Father, will be with thee. And thou shalt not enter into any city, or any village, but I will follow thee with My Good Father and the Holy Ghost. For that which thou shalt plant My Father shall bless, and I will cause it to increase, and the Holy Spirit shall be the director thereof.' Then Thomas put forth his finger and took out [some] of His blood which flowed down from the side of the Son of God, and he signed himself therewith. And the Saviour answered and said to all the Apostles, 'Behold, My blood of God hath joined to your bodies, and ye yourselves have become divine, even as I. Behold, I am with you until the end of the world.' When the Saviour had said this, He departed into heaven in great glory, saying, 'Be not careless, Peter, thou and thy brethren, ... pasture them . . . . . .

Fol. 23 *b* [Break of one line]

until ye have gathered the whole world into My glorious Church, and they live a life which is indestructible, and partake of the Body of God and My glorious Blood, and live in peace. Amen.' [Then] He opened the eyes of the Apostles, and they passed many days marvelling at His departure into the heavens. This is the second time that the Saviour shewed Himself to His disciples, after that He had risen from the dead. This is the Book of the Resurrection of

Jesus the Christ, our Lord, in joy and gladness. In peace. Amen.

And Peter answered and said, 'O my brethren the Apostles, arise and offer up the Offering before we separate one from another.' Then the Apostles answered and said unto him, 'Thou art our father and our bishop. The power is thine to do that which thou art pleased in everything.' And the Apostles arose, and made preparation for the Offering. They brought bread carefully chosen, and a cup of pure wine, and a censer of sweet-smelling incense. And Peter stood by the Sacrifice, and all the Apostles formed a crown round the table. And the Apostles awaited . . . . . Fol. 24 *a*

[Break of four and a half lines]

. . . . . table . . . . . their hearts rejoiced . . . . . worshipped the Son of God. He took His seat . . . . . His Father. His Body was on the table [about] which they were gathered together; and they divided It. They saw the Blood of Jesus pouring out as living blood down into the cup. And Peter answered [and said], 'Hear me, my fathers and brethren. God hath loved us more than all the peoples on the earth, [for] He hath made us see these great honours. And our Lord Jesus Christ hath allowed us to behold, and hath revealed to us the glory of His Body and His divine Blood.' Having said these things, afterwards they partook of the Body and Blood of Jesus, and glorified the Treasury of Life. Afterwards they separated, and they preached in the Name of the Father, and the Son, and the Holy Spirit, Who [form] the Holy Trinity, consubstantial from now and for ever and ever. Amen . . . . . .

APPENDIX

TRANSLATION OF THE FRAGMENTS OF THE BOOK OF THE RESURRECTION IN THE BIBLIOTHÈQUE NATIONALE, PARIS.[1]

A i [Be]liar, he trampled Melkhir under foot,[2] and he bound him with a chain[3] of iron and steel. Now whilst[4] Death was talking with the shroud of Jesus in the tomb, Jesus set free[5] the whole race[6] of mankind, He healed the sons of Adam whom the Enemy had smitten,[7] He brought back into the fold again the sheep which had strayed, He brought back again Adam to his former state,[8] and He forgave him his sins. In peace.[9] Amen.

Then[10] Jesus turned Himself towards the man who had betrayed[11] Him; it was Judas Iscariot, and He said unto him, 'In what way didst thou profit, O[12] Judas, by betraying Me into the hands of the chief priests,[13] seeing that I only endured every kind of suffering in order that I might save (or, redeem) My image?[14] As for thee, woe be unto thee, woe twofold, and rebukings innumerable, and cursings most terrible. Now[15] moreover, the lot[16] of Judas is with his father the Devil.[17] His name hath been blotted out from the Book of Life, and his portion[18] hath been removed from

[1] For the Coptic text and a French translation see Lacau, *Mémoires*, tom. ix, pp. 43 ff.

[2] ⲕⲁⲧⲁⲡⲉⲧⲉⲓ. [3] ⲭⲁⲗⲁⲍⲓⲥ. [4] ⲭⲟⲥⲟⲛ.
[5] ⲉⲗⲉⲩⲑⲉⲣⲟⲩ. [6] ⲅⲉⲛⲟⲥ. [7] ⲡⲗⲁⲅⲏ.
[8] ⲁⲣⲭⲏ. [9] ⲉⲓⲣⲏⲛⲏ. [10] ⲧⲟⲧⲉ.
[11] ⲡⲁⲣⲁⲇⲓⲇⲟⲩ. [12] ⲱ. [13] ⲁⲣⲭⲓⲉⲣⲉⲩⲥ.
[14] ⲡⲗⲁⲥⲙⲁ. [15] ⲁⲉ. [16] ⲙⲉⲣⲓⲥ.
[17] ⲇⲓⲁⲃⲟⲗⲟⲥ. [18] ⲕⲗⲏⲣⲟⲥ.

the number of the living. His tablet[1] hath been broken in pieces, his memorial tablet[2] hath been smashed. Satan hath entered into judgement with him, and he hath come forth therefrom condemned utterly. His office[3] hath been taken away from him, his crown hath been snatched away. Those who were strangers unto him have made a mock[4] of his sufferings. He hath put on cursing as a garment. He hath been polluted like water. His glorious raiment[5] hath been snatched away from him. The light of his lamp hath been put out. His house hath been forsaken, and it hath become a desert. His days have become few, his term of life hath drawn towards its close. The rest which refresheth is far from him, [and] affliction hath drawn nigh unto him. The darkness hath taken possession of him, [and] the worm hath gotten him as an inheritance.[6] Lice cover him as a garment. The angels[7] who are gathered together about the Lord have driven him forth . . . . . .'

[These are the things which the] Saviour[8] spake concerning A ii
Judas when He went down into Amente. And the Saviour rose from the dead on the third day.

Then Abbatôn, who is himself Death, rose up from his fall on the shroud of Jesus, with which he had been speaking in the tomb. He said unto his Power,[9] the Plague,[10] 'Get thee down quickly[11] into Amente, and set a very[12] strong[13] guard for thyself therein; shut the doors of Amente until I am able to see who it is that hath deceived me in this manner, whom I know not. We will speak with him; he hath hidden himself from us, and we do not know whither he hath gone. Peradventure this is the Son of God. If it be not He, I am

[1] πεπαγις. [2] στολη, but read στηλη. [3] μεντεπισκοπος.
[4] τερεπ. [5] στολη. [6] κληρονομει.
[7] αγγελος. [8] [σω]τηρ. [9] ατπατος.
[10] λοιμος. [11] ταχη. [12] καλως.
[13] ασφαλιζε.

he who will destroy every one. Him, however,[1] I am not able to gain the mastery over, neither[2] I nor my Powers.'[3]

Then[4] Death descended into Amente, and his six Dekans[5] also were with him, [and] he found Amente desolate, [and] it was like a desert,[6] and there was not one soul[7] in it, but[8] it was in a state of dire disorder and confusion. The doors thereof were smashed in pieces, the door-frames were thrust out of position, and the bolts[9] were snapped asunder, and the blazing brazen furnaces had been choked.[10] He found nothing whatsoever in that place except[11] three voices, which cried out in fear, and with tearful screams, and were full of anguish of the heart and trepidation. In [that] place there were weepings and gnashings of the teeth, it was a place of sighing and of tribulation, and of quaking, and of the worm which never sleepeth. Woe unto them, the wretched,[12] the miserable, and the poor . . . . . .[13] in God. These [voices] belonged to the three [men whose names] have been blotted out of the Book of Life, and removed from the Roll[14] of the Saints, and from the knowledge[15] of salvation, that is to say, Judas, and Cain, and Herod. These were there, and they were like unto a three-headed[16] *kelos*; and because of the cruelty which is on them[17] (*sic*), men shall not keep their memory in remembrance. Judas betrayed[18] the Lord of that which is in the heavens, and of that which is on the earth. Herod smote Jesus on His face a blow of insult. Cain rose up against his brother, and slew him with his own hand. And Death with his Dekans[5] cried out, saying, 'This is the Son of God Who hath risen

[1] ⲁⲉ. [2] ⲟⲩⲁⲉ. [3] ⲁⲧⲛⲁⲧⲟⲥ.
[4] ⲁⲉ. [5] ⲇⲉⲕⲁⲛⲟⲥ.
[6] ⲉⲣⲉⲙⲟⲥ. [7] ⲯⲩⲭⲏ. [8] ⲁⲗⲗⲁ.
[9] ⲙⲟⲭⲗⲟⲥ. [10] Read, with Lacau, ⲁⲩϩⲱⲥ.
[11] ⲉⲓⲉ ⲙⲏ ⲧⲉⲓ. [12] ⲧⲁⲗⲉⲡⲱⲣⲟⲥ.
[13] The text is defective here. [14] ⲃⲓⲃⲗⲓⲱⲑⲏⲕⲏ.
[15] ⲩⲛⲱⲥⲓⲥ. [16] ⲧⲣⲓⲕⲉⲫⲁⲗⲟⲥ.
[17] i.e. because of the charges of cruelty laid on them.
[18] ⲡⲁⲣⲁⲇⲓⲇⲟⲩ.

from the dead, Who hath redeemed Adam, and delivered all his sons, and hath forgiven unto them their sins, in the peace of His Father. Amen.'

Thus the Saviour[1] rose from the dead, [and] He brought out into freedom those who were in captivity.[2] He came to the tomb,[3] He found the angels[4] [there] at the hour of dawn on the day of the Lord,[5] and they were singing[6] the hymn[7] of benediction, which the angels[4] are wont to sing at the hour of dawn on the day of the Lord,[5] over the Body[8] and the Blood of Christ.

Now in the early morning, when it was still[9] dark, the holy women came forth to the tomb,[10] and their names are these: Mary Magdalene, and Mary, the mother of James, whom Jesus had delivered out of the hand of Satan, and Salome who had tempted[11] Him, and Mary who ministered[12] unto Him, and Martha her sister, and Jôanna, the wife of Khouza, the steward of Herod, and Berneice, whom he healed of a flow[13] of blood in Capernaum, and Leah the widow,[14] whose son the Saviour[1] raised from the dead in Naein, and the sinful woman unto whom the Saviour[1] said, 'Thy sins which are many are forgiven thee.' These women stood in the garden of Philoges, the gardener,[15] whose son the Saviour[1] had healed at the time when He came down from the Mount of Olives with His apostles.[16] Mary said unto Philoges, 'If thou art really he, I know thee.' Philoges said unto her, 'Thou art Mary, the mother of THALKAMAṚIMATH,' which is being interpreted, 'the joy, the blessing, and the gladness.' Mary said unto him, 'If it be thou who hast taken away the Body[8] of my Lord, tell me where thou hast

[1] ⲥⲱⲧⲏⲣ. [2] ⲉⲭⲙⲁⲗⲱⲥⲓⲁ. [3] ⲧⲁⲫⲟⲥ.
[4] ⲁⲅⲅⲉⲗⲟⲥ. [5] ⲕⲩⲣⲓⲁⲕⲏ. [6] ⲫⲁⲓⲛⲉⲧⲉ.
[7] ⲫⲁⲓⲛⲟⲥ. [8] ⲥⲱⲙⲁ. [9] ⲁⲓⲧⲉⲓ.
[10] ⲧⲁⲫⲟⲥ. [11] ⲡⲓⲣⲁⲍⲁ. [12] ⲇⲓⲁⲕⲱⲛⲉⲓ.
[13] ⲡⲩⲕⲏ. [14] ⲭⲏⲣⲁ.
[15] ⲕⲏⲡⲟⲣⲟⲥ. [16] ⲁⲡⲟⲥⲧⲟⲗⲟⲥ.

laid It; for whether[1] thou afraid [to carry It away or not] I myself will bear It away.' Philoges said unto her, 'My sister, Mary, Virgin,[2] Mother of the Christ, what are these words which thou art saying unto me? From the very moment when the Jews crucified[3] Him, they have persisted in seeking out an exceedingly[4] safe sepulchre wherein they might lay Him, so that the disciples[5] might not come by dark and carry Him away secretly. Now[6] I said unto them, "There is a tomb[7] quite close to my vegetable garden; bring Him, lay Him in it, and I myself will keep watch over Him." I thought in my heart saying: "When the Jews shall have departed and entered into their houses, I will go into the tomb[7] of my Lord, I will carry Him away, I will give Him spices, and sweet-smelling unguents and scents." Now[6] they brought Him, they laid Him in the tomb, they set a seal[8] on the stone, and, after [setting] a watch,[9] they went into their houses. And in the middle of the night I rose up, I went into the tomb[7] of my Lord, and I found the whole of the host[10] of the angels[11] marshalled in order therein. The first row[12] consisted of Cherubim, who were in number twelve thousand. The second row[12] consisted of Seraphim, who were in number twenty thousand. The third row[12] consisted of Powers,[13] who were in number thirteen thousand. The fourth row[12] consisted of Virgins,[14] who were in number thirty thousand. Thousands of thousands [of angels] sang hymns to Him, tens of thousands of tens of thousands [of angels] ascribed glory unto Him. And a great chariot[15] stood there, which was like unto a blazing fire which sent forth from it flashes of bright flame.[16] And twelve virgins[14] stood upon the chariot,[15] and

[1] ⲙⲏⲡⲱⲥ.
[2] ⲡⲁⲣⲑⲉⲛⲟⲥ.
[3] ⲥⲧⲁⲩⲣⲟⲩ.
[4] ⲕⲁⲗⲱⲥ.
[5] ⲙⲁⲑⲏⲧⲏⲥ.
[6] ⲁⲉ.
[7] ⲧⲁⲫⲟⲥ.
[8] ⲥⲫⲣⲁⲅⲓⲍⲉ.
[9] ⲕⲟⲩⲥⲱⲗⲁ.
[10] ⲥⲧⲣⲁⲧⲓⲁ.
[11] ⲁⲅⲅⲉⲗⲟⲥ.
[12] ⲧⲁⲍⲓⲥ.
[13] ⲇⲩⲛⲁⲙⲓⲥ.
[14] ⲡⲁⲣⲑⲉⲛⲟⲥ.
[15] ⲭⲁⲣⲙⲁ.
[16] ⲗⲁⲙⲡⲁⲥ.

they sang a hymn[1] in the language of the Cherubim, who made answer unto them, Amen. Hallelujah. I saw the seven heavens[2] open, one after the other, and the Father came forth from the high place, together with His tabernacle[3] of light, [and] He raised Him (Jesus) from the dead. O my sister Mary, I have seen all these glories, and had it not been that I found there the Rock,[4] the great interpreter,[5] who laid hold upon my hand, and supported me, I should certainly have fallen into despair, and have died by reason of the great glory which I had seen. And now, O my sister Mary, what ought I to do until I enter that place?' These were the things which Philoges said unto Mary.

Then the Saviour[6] came before them, mounted upon the great chariot[7] of the Father of the Universe, and he cried out in His divine language, 'MARIKHA. MARIMA THIATH,' which is, being interpreted,[8] 'Thou Mary, the mother of the Son of God.' And[9] Mary, who understood the meaning[10] [of these words], turned herself and said, 'RABONNEI, KATHIATH. THAMIOTH,' which is, being interpreted, 'Thou Son of God, the Almighty,[11] and my Lord and my Son.' And the Saviour[6] said unto her, 'Hail[12] to thee, who hast sustained the life of the whole world.[13] Hail,[12] My mother, My holy ark.[14] Hail,[12] My mother, My city,[15] My dwelling-place. Hail,[12] My garment[16] of glory wherein I did array Myself when I came into the world.[13] Hail,[12] My water-pot,[17] which is full of holy water. Hail,[12] thou who hast sustained the life of the universe in thy womb. Hail,[12] thou who hast received in thyself the Seven Aeons[18] in one composition. Hail,[12] thou who art the

[1] ϩⲩⲙⲛⲉⲧⲉ. [2] ⲥⲧⲉⲣⲉⲱⲙⲁ. [3] ⲥⲕⲏⲛⲏ.
[4] ⲡⲉⲧⲣⲟⲥ. [5] ϩⲉⲣⲙⲏⲛⲉⲩⲧⲏⲥ. [6] ⲥⲱⲧⲏⲣ.
[7] ϩⲁⲣⲙⲁ. [8] ϩⲉⲣⲙⲏⲛⲓⲁ. [9] ⲁⲉ.
[10] ⲉⲣⲙⲏⲛⲓⲁ. [11] ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ. [12] ⲭⲁⲓⲣⲉ.
[13] ⲕⲟⲥⲙⲟⲥ. [14] ⲕⲓⲃⲱⲧⲟⲥ. [15] ⲡⲟⲗⲓⲥ.
[16] ⲥⲧⲟⲗⲏ. [17] ϩⲩⲇⲣⲓⲁ. [18] ⲁⲓⲱⲛ.

table[1] which is set in the Paradise[2] of the seventh heaven, the interpretation (or, the name) of which is "KHÔMTHÔMAKH" [that is to say,] "the whole of Paradise[2] is glad because of her." I say unto thee, O Mary, My mother, that he who loveth thee loveth life.'

And the Saviour[3] said unto her, 'Go thou unto My brethren, and tell them that I have risen from the dead. Say thou unto them, "I shall ascend unto My Father, Who is your Father, and unto My God, Who is your God. And keep ye in remembrance the words which I spake unto you saying, I will come unto you at the hour of dawn to-morrow, at the time when I am wont to stretch out My right hand of God, when the sun riseth upon the whole earth, when I am wont to shake out My garment[4] of the Spirit,[5] and to take My seat on the right hand of My Father, when the dew of the seventh heaven and the dew of Paradise[6] descend upon the earth to make the fruits[7] of life to flourish. I will come unto you at that hour, and I will give unto you My peace,[8] which I have received from My Father. It was this peace[8] which My Father gave unto Me when I came into the world.[9] I gave it unto you, My disciples,[10] unto you and unto every one who believeth[11] in My Name, and in [that of] Mary, My mother, My Virgin[12] in very truth, My womb of the Spirit,[5] My treasure of pearl,[13] the ark[14] of salvation for all the sons of Adam. She it was who sustained the Body[15] of the Son of God, and the Blood which was His in very truth."'[16]

And Mary said unto her Son, 'My Lord, bless Thou my womb wherein Thou didst dwell before Thou goest to Thy Father.' Then[17] the Saviour,[3] our life, our salvation, our

[1] πλαξ.
[2] παραδεισος.
[3] σωτηρ.
[4] στολη.
[5] πνα (πνευμα).
[6] παραδεισος.
[7] καρπος.
[8] ειρηνη.
[9] κοσμος.
[10] μαθητης.
[11] πιστευε.
[12] παρθενος.
[13] μαργαριτης.
[14] κιβωτος.
[15] σωμα.
[16] αληθινον.
[17] τοτε.

hope,[1] answered her and said, 'Thou shalt take thy seat on My right hand in My kingdom.'

Believe[2] me, O ye Apostles[3] my brethren, I Bartholomew, the Apostle of the Son of God, I, I say, saw the Son of God seated upon the chariot[4] of the Cherubim. And round about Him stood thousands upon thousands of angels,[5] and tens of thousands of tens of thousands of Archangels,[6] and tens of thousands of the Cherubim, and Seraphim, and Powers.[7] Their heads were bowed, and they were ready to respond 'Amen' to the blessing which the Saviour[8] pronounced over His mother [and] over her virgin[9] womb . . . . . .

. . . . . the head of Peter. The Father blessed him, A iii saying, 'Thou shalt have thy place in the corners of My kingdom, thou shalt be exalted at the right hand of My Son. Him upon whom thou shalt lay thine hand upon the earth, I, and My Son, and the Holy Spirit[10] will lay Our hands upon him. Him whom thou shalt loose upon earth will We loose; and him whom thou shalt bind will We bind. None shall be more exalted than thou and thy throne.[11] And he who shall not be ordained according to thy throne, his hand shall be rejected, and shall not be accepted. And thy breath shall be filled with the breath of My Son, and with the breath of the Holy Spirit,[10] so that every man whom thou shalt baptize[12] and in whose face thou shalt breathe, shall receive the Holy Spirit,[10] in the Name of the Father, and the Son, and the Holy Spirit.'[10] And the Cherubim, and the Seraphim, and all the angels[5] made answer, 'Amen.' And He blessed Andrew, saying, 'Thou shalt be a pillar[13] in My kingdom, in Jerusalem, My beloved city.[14] Amen. O[15] James, in every city[14] and in every village wherein thou shalt enter, thou shalt see

[1] ϱελπις. [2] πιστευε. [3] αποστολος. [4] ϱαρμα.
[5] αγγελος. [6] αρχαγγελος. [7] ϫυναμις.
[8] cωτηρ. [9] παρ[θενος]. [10] πνᾶ.
[11] θρονος. [12] ϧαπτι-ε. [13] cτγλλος.
[14] πολις. [15] ω.

Me and My Son before thou beginnest to preach the Gospel unto them. Amen. And thou thyself, O[1] John, My beloved one, who art the bond which is bound wholly about the heart of My Son, thy spirit,[2] and the Spirit of My Son, and My own Spirit, are intermingled inseparably, but[3] thou shalt be blessed in My kingdom. Amen. And thou, O[1] Philip, in every city[4] wherein thou shalt enter, and wherein thou shalt preach the Word[5] of My Beloved [Son], His cross[6] shall go before thee ceaselessly until all the people thereof shall believe[7] in thee. Amen. And thou, O[1] My chosen one, Thomas, thy faith[8] shall be like unto an eagle[9] of light, which shall spread out its wings over all countries,[10] until they believe[7] in Me, and believe[7] on the Name of My Son through thee. Amen. O[1] Bartholomew, thy soul[11] shall be a habitation and a place of sojourning of the mysteries[12] of My Son. Amen. And thou thyself, Matthew, thy . . . . . '

Bi '. . . . . [the peace] which I have received from My Father. This is the peace[13] which My Father gave unto Me when I came into the world,[14] and I will give it unto you, O ye who are My disciples.'[15]

Mary said unto her Son, 'Jesus, my Lord, and my only Son,[16] bless Thou me, for I am Thy mother who gave birth unto Thee, before Thou departest into the heavens to Thy Father, if indeed Thou wilt not allow me to touch Thee.' Then[17] Jesus, the Life of all of us, answered and said unto her, 'Thou shalt take thy seat with Me in My kingdom.'

Believe[7] me, O[1] my brethren the holy Apostles,[18] I Bartholomew saw the Son of God mounted upon the chariot[19] of

[1] ⲱ.
[2] ⲡⲛ̄ⲁ̄.
[3] ⲁⲗⲗⲁ.
[4] ⲡⲟⲗⲓⲥ.
[5] ⲗⲟⲩⲟⲥ.
[6] ⲥ⳨ⲟⲥ.
[7] ⲡⲓⲥⲧⲉⲩⲉ.
[8] ⲡⲓⲥⲧⲓⲥ.
[9] ⲁⲉⲧⲟⲥ.
[10] ⲭⲱⲣⲁ.
[11] ⲯⲩⲭⲏ.
[12] ⲙⲩⲥⲧⲏⲣⲓⲟⲛ.
[13] ⲓⲣ[ⲏ]ⲛⲏ.
[14] ⲕⲟⲥⲙⲟⲥ.
[15] ⲙⲁⲑⲏⲧⲏⲥ.
[16] ⲙⲟⲛⲟⲅⲉⲛⲏⲥ.
[17] ⲧⲟⲧⲉ.
[18] ⲁⲡⲟⲥⲧⲟⲗⲟⲥ.
[19] ⲭⲁⲣⲙⲁ.

the Cherubim, and thousands of thousands [of angels] stood round about ready to cry out 'Hallelujah'.

Then[1] our Saviour[2] stretched out His right hand, and blessed the Virgin.[3] I saw the heavens open, and the seven firmaments,[4] and I saw a finger of a shining hand like unto that of a man, which laid itself on the head of the Holy Virgin.[3] Now this was the hand of the Almighty.[5] And He blessed her, saying, 'Thou shalt be blessed in heaven and upon earth, and thou shalt be called by the Seraphim[6] "the city[7] of the Great King"'; and all the hosts[8] of heaven made answer 'Amen'. And He said unto her, 'When thou shalt come forth from the body[9] I, even I, will come unto thee with Michael and Gabriel. We will not permit thee to feel fear before Death, whom the whole world[10] is wont to hold in dread. I will take thee into the place[11] of immortality, and thou shalt be with Me in My kingdom. I will set thy body[9] under the Tree of Life, and Cherubim having a sword of fire shall watch over it, and shall bear[12] (?) it [there] until the day of My kingdom.' These were the things which the Saviour spake unto His mother.

Then [Mary] departed and made known to the Apostles[13] that the Lord had risen from the dead, and had said, 'Come ye to Galilee at dawn to-morrow, and I will give unto you My peace[14] which My Father gave unto Me.' Then[15] Mary came and found the Apostles,[13] who were on the Mount of Olives, and were about to offer up a sacrifice[16] to the Lord, and she took part in the sacrifice with them.[17] And the great archbishop[18] made answer . . . . . .

[1] τοτε. [2] cωτηρ. [3] παρθενος.
[4] στερεωμα. [5] παντοκρατωρ. [6] cεραφιμ.
[7] πολις. [8] δαζις. [9] cωμα.
[10] κοcμος. [11] τοπος. [12] φ[ερε]ι.
[13] αποστολος. [14] ειρηνη. [15] δε.
[16] θυcια. [17] cτηθι. [18] αρχιε[πιcκοπος].

B ii Seraphim[1] of the Father, come ye and rejoice over the forgiveness which Adam hath obtained, for he shall be brought back to his former state. Then[2] the Father commanded[3] Michael to bring Adam, and his wife, and his children, and to set them in the presence of God.

Believe[4] ye me, O my brethren the Apostles,[5] I Bartholomew have never seen the figure[6] of a man, from the time when I was born into this world,[7] which was like unto the figure[6] of Adam, if it were not[8] that of the Saviour.[9] He was girded about with a tunic of pearls,[10] and rays[11] of light shot out from his face as they do from the sun when he is about to rise. Characters[12] in writing [and] symbols[13] were inscribed upon his forehead, which no man was able to read; among them was the Name of the Father, and the Name of the Son, and the Name of the Holy Spirit.[14] And[15] Eve herself was adorned[16] with adornments[17] of every kind of the Holy Spirit,[14] and the spirits who were virgins[18] sang[19] hymns to her, and they called her 'Life',[20] the mother of all living. Then the Good[21] Father answered and said unto Adam, 'Since thou didst transgress[22] the commandment[23] which I gave unto thee, and didst not keep it, behold, My Son Himself hath come forth on thy behalf to bring thee back. Mary is she who gave birth to My Son, and Eve too shall become even as she is, a mother in My kingdom.'

Then the Saviour[9] answered and said unto Michael, 'Gather thou together all the angelic[24] [hosts] so that they may worship Me this day, for I have made peace between Myself and

[1] серафіи. [2] тоте. [3] келете.
[4] пістете. [5] апостолос. [6] ⳡікωн.
[7] космос. [8] ει мн тει. [9] сωтнр.
[10] маргарітнс. [11] актіи. [12] Χарактнр.
[13] сїмвоп. [14] пнᾱ. [15] ⳇе.
[16] космеі. [17] космнсіс. [18] парθенос.
[19] ⳡтмпете. [20] ζωн. [21] аγаθос.
[22] параβа. [23] епτолн. [24] аγγелікн.

My image.'[1] And Adam, seeing the great gift[2] which had come to him, rejoiced and was glad, and he blessed God, saying, 'Come, O all ye angelic[3] [hosts], and rejoice with me, for He Who created me hath pardoned my sins.' And straightway all the angelic[3] [hosts] cried out to Jesus, the Son of the Living God, 'Thou hast shewn mercy unto Adam Thy creature.'

Then all the righteous[4] came, from the time of Abraham, the friend (or, companion) of God, and Isaac the sinless one, and Jacob the righteous,[4] and Job the man of patience,[5] and Moses the chief prophet,[6] and all the righteous who have performed the will of God.

Now I Bartholomew passed many days without eating or drinking, and the glory of the things which I had seen served me for food.[7] Behold, O[8] my brethren the Apostles,[9] I have told you concerning the things which I saw with my eyes, rejoice ye with me concerning the gift[2] which God hath graciously bestowed[10] upon Adam and his children. And they all answered, '[It is] seemly[11] [so to do], O our beloved brother; people call thee Bartholomew, the Apostle[9] of the Mysteries[12] of God.' Bartholomew answered, 'Forgive me, I am the least[13] among you, and I am poor in respect of my house. When the people of my city[14] see me they are wont to say, "Is not this Bartholomew the gardener?[15] Is not this the man who liveth in the garden[16] of Hierokrates, the governor[17] of our city,[14] and who selleth the garden produce which we buy? Whence hath he acquired this magnificence? for [the knowledge of] his poverty is spread wide among us." Nevertheless I perform the mighty works of God.'

[1] ρικωn. [2] ⲁ̀ωρεα. [3] ⲁⲅⲅⲉⲗⲓⲕⲏ.
[4] ⲇⲓⲕⲁ̈ⲟⲥ. [5] ⲣⲧⲡⲟⲙⲓⲛⲏ. [6] ⲁⲣⲭⲏⲡⲣⲟⲫⲏⲧⲏⲥ.
[7] ⲧⲣⲟⲫⲏ. [8] ⲱ. [9] ⲁⲡⲟⲥⲧⲟⲗⲟⲥ.
[10] ⲭⲁⲣⲓⲍⲉ. [11] ⲕⲁⲗⲱⲥ. [12] ⲙⲉⲥⲧⲏⲣⲓⲟⲛ.
[13] ⲉⲗⲁⲭⲓⲥⲧⲟⲥ. [14] ⲡⲟⲗⲓⲥ. [15] ⲕⲱⲙⲁⲣⲓⲧⲏⲥ.
[16] ⲕⲱⲙⲁⲣⲓⲟⲛ. [17] ⲁⲣⲭⲱⲛ.

At the time when the Saviour[1] brought us on the Mount of Olives He spake unto us in a language which we knew not, and[2] at that very time He revealed it unto us, saying, 'ANETHARATH.' And straightway the heavens opened, one after the other, and the interior[3] shone brightly like unto snow,[4] and the Saviour[1] passed onwards[5] into the heavens whilst we followed Him with our gaze. Then[6] the Saviour[1] cast Himself down before His Good[7] Father, saying, 'My Father, shew Thy mercy to My brethren the Apostles,[8] and bless Thou them with an everlasting blessing.' Then[6] the Father (with the Son, and with the Holy Spirit) stretched out His hand over the head of Peter, and consecrated[9] him Archbishop[10] of the whole world.[11] And He blessed him, saying, 'Thou shalt be the chief and head in My kingdom, and thou shalt be the chief and head over the whole world[11] likewise, for I and My beloved Son, and the Holy Spirit[12] have laid Our hands on thy head. Whomsoever thou shalt bind on earth shall be bound in heaven; whomsoever thou shalt loose on earth shall be loosed in heaven; nothing shall be exalted above thee and thy throne;[13] and the hand of him that is ordained by any authority save thine shall be repulsed. Thy breath shall be filled with the breath of the Holy Spirit,[12] so that every man whom thou shalt baptize[14] shall receive a portion of the Holy Spirit.'[12] And all the hosts[15] of the heavens answered, 'Amen. Hallelujah.'

And He blessed Andrew, saying, 'Thou shalt be a pillar[16] of light in the Jerusalem of heaven. And thou, James, in every town[17] and village wherein thou shalt

[1] сωтнр.
[2] προс.
[3] ecω.
[4] χιωn.
[5] anaχωpei.
[6] тотe.
[7] aγaθoc.
[8] anocтoλoc.
[9] χιpoθoneι.
[10] apχнenиcκonoc.
[11] κocμoc.
[12] nnā.
[13] θponoc.
[14] βaπτιζe.
[15] тaγμa.
[16] cтeλλoc.
[17] πoλιc.

see Me and My Son before thou shalt enter into them. And John, My beloved, and the beloved of My Son, thou shalt be blessed in My kingdom. And thou, Philip, in every city[1] and in every village into which thou shalt come, the Cross[2] of My Son shall go before thee continually, until all the people thereof shall have believed[3] on thee. And thou, Bartholomew, My son, thy soul[4] shall be a sojourner in the Mysteries[5] of My Son. And[6] thou, O[7] Matthew, thy might shall increase to such a degree that thy shadow shall raise the dead. And[6] thou, O James, the son of Alphaeus, no power whatsoever of the Devil[8] shall have dominion over thy body,[9] or over thy preaching in any place, nay,[10] on the contrary, that which is planted by thee, whatever it may be, shall never be rooted up. And thou, Simon Zelotes,[11] no power[12] of the Adversary[13] shall be able to force a way into any place wherein thou hast stablished firmly the word[14] of My Son. And[6] thou, O[7] My blessed[15] Mathias, the sweet odour of thee shall go through the world,[16] for thou wast a rich man according[17] to the things of this world,[16] and yet thou didst forsake everything and follow Me.' And[6] when all the hosts[18] of heaven saw these blessings which the Father pronounced on the Apostles,[19] they answered, 'Amen.' And now, O[7] my brethren the Apostles,[19] forgive me—Bartholomew.

Then[20] all the Apostles rose up and embraced (or, saluted)[21] Bartholomew. Now[6] when the Apostles had said these things, they rose up and offered the Offering,[22] and the Holy Virgin[23]

[1] πολις. [2] σ̄φ̄ος. [3] πιστευε.
[4] ψυχη. [5] μεστηριον. [6] ⲁⲉ. [7] ω.
[8] ⲇⲓⲁⲃⲟλος. [9] σωμα. [10] αλλα.
[11] ⲥⲏλωτης. [12] ⲁⲧⲡⲁⲙⲓⲥ. [13] ⲁⲛⲧ̄ⲕⲓⲙⲉⲛⲟⲥ.
[14] λογος. [15] μακαριος. [16] κοσμος.
[17] κατα. [18] ⲧⲁⲝⲓⲁ. [19] ⲁⲡⲟⲥⲧⲟλος.
[20] τοτε. [21] ⲁⲥⲡⲁⲍⲉ.
[22] προσφορα. [23] παρθενος.

was present with them at that time. When Jesus had spoken with them, saying, 'Come ye into Galilee, I will give you My peace at that time,' and[1] when they had received the Body[2] and the Blood of the Son of God, the sweet perfume of their sacrifice ascended unto the seventh heaven. And the Father answered and said unto His beloved Son, 'My Only-begotten[3] Son, arise, get Thee down into the world[4] to Thy companions the Apostles,[5] and comfort Thou them, and give them strength lest their heart become afflicted,[6] and they fall into despair, and they cease to preach [the Gospel] in the whole world[4] in Thy Name, and in My Name, and in the Name of the Holy Spirit.[7] Arise, O[8] My beloved Son, and get Thee to Thy brethren and Thy Apostles,[5] and bestow upon them joy, lest[9] they say, "Our Saviour[10] hath risen from the dead, and hath departed into the heavens in the glory of His Father. He hath left us in the cities,[11] and in the villages, and hath not given us joy in the place of the sufferings which we have endured in the world."'[4] Then[12] the Son of God rose up and came down into the world,[4] and found His disciples,[13] and Mary the Virgin,[14] for they were gathered together. And He appeared unto them, and said unto them, 'Hail,[15] My Apostles,[5] who have been chosen above[16] all the world.[4] Hail,[15] My brethren and My companions, the peace[17] of My Father be unto you, the peace[17] which is Mine I give unto you.' And He breathed in their faces, and said unto them, 'Receive unto you the Holy Spirit.[7] Those whose sins ye remit to them, their sins shall be remitted to them; and those whose sins ye retain, their sins shall be retained to them.' And He shewed us His feet . . . . . .

[1] ⲁⲉ.
[2] ⲥⲱⲙⲁ.
[3] ⲙⲟⲛⲟⲅⲉⲛⲏⲥ.
[4] ⲕⲟⲥⲙⲟⲥ.
[5] ⲁⲡⲟⲥⲧⲟⲗⲟⲥ.
[6] ⲗⲧⲡⲉⲓ.
[7] ⲡⲛⲁ̄.
[8] ⲱ.
[9] ⲙⲏⲡⲟⲧⲉ.
[10] ⲥⲱⲧⲏⲣ.
[11] ⲡⲟⲗⲓⲥ.
[12] ⲧⲟⲧⲉ.
[13] ⲙⲁⲑⲏⲧⲏⲥ.
[14] ⲡⲁⲣⲑⲉⲛⲟⲥ.
[15] Χⲁⲓⲣⲉ.
[16] ⲡⲁⲣⲁ.
[17] ⲓⲣⲏⲛⲏ.

THE LIFE OF SAINT BARTHOLOMEW THE APOSTLE

(From the Ethiopic *Synaxarium*, Brit. Mus. MS. Oriental, No. 660, Fol. 4 *a*)

FIRST DAY OF MASKARRAM.

And on this day died the holy Apostle Bartholomew, who was [one] of the Twelve Apostles. Now the lot fell upon this Apostle to go to the city of Al-Wâh, and he and Peter went together to them (i.e. to the people of Al-Wâh), and they preached to them, and they called them to the knowledge of God, and afterwards they worked signs and great wonders before them, which terrified their hearts. And after this Peter made a pretence that he was going into the country, and straightway he sold Bartholomew as a slave, and Bartholomew laboured in a vineyard with his master, and as soon as they had trained up the vine branches in the vineyard [on the poles], they bore fruit immediately. When the son of the governor of that city died, the Apostle Bartholomew raised him up from the dead, and all [the people] believed, and he confirmed them in the knowledge of God. And after this our Lord Jesus Christ commanded him to go to the country of the Barbarians, and He sent to him Andrew the Apostle, with his disciple, that he might help him. And the men of that city were of an exceedingly evil disposition, and they would not receive the Apostles, [although] they worked signs and wonders before them. And God commanded one of the man-eating Dog-Faces to put himself into submission to the Apostles, and to obey them in everything which they commanded him; and they took him with

them to that country. And the men of that country brought out savage beasts against the Apostles that they might devour them. And straightway that Dog-Face rose up against those beasts, and tore them to pieces, moreover, he slew many of the people of that country. Because of this deed all [the people] were afraid, and they prostrated themselves at the feet of the Apostles, and they were subject unto them, and they entered into the Faith of our Lord Jesus Christ, to Whom be praise! And [the Apostles] appointed priests for them, and they built churches for them, and they departed from them praising God.

And Bartholomew the Apostle departed to the countries which were along the sea-shore, whereof the people knew not God. And he preached to them, and turned them to the knowledge of God, and they believed on the Lord Jesus Christ, and did the works which are well pleasing to Christ. And Bartholomew the Apostle used to command the people to be pure, and to keep themselves remote from adultery.

Now when Agrippa the king heard about him he was exceedingly angry, and he commanded [his people] to put the Apostle Bartholomew in a hair sack, and to fill it with sand, and to cast him into the sea. And they did even as he commanded. And Bartholomew finished his testimony (i. e. martyrdom) and his striving on this day.

Peace (be) to Bartholomew, whom they rolled up in a sack;
then they cast him into the deep sea,
in the presence of the assembled peoples. The doctrine of
this righteous man,
which appeared in his hand, was like unto the rich, full
fruit
of an old vine, from which a cluster has been cut off.

THE REPOSE OF SAINT JOHN THE EVANGELIST AND APOSTLE

(Brit. Mus. MS. Oriental, No. 6782)

THE REPOSE OF SAINT JOHN THE EVANGELIST AND APOSTLE OF THE CHRIST. IN THE PEACE OF GOD. AMEN.

THE blessed John was in Ephesus with the brethren, rejoicing in the Lord. Now on the first day of the week all the brethren were gathered together, and | John began to Fol. 2*a* col. 2
speak to them, saying, 'My brethren, my fellow heirs, and my partners in the Christ Jesus, our Lord, know ye that unto you hath the Lord given from His hand power, [and] that He hath wrought for you very many mighty works, and miracles, and acts of grace. And ye know of what kind are the teachings, and the guiding directions, and the refreshing, and the service, and the gracious acts, and the gifts, and all the other things which ye see with | your eyes, which are Fol. 2*b* col. 1
given unto you from the hand of our Master. He hath never made Himself manifest unto you through the eyes of the body, neither have ye hearkened unto Him through the ears of the body, but He hath made Himself visible unto you through the integrity of your heart, and by visions, and by works which are holy. Strengthen ye yourselves, then, in Him, and ye shall remember Him at all times; moreover, ye shall also remember the mystery and the association (or, partnership) which hath come | unto you, and which our Lord Fol. 2*b* col. 2
hath fulfilled.

'And now, O brethren, He maketh supplication to you through Himself, and He appealeth unto you, wishing to

make you to cease to grieve Him overmuch, or to despise Him, or to conspire against Him, for He knoweth the despising which taketh place through you. He knoweth also the reviling, and He hath knowledge of the treachery, and the punishment wherewith ye punish Him. When ye |
Fol. 3 *a* col. 1 shall hearken unto His holy commandment to obey it, He will shew compassion upon you. Do not make to grieve through you the Good God, the Merciful, the Long-suffering, Him Who is without spot, Him Who is without blemish, the Ineffable, the God Who is One alone, the Unchanging One, Him Who is without guile, Him Who is without wrath, the Name which is above every name[1] which men can comprehend. Let Him but rejoice with you, and ye enjoy free and happy citizenship with Him. Let Him but have gladness with you, and ye
Fol. 3 *a* col. 2 live in happiness and innocency. | Let Him but repose in your hearts, and ye are turned into beings who rejoice in holiness of life. Let Him but shew Himself unmindful of you, and ye must live in painful restraint. Let Him but have pleasure [in you], and ye become participators in good things and in the things which are offered [to Him]. Let Him but live delicately, and ye love Him. Let Him but laugh, and ye become ready [to follow Him].

'I say these things, then, unto you, O my brethren, because I hasten to embark on a certain matter which hath been laid upon me, and of which the completion shall be unto me |
Fol. 3 *b* col. 1 by the help of God. For of what kind is the other matter which I shall say unto you, there being for you the pledge of your God? There is for you the pledge of His kingdom, there is for you His presence, which cannot be entreated. If ye cease from the habit of sinning from this time [onwards], then the deeds which ye have committed through want of understanding He will remit to you; [but] if even after ye have had knowledge of Him ye continue and persist in the
Fol. 3 *b* col. 2 doing | of these same works, they shall first of all try you in

[1] Philip. ii. 9.

the judgement, and [then] they shall deliver you over to the fire.'

And having said these things, [Saint John] prayed, saying: 'Jesus, Who didst weave the crown which was in Thine own garland (?). O Thou Who didst make the crown of all the saints, and these plants which are of many kinds, and hast changed men into Thy flowers which do not wither and fade! O Thou Who hast spoken Thy words in our hearts! O Thou Who alone dost have a care | for Thy servants! O Thou Physician of our bodies, Who dost heal them all for nothing! O Thou Who alone dost do good unto us! O Thou in Whom there is no pride (or, upliftedness of heart) whatsoever! O Thou Who alone art the Compassionate, and art the Lover of all mankind! O Thou Who alone art the Saviour, and the Righteous One, Who existest in every place, Who hast existed from everlasting, God, the Christ Jesus! Thou art He Who sheltereth every one who putteth his hope in Thee, with Thy gift, | and with Thy compassion. Thou knowest every wile and every crafty deed of the Enemy who doth wage war against us at all times.' Fol. 4 *a* col. 1 Fol. 4 *a* col. 2

And when Saint John the Evangelist had made an end of saying these words, he took bread, and he gave thanks unto God in this manner, saying, 'What other blessing is there? Or what other word can be spoken? Or what other giving of thanks is there which we can pronounce over this bread [which] we break, except Thou alone, the Lord Jesus, the Christ? |

'We ascribe glory unto Thee, O Lord Jesus the Christ, Whose Name hath been made manifest by the Father. Fol. 4 *b* col. 1

'We ascribe glory unto Thee because of Thy coming in through the door.

'We ascribe glory unto Thee for Thy holy resurrection from the dead, which hath been made known unto us through Thee.

'We ascribe glory unto Thee, the Way.

'We ascribe glory unto Thee, the Seed, the Word, the

Salt, the True Gem, the Holy Storehouse, the Plough, the Net, the Majesty, Who was sent for the sake of us, the
Fol. 4 *b* col. 2 children of men, that He might deliver | the race of man.

'We ascribe glory unto Thee, the Truth, the Rest, the Glory, the Mighty Power, the Commandment, the Boldness of speech, the Freedom, [and] our place of refuge.

'For Thou art the Lord, the Root of immortality. Thou art the Fountain which cannot be destroyed. Thou art the Strength which endureth throughout the Ages. Thy Name hath been set upon all these things here, so that we also may make our cry unto Thee through them. For we know Thy
Fol. 5 *a* col. 1 Majesty which is invisible, and which | doth not make itself manifest unto us at this time. When Thou shalt have purified us, then we shall see Thee alone in the body which Thou hast changed from oldness into newness.'

And as John was breaking the bread, he prayed over each one of his brethren, so that they might be worthy of the Grace of the Lord. Similarly Saint John himself, when he had tasted the bread, [prayed for himself]. John the Theologian spake after this manner saying, 'Let me, even me, have
Fol. 5 *a* col. 2 a portion | with you, O my beloved.'

Then he said to Birros (*sic*), 'Take with thee two brethren, and let them have baskets in their hands, and digging tools, and follow ye me.' Now Bibros (*sic*) was not by any means neglectful, and he did according to what he had been commanded by Saint John the Theologian, and the servant of God. And when the blessed John had come forth from his house, he went outside the gate of the city, and he gave orders that the
Fol. 5 *b* col. 1 exceedingly great multitude, | which were following him and pressing upon him, should be made to withdraw, and to depart from him. And when he had arrived at a place in the region wherein were the tombs, he said to one of the brethren, [Speak] unto the young men, saying, 'My sons, dig a grave in this place,' and those who were there dug down into the ground. Then John the Theologian was commanding

them, saying, 'Dig the grave very deep.' And he was saying, 'Dig ye down much deeper'; and those who were there dug down deeper still. And he spake with them, and addressed | words to them, and encouraged them, and counselled them Fol. 5 *b* col. 2
unto edification, and he instructed them, and he persuaded them [to enter] into the Kingdom of God. And he prayed over each one of them.

Now when the young men had finished making the grave in the place wherein they had dug it, they arranged everything connected therewith in a seemly manner, according to what [Saint John] wished. Now we had no knowledge whatsoever [of what he was about to do]. Then he took off the clothes which were upon him, and having stripped them off himself, he threw them down into the | place which they had Fol. 6 *a* col. 1
dug deep in the ground, and which was in the form of a chamber which spread out.[1] Then John stood on his feet—now the only garment which he had on him was a tunic which came down on both sides—and having spread out his hands he prayed thus saying, '[O Thou] God, Who hast chosen me for Thyself to be an Apostle to the heathen, and hast sent me forth into the world, Who hast made manifest the Prophets and His Apostles, Who | hast never ceased from Fol. 6 *a* col. 2
doing that which is good since the foundation of the world, Who deliverest every one who hath no strength, Who hast made Thyself to be apprehended by every man of reason, unto Whom every living thing ministereth through His foreknowledge, Who didst make our soul to have longings, and dost make it to be tranquil, or solitary and savage, Who dost Thyself make it to laugh to scorn its enemy, Who didst fashion it like unto Thyself when it was dead, Who didst make for it | a law which it could distinguish in the abyss of lawlessness, Fol. 6 *b* col. 1
Who didst make it to vanquish its enemy by causing it to flee from him; Who didst give it Thy hand and didst deliver it from Amente; Who didst not leave it to become a citizen of

[1] i. e. it splayed out towards the bottom.

this world, Who didst teach it to escape from its enemy; Who didst make Thy knowledge to illumine every place; Thou Son of God, Thou Saviour, Thou Lord, Thou Orderer of the things which are in the celestial heights, Thou Guardian of the
Fol. 6 *b* col. 2 things which are on the earth, | Thou Grace and Gladness of those who belong to Thee: receive Thou the soul of John, which belongeth to Thee, which Thou hast made to be worthy of the knowledge of Thee, for it is Thou Who hast kept me up to this hour, and I have never at any time polluted myself with women.

'Thou didst appear unto me at the time when I was wishing to marry a wife in the period of my youth, and Thou didst say unto me, "John, I have need of thee." Thou didst in the beginning act as the steward of my body, when the
Fol. 7 *a* col. 1 desires caused by the sicknesses | of the body arose, and it was Thou Who didst prevent me from gratifying them on many occasions when I was wishing to marry a wife. Afterwards Thou didst speak to me at the third hour of the day on the sea, saying, "John, if it be that thou dost not in truth belong to Me, I will withdraw Myself from thee. Take thou a wife, and thou shalt make thyself to become blind in both thine eyes; thou shalt suffer grief, [then] thou wilt pray unto Me." Thou it was Who didst open my heart three times in the same year, and Thou didst graciously bestow upon me other eyes, which did not make themselves visible. Thou it
Fol. 7 *a* col. 2 was Who didst make the joyful | expectation of the contemplation of women to become to me an abomination. Thou it was Who didst deliver me from a fleeting phantasy, and didst keep me for the life which endureth for ever. Thou it was Who didst make me to become a stranger to the madness of evil which ariseth in the flesh, and didst make me to be remote from the death which is bitter. Thou it was Who didst deliver me from the second death, that is to say, the Gehenna of fire, and didst make me to stand up, being a pure man. Thou it was Who didst stop the mouth of the disease

which appertained to my soul, and didst | prevent the com- Fol. 7 *b* col. 1
mittal of the act which appertained thereto, or rather the outward and manifest works which are wont to be performed by the body. Thou it was Who didst deliver me, and didst cast out from my heart that which disturbed me sorely. Thou it was Who didst prepare me to come unto Thee in a state of innocency (or, holiness). Thou it was Who didst make my thoughts concerning Thee to be unpolluted. Thou it was who didst graciously grant unto me the faith in Thee which was undivided. Thou it was Who didst make my thoughts and my counsels to incline ever more and more | towards Fol. 7 *b* col. 2
Thee. Thou dost give unto each man according to his works. It was Thou Who didst deposit in my soul the intention not to permit anything whatsoever except Thyself to enter into me. For what can I find which is more choice or more pure than Thee? And now I have found Thee. And I have fulfilled the stewardship which Thou didst commit to me; make me therefore worthy to enjoy rest in Thy holy repose. Do thou bestow upon me graciously the perfection which is in Thee, that is to say, | the sinlessness and the salvation, which cannot Fol. 8 *a* col. 1
be described, and which cannot be pried into, and which are beyond the comprehension [of man]. I come unto Thee, my Lord Jesus, the Christ. Let the fire die down, and let the darkness withdraw itself, and let Chaos become helpless, and let the furnace of blazing fire be without power, and let Gehenna be extinguished, and let the holy angels accompany me, and let the demons shake with fear. Let them (i.e. the holy angels) wound the Principalities, and let the Powers of darkness withdraw themselves | and fall down headlong. Let Fol. 8 *a* col. 2
the Places which are on the right hand stand on their feet. May Diabolos be put to shame, and Satan made an object of ridicule. May his wrath be quenched, and may his raving madness be suppressed. May his honour be disgraced, and his pride wounded; may his sons be dragged downwards, and may all their roots be pulled out. Grant Thou unto me

the power to walk, and strengthen me so that I may complete my course without suffering and without trouble. I come unto Thee, my Lord, that I may receive the good things of those
Fol. 8 *b* col. 1 who | live in holiness.'

And when John the Theologian had said these things, he looked towards the east, and he ascribed glory to God, and stretching out his hands again he prayed, saying, 'Be Thou with me, O my Lord Jesus, the Christ.' Then straightway he cast himself down into the pit which they had dug, the place wherein his apparel was spread out, and when he had said to them, 'Peace and grace,' he dismissed the brethren,
Fol. 8 *b* col. 2 and they departed. | And they came out [of the city] on the morrow, and they could not find him, but they found his sandal, and the newly-dug ground in the place where he had gone down into the earth. Finally they remembered the word which the Lord had spoken to Peter, saying, 'If I will to make him remain until I come, what [is that] to thee? Follow thou Me.'[1] And they ascribed glory to the Lord Jesus, the Christ, because of His miracle which took place in the
Fol. 9 *a* col. 1 blessed Apostle, and Evangelist, and | Theologian, and holy virgin, Saint John, the beloved of the Christ, Jesus our Lord, and our God, and our Saviour, to Whom, with the Father and the Holy, and universally vivifying and consubstantial Spirit, all glory is seemly, now, and always, and for ever and for ever. Amen.

[1] John xxi. 22, 23.

THE MYSTERIES OF SAINT JOHN THE APOSTLE AND HOLY VIRGIN[1]

(Brit. Mus. MS. Oriental, No. 7026)

ALPHA OMEGA JESUS CHRIST.

THESE ARE THE MYSTERIES OF JOHN THE APOSTLE, THE HOLY VIRGIN, WHICH HE LEARNED IN HEAVEN. IN THE PEACE OF GOD. AMEN. Fol. 1 *a* ⲁ

And it came to pass that when the Saviour had risen from the dead, He came on to the Mount of Olives, and sat down. And He made a cloud to envelop all the countries wherein were the Apostles, and it gathered them together into the presence of the Saviour upon the Mount of Olives. And John answered and said unto the Saviour, 'My Lord, behold Thou didst say unto me: Thou art My | beloved one, and thou Fol. 1 *b* hast found grace before Me. Now therefore, my Lord, I wish ⲃ Thee to take me into heaven, and shew me all [the mysteries] so that I may know them.' And the Saviour made answer and said unto him, 'John, enquire thou of Me fully, and I on My part will hide nothing from thee. Rise up, and let us pray to My Father, Who is blessed, and He shall hear us.'

Then the Saviour and the Apostle [John] rose up, and He prayed a long, blessed prayer. And when He had said (literally, given) the Amen, the heavens moved away upon this side and on that, and they opened out one beyond the other even to the seventh heaven. And behold, a great Cherubim[2] came out from heaven, and the whole place shone

[1] In the title of the Coptic text of this section strike out the word 'and'; Saint John is the holy virgin.

[2] So throughout this section.

with bright light, and the whole of his body was full of eyes,[1] |
Fol. 2 *a* and flashes of lightning shot out from him.

ⲧ Then the Apostles became like unto dead men, and they fell down upon the earth through fear; but the Saviour took hold of their hands, and raised them up, and removed the fear from them, and stablished their hearts for them. And John answered [and said], 'My Lord, explain to me the order of the Cherubim, which is exceedingly terrible.' The Saviour made answer and said unto John, 'Hearken unto Me, and I will shew you everything. Thou seest the Cherubim. The words of the Father are hidden within him, from their beginning until their fulfilment. Behold, I will make him to come to thee so that he may explain everything, O My beloved John.'

And the Saviour turned Himself towards the Cherubim, and He said unto him, 'I tell thee to take My beloved John into
Fol. 2 *b* heaven. And thou shalt explain unto him every | question
ⲕⲁ which he shall ask thee.' Then straightway the Cherubim lifted up John upon his wing of light, and he bore him up unto heaven. And when he arrived at the first gate the gate-keepers opened the door to him with readiness and fear. Now I, John, saw great mysteries in the First Heaven. I saw twelve men seated upon twelve thrones, within the great gate, in great glory and dignity. And I said unto the Cherubim, 'Master, who are these who are seated in such majestic dignity?' The Cherubim said unto me, 'Seest thou these twelve men? These are the twelve Rulers of the worlds of light, and each one of them ruleth for one year at a time; but
Fol. 3 *a* Michael | is he who ordereth their operations, so that the earth
ⲉ bringeth forth its fruit all the same.' [And I said], 'There doth come a year sometimes when there is a famine in one place or another.' The Cherubim answered and said unto me, 'Behold, I have shewn thee that which thou didst [ask] me.'

And I answered and said unto the Cherubim, 'My Lord,

[1] Compare Ezek. i. 18; x. 12.

there cometh a year when water is scarce, and yet there is plenty,[1] and there cometh a year when water is exceedingly plentiful, and yet there is a famine; [how is this?]' [The Cherubim] answered and said unto me, 'Seest thou that the water is under the feet of the Father? If the Father lifteth up His feet, the water riseth upwards; but if at the time when God is about to bring the water up, man sinneth against Him, He is wont to make the fruit of the earth to be little because of the sins of men. Now if at the time | when He is about to Fol. 3b
bestow a little fullness, and men keep guard over themselves so as not to commit sin, the Father is wont to bless the earth so that it may bring forth fruit, and abundance cometh through the supplication of Michael. If only men were to know of the supplications of Michael at the time when the water should come upon the earth, they would never commit sin at all. However, Michael taketh with him twelve times ten thousand angels, and they go into the presence of the Father, and they cast themselves down before Him, and they do not rise up again until God sendeth the waters down upon the world.'[2]

Then I answered and said unto the Cherubim, 'I have heard one say that "God created the heavens and the earth",[3]

[1] i. e. there is an abundant harvest.

[2] The Encomium of Eustathius supports this view about the part played by Saint Michael in making the waters of the Nile to rise. An honourable lady called Euphemia is greatly tormented by the Devil, who attacks her on every possible occasion, and is always foiled by the eikon which Euphemia carries about with her. One day the Devil said to her, 'Thou art saying at this moment that I shall not overcome thee so long as thou trustest in this little wooden tablet which is in thy hands, and if this be so, know that I will come to thee another time, on a day which thou shalt not know, that is to say, on the twelfth day of the month Paoni, for on that day Michael will be in conclave with the angels, and will be bowing down and praying with all the angel host outside the veil of the Father, for the waters of the River of Egypt, and for dew, and for rain. And I know that it will happen that he will continue in prayer ceaselessly for three days and three nights, and in prostrations, and in bowings down, and not standing upright until God shall hear him and grant his requests.'—*Three Encomiums on St. Michael*, ed. Budge, p. 90*, London, 1894.

[3] See Gen. i. 1.

and again, that "God created the waters from the begin-
Fol. 4 *a* ning".' And the Cherubim | said unto me, 'Hearken, and
ז I will inform thee concerning everything. Before ever God created the heavens and the earth, water was in existence, and there is no one whatsoever who knoweth anything about the creation of water except God Himself. For this reason whosoever shall take an oath which is false, in the name of water, shall never receive forgiveness. And whosoever shall take an oath [which is false] by the wheat-plant, [shall also never receive forgiveness, for], the same ordinance applieth to both the water and the wheat-plant.'

And I said to the Cherubim, 'My Lord, I wish that thou wouldst inform me concerning the matter of the wheat-plant, and tell me where, in the beginning, before the earth had been cultivated, it was found that man might live upon it.'

The Cherubim said unto me, 'Hearken, and I will inform thee concerning everything. Now it came to pass that God having created Adam placed him in the Paradise of joy, and
Fol. 4 *b* He gave him a command | saying thus: "Of every tree
ח which is in Paradise thou shalt eat, with the exception of the tree of the knowledge of that which is good and of that which is evil; of that thou shalt not eat. And on the day wherein thou shalt eat thereof thou shalt certainly die."'[1] Now the Devil was jealous of Adam when he saw with what great glory he was surrounded. The Sun and the Moon, the two great luminaries, used to come daily and worship Adam before they rose above the earth. And the Devil went and led astray Adam and his wife, until at length they were cast forth out from Paradise; and they were banished to the land of Eueilat,[2] where Adam lived a life of care and anxiety. Now after all these things, Adam was an hungered, and he could not find food to eat similar to that which they were wont
Fol. 5 *a* to eat daily in Paradise. | And he cried out to the Lord in
ט grief and in tribulation of heart. And the Son of graciousness

[1] Gen. ii. 16, 17. [2] חֲוִילָה, Havilah, see Gen. ii. 11.

(or, goodness), Who acted as sponsor for him, had compassion upon him, and He spake unto His Good Father, the Lord of the Angels and of the Spirits, saying, 'Behold, the man whom We have created in Our image and likeness is an hungered, and I am sorrowful on his account, O My Father. Now, if it be Thy will, do not let him die before Thy face.'

And in this wise did His Father of Compassion answer and say unto His beloved Son, 'If it be that Thou art moved with compassion for the man whom We have created, and who hath cast [My] commandment behind him, go Thou and give him Thy flesh and let him eat thereof, for it is Thou who hast undertaken to act as his advocate.'

And the Son of Goodness made answer and said unto His Father, | 'Blessed be Thy word. That which Thou hast Fol. 5 *b* ī said I will do.' Then the beloved Son came forth from the presence of His Good Father, and He took a little piece of His right side, of His divine flesh, and He rubbed it down into small pieces, and brought it to His Holy Father. His Father said unto Him, 'What is this?' And He said, 'This is My flesh, according to what Thou didst say unto Me.' His Father answered and said unto Him, 'Yea, certainly, My Son. Wait, and I will give unto Thee some of My own flesh, which is invisible.'

Then His Father took out a portion of His own body, and He made it into a grain of wheat, and He brought forth the seal of light wherewith He set a seal upon the worlds of light, and He sealed the grain of wheat in the middle thereof. And He said unto His beloved Son, 'Take this, | and give Fol. 6 *a* Thou it unto Michael, the Archangel, and let him give it unto Adam, and let him tell Adam that he and his sons shall live thereon. And Michael shall teach him to sow it, and to gather it in at harvest.' Then Jesus called Michael, and said unto him, 'Take this [grain], and give it unto Adam so that he and all his sons may live thereon.' And Michael came to Adam, and he was on the Jordan, and it was the eighth day

since he had eaten anything, and he was crying out to the Lord [for food]. And Michael said unto him, 'Peace be to thee! The Lord hath heard thy prayer, and He hath sent unto thee a seed of grain.' And when Adam heard these words from Michael, his body recovered its strength, and he came from the water, and cast himself down at the feet of Michael. And Michael gave unto him the grain which had been sealed with the seal of light, and he taught him how
Fol. 6*b* to sow it and to | reap it, and he went up into heaven with
ιϐ [great] glory. Therefore the water, and the wheat-plant, and grain, and the throne of the Father stand in one category, and they are the equals of the Son of God. Now I John saw these things, and I rejoiced when I had heard them.

And it came to pass after these things that the Cherubim raised me up upon his wing of light, and carried me into the Seventh Heaven, and I saw mighty miracles take place therein. I saw [there] all the ranks of the angels. The first rank [contained] the Seraphim, who were dressed in the grain-plant, and they had golden censers in their hands, and they said, 'Hallelujah!' The angels in the second rank had
Fol. 7*a* golden | phials in their hands, and they were filled with dew,
ιϛ and they were emptying them out on to the fields. Now Michael was the governor who was over them, and he appointed unto each one of them his work.

And I saw another great and wonderful thing. Whilst I John was looking at the angels as they were all divided into ranks, I found that the name of Michael was written upon all their garments, and that the angels were crying out his name always. And I answered and said unto the Cherubim, 'How doth it come to pass that the name of Michael is written upon their garments? And wherefore do they cry it out?' And the Cherubim answered and said unto me, 'No angel is allowed to come upon the earth unless the name of Michael is written upon his garments, for otherwise the Devil would lead them astray.'

After this I saw a great fountain of water, | whereof the Fol. 7 *b* ⲓⲍ
waters were as white as snow, or as I might say, its waters were like unto milk, and there was an angel standing above it, and his wings were dipped in the water. And the place round about the fountain was planted with trees which were laden with fruit, and the fruits thereof were of a very great many different kinds. And this fountain was like unto a sea, and every tree which grew by the side of it consisted entirely of one branch.

And I, John, saw another great and wonderful thing there. I saw the root of a tree which emitted water into the fountain. And I said unto the Cherubim, 'My Lord, explain to me the matter of this fountain, the water whereof is white, and the matter of this angel, which standeth above it.' The Cherubim said unto me, 'This is the fountain which poureth out the dew upon | the earth.' I said unto him, 'How is it Fol. 8 *a* ⲓⲏ
that this angel is standing above it, with his wings always dipped in the waters of the fountain?' The Cherubim said unto me, 'Seest thou this angel? His work is this. Every time the trumpet soundeth he riseth up, and he shaketh his wings which are full of dew, and he smiteth the heavens therewith, and the heavens open, one beyond the other, so that the dew may distil through them upon the earth.' And I said unto the Cherubim, 'In what way do these Seven Heavens open, one beyond the other, so that the daylight may penetrate them and fall upon the world?' And the Cherubim answered and said unto me, 'Hearken, and I will explain everything to you. There are seven trumpets appointed over the dew, and all these are wont to sound before the dew cometh upon the earth. | When the first trumpet Fol. 8 *b* ⲓⲑ
soundeth, and the second, and so on until the seventh, the dew followeth the sound of the trumpets from one heaven to the other. The seventh trumpet belongeth to Michael, and when Michael bloweth his trumpet, the dew runneth swiftly, and all the governors withdraw, until it cometh upon

the earth in order to make all the fruits to swell (or, increase).'

Now, whilst I was marvelling [at these things], I saw another angel coming from a distance in wrath, and he stood up by the fountain which was filled with dew; he wept, and his eyes dropped blood into the fountain which was full of dew. For he was filled with wrath against all mankind, and
Fol. 9 *a* the whole of the place trembled | and shook when he stood
ז up there. Then the heavens opened on this side and on that and everywhere, and I saw a great and mighty angel come forth from the heavens, and they called his name Michael, and he was girt about the loins with a girdle of gold. There was a sponge in his hand, wherewith he wiped away all the tears of the angel of wrath, and he drove the Angel of Wrath afar off, saying, 'Get thee gone from this fountain, thou Angel of Wrath, for thou wishest to bring a famine upon the earth.'

And I said unto the Cherubim, 'My Lord, shew me the matter of the Angel of Wrath whose eyes drop blood into the fountain.' He said unto me, 'Seest thou the Angel of
Fol. 9 *b* Wrath? He is the Angel of Famine. If Michael | were
ח to cease from the wiping away of his tears [of blood] which he letteth drop, and were to allow them to enter the fountain, the [water thereof] would come to an end and the dew which falleth down upon the earth, and diseases and dissensions would break out, and the land would be smitten with famine.' And moreover, he said unto me, 'There are forty legions of angels, each legion containing ten thousand angels, who sing hymns over the dew until it cometh upon the earth, without any blemish at all in it.'

After these things he brought me to the Land of Edem (Heb. קֶדֶם). He placed me upon his wing of light, and he brought me to the place where the sun riseth, by the side of the fountain which supplieth water to the four rivers, Phisôn, Tigris, Gêôn (the Nile), and the Euphrates. I saw the Paradise

of joy, | which was filled with all kinds of trees which bore Fol. 10 *a*
fruits of all kinds. And I said to the Cherubim, 'My Lord, ιθ
I would that thou wouldst shew me the tree [of the fruit] whereof Adam ate, and became naked, and God was afterwards wroth with him.' The Cherubim answered and said unto me, 'Thou askest a question which concerneth great mysteries, but I will hide nothing whatsoever from thee. Now therefore, rise up, set thyself behind me, and I will explain to thee everything, and I will shew thee the tree [of the fruit] of which Adam ate.'

Then I rose up and I followed him. I walked through the Paradise, and I looked round about, and I saw the tree in the middle of Paradise; now it had no fruit upon it, and thorns grew all over it, and the trunk went down | into the Fol. 10 *b*
ground a very long way. And I answered and said to the κ
Cherubim, 'Make me to understand the matter of this tree which hath no fruit on it, and which is grown over with thorns.' And the Cherubim said unto me, 'This is the tree [of the fruit] of which Adam ate and became naked.' And I said unto him, 'There is no fruit on it; where did he find the fruit which he ate?' And the Cherubim said unto me, 'A kind of fruit did grow on it, and it was not without fruit [at that time].' And I said unto him, 'Of what kind was its fruit?' He said unto me, 'It was a kind of apple.' And I said unto the Cherubim, 'Shall it remain wholly without fruit, or not?' And he said unto me, 'This is the order which God laid upon it from the beginning.'

Now whilst I was marvelling at these things I saw Adam. He was coming along at a distance, and he was like unto a man who was | weeping. He was spreading out his Fol. 11 *a*
garment, and he was carrying away in his garment [the κα
leaves] which were under the tree, and pouring them out on the ground, and burying them. And I said unto the Cherubim, 'Why is Adam spreading out his garment, and putting in it the dried leaves which have been blown off the

tree, and digging a hole in the ground and burying them therein?' And the Cherubim said unto me, 'From the moment when the Devil entered into Paradise, and seduced Adam, and Eve his wife, the trees, which up to that time had possessed a sweet smell, ceased to have any smell at all, and their leaves [began to] fall off. And Adam used to dress himself in the leaves, and to make them be witnesses for him in the judgement because of what he had done.' Then I said unto the Cherubim, 'My Lord, by what means did the Devil enter into Paradise, and seduce Adam and Eve? Unless this matter had been permitted by God he could not have
Fol. 11 *b* entered in, | for nothing can take place without [the consent
ʀ̅ʜ̅ of] God.'

Then the Cherubim said unto me, 'Four and twenty angels are appointed to Paradise daily, and twelve go in there daily to worship God. Now at the moment when the Devil went into Paradise, and seduced Adam, there was no angel at all in Paradise, but an agreement took place [that they should remain outside it] until Adam had eaten of the tree.' And I said to the Cherubim, 'If they agreed to this, with the consent of God, then no sin rests upon Adam.' And the Cherubim said unto me, 'By no means. If Adam had been patient for a short time, God would have said to him, "Eat thou of the tree."' God removed the righteousness wherewith
Fol. 12 *a* he was arrayed, and He cast him forth from | Paradise, in
ʀ̅ʊ̅ order that the things which He spake might be fulfilled [when] He should send His Son into the world.'

And I said unto the Cherubim, 'My Lord, of what kind was this righteousness wherein Adam was arrayed, and which he received from His hand?' And the Cherubim said unto me, 'On the day wherein God created Adam, Adam was twelve cubits in height, and six cubits in width, and his neck was three cubits long. And he was like unto an alabaster stone wherein there is no blemish whatsoever. But when he had eaten [of the fruit] of the tree, his body diminished in

size, and he became small, and the righteousness wherein he was arrayed departed and left him naked, even to the tips of his fingers, that is to say, to his very nails. If he was not cold in the winter, he was not hot in the summer.'

And I answered and said unto the Cherubim, | 'My Lord, Fol. 12 *b* ⲢⲂ
at the time when God created Adam, He also created Eve with him from the heavens (?). But, on the other hand, I have heard that God created Adam and Eve from the beginning, and, again, I have heard that God brought a deep sleep upon Adam, and that when he was unconscious, He took one of the ribs from his side, and made it into a woman, and that He filled up the place where the rib was in his side with flesh. The Almighty did not then create two bodies, there being [only] one body.' And the Cherubim answered and said unto me, 'Hearken, and I will explain unto you everything. At the time when God created Adam, He created Eve also with him, in one body, for at the time when the Master was working at Adam, the | thought concerning Eve Fol. 13 *a*
was with Him. For this reason two bodies came from one ⲢⲄ
body, but He did not separate them from each other immediately. At the time when He brought slumber upon Adam, and Adam fell asleep, and slept heavily, He brought Eve forth from him, and she became his wife. She was, of a surety, hidden in the rib of the left side [of Adam] from the day wherein God created him. Consider, then, with great attention the sign which is in the sons of Adam.'

And I said unto the Cherubim, 'O my Lord, what is the sign which is in the sons of Adam?' And the Cherubim said unto me, 'At the moment when the ice (or, cold) was about to come upon the earth, the first things which went cold in the body of the man were his finger nails. Because at the time when God deprived Adam | of the righteousness Fol. 13 *b*
wherein he was arrayed, the first things which grew cold ⲢⲆ
were his finger nails. And he wept, and cried out to the Lord, saying, Woe is me, O my Lord. At the time when

I kept the commandments of God, and before I did eat of the [fruit of] the tree, my whole body was white like my nails. For this reason every time Adam looked upon his nails, he used to cry out and weep, even as Hezekiah, when he was sick, used to turn towards the wall, and weep.'[1]

[And I answered and said unto the Cherubim, 'When Hezekiah] was weeping, why did he not look at a man [instead of a wall]?' And the Cherubim said unto me, '[Hearken], and I will make everything manifest to you, O faithful virgin. Now it came to pass in the time of
Fol. 14 a Solomon that the king compelled | all the demons to describe
ʀ7 to him all the various kinds [of sicknesses], and the remedies which were to be employed in healing them all, and the various kinds of herbs which must be used in relieving the pains of sicknesses, and Solomon wrote them all down upon the wall in the House of God. And any man who was attacked by a sickness [or, disease], no matter of what kind, used to go into the temple, and look upon the wall, until he found there written the remedy which was suitable for his sickness; then he would take that remedy, and would go into his house, ascribing glory to God. And it came to pass that, after Solomon the king was dead, Hezekiah plastered over the walls of the temple with lime, and the prescriptions for the relief of sickness could no longer be found. Now when Hezekiah the king had fallen sick, and was sick unto death, he could not find the prescription whereby to heal his sickness, because it was he himself who had plastered over
Fol. 14 b the walls of the temple with lime. | And when the prescriptions
ʀH which had been written upon them could not be found again, he went into the house of the Lord, and lay down there, and he looked upon the wall, and he wept, saying, "My Lord, let not that which I have done in the matter of plastering over with lime the walls, whereon were inscribed the prescriptions

[1] 2 Kings xx. 2; Isa. xxxviii. 2.

for healing, be held to be a sin [by Thee], for I said, Let men make supplication to God with hope, and they shall find healing. Never shall I find a prescription for healing whereby I may be made whole." And the Lord heard [him], and had compassion upon him, and sent unto him Isaiah the Prophet, and he spake unto him, saying, "Take the fruit (?) of the wild fig-tree, and plaster it over thy body, and thou shalt find relief."[1] Now therefore, O John, God will never forsake the man who performeth [His commandments].'

And again I said unto the | Cherubim, 'My Lord, I would Fol. 15 *a* that thou didst make me to understand the matter of the Cherubim, whose voices cry so loudly in heaven that mankind tremble upon earth [at the sounds thereof].' ϘΘ

And the Cherubim said unto me, 'Dost thou see these great winds which are shut up inside their storehouses, over which the angels are set? When the trumpet soundeth inside the covering (or, veil), the gentle winds come forth, and they breathe upon the wings of the angel who is over the fountain of the dew; then the angel moveth his wings, and the dew cometh upon the earth, and the seed (or, grain) groweth in the earth, and the trees, and the crops, and the fruit. If the trumpet doth not sound, a harsh, strong noise cometh forth from heaven, and thereupon the waters | of rain come upon Fol. 15 *b* the earth in great quantities, which make the fruits grow, and rain-storms, and thunders of which men are afraid. For it is the sound of the rustling of the wings of the Seraphim which governs the waters of rain, until they come down into the firmament; and they fall on the earth gently, for if they were to descend upon the earth in their [full] violence they would lay waste the earth just as did the waters of Noah and the lightnings which came with them. [This would happen] if the Seraphim did not come down to govern the waters of the rain, for all the waters are in the sky and the heavens. Behold, I have made clear to you all mysteries.' Λ

[1] 2 Kings xx. 7; Isa. xxxviii. 21.

Fol. 16 a ⲁⲗ And I answered and said unto the | Cherubim, 'My Lord, I would that thou didst make me to know what it is which supporteth the sky and maketh it to be suspended thus.' And the Cherubim said unto me, 'It is suspended by faith, and by the ordinance of God.' And I said unto the Cherubim, 'What is it that supporteth the earth?' And the Cherubim said unto me, 'It is four pillars which support the earth, and they are sealed with seven seals.'

And I said unto him, 'My Lord, be not wroth with me when I ask thee this matter also; shew me, what is it that beareth up the four pillars?' And the Cherubim said unto me, 'He Who created them knoweth what appertaineth to them.' And I said unto the Cherubim, 'My Lord, what is the ordinance concerning the hours of the night and day?'

Fol. 16 b ⲁⲃ He said unto me, 'Hearken, I will shew thee. God | appointed twelve Cherubim to stand outside the curtain (or, inner veil), and they were not to toil in any way, but were to sing twelve hymns daily. When the first Cherubim had finished [singing] his hymn, the first hour came to an end. When the second Cherubim had finished [singing] his hymn, the second hour came to an end, and so on until the twelfth Cherubim. When the twelfth [Cherubim had finished singing his hymn], the twelve hours were ended.'

Then I said to the Cherubim, 'As concerning the twelve hours of the night: are there Seraphim appointed over them, or not?' And the Cherubim said unto me, 'Assuredly not,

Fol. 17 a ⲁⲅ but when the beasts, and the birds, | and the reptiles pray, the first hour is ended. When the second hour is ended, the beasts pray [again], and so on until the twelfth hour of the night; it is the animals of God which set limits to them.' And I said unto the Cherubim, 'Doth the sun know when the twelve hours have come to an end, so that he may depart to the place where he setteth or riseth?' And the Cherubim said unto me, 'When the angels who blow the trumpets have finished, Michael knoweth that the twelfth hymn is finished,

and he speaketh to the Angel of the Sun, who goeth and bringeth to an end his course.'

And I answered and said unto the Cherubim, 'My Lord, is it | God Who ordaineth the life of a man from the time Fol. 17 *b* when he was in his mother's womb, or not?' And the ϡϧ Cherubim said unto me, 'Know thou that [one] man is wont to perform very many superfluous works, [and another] very many acts of goodness, from the time when he is born to the end of his life. God, however, setteth a sign on the righteous man before He fashioneth him, for it is impossible to cause anything to happen without God. But sin is an alien thing (or, stranger) to God, for He Who created man was without sin. It is man who himself committeth sin, according to his wish, and according to the desire of the Devil.'

And I said unto the Cherubim, 'Man hath been born to suffering, according to what Job said, "My mother brought me forth for suffering."'[1] And the Cherubim said unto me, 'God is a compassionate | Being, and He doth not forsake Fol. 18 *a* man utterly, but He sheweth mercy upon him, for he is His ϡϵ own form, and His own image, and is the work of His own hands. And now, O John, He will not forsake him that doeth the will of God, and he who doeth good things shall receive them doubled many times over in the House of God.'

And I said unto the Cherubim, 'My Lord, at the moment when God is about to create man, doth He give him the name "righteous" or "sinner", or not?' And the Cherubim said unto me, 'Hearken, and I will shew thee. At the moment when God is about to create a man, before He placeth him in the womb of his mother, He calleth all the angels, and they come and stand round about. If the Father blesseth the soul, the angels make answer "Amen". | If there Fol. 18 *b* come from His mouth the words, "This soul shall give Me ϡϵ rest," the angels make answer "Amen". If the Father saith, "This soul shall commit iniquity," the angels make

[1] Job v. 7; xiv. 1.

answer "Amen". Whatsoever cometh forth from the mouth of the Father, that cometh to pass.' And I said unto the Cherubim, 'Is the matter of which man is fashioned more excellent than that of the beasts?'[1] The Cherubim said unto me, 'Yes. Now when men die, each one of them is taken to the place of which he is worthy, but so far as beasts are concerned, whether they die, or whether they live, their place is the earth.'

And I said unto the Cherubim, 'Are there souls in them?' He said unto me, 'Every created thing hath a soul in it. Now therefore, the soul of every created thing is its blood.' And I said unto the Cherubim, 'Will they then be punished, | Fol. 19 *a* or will rest be given unto them?' He said unto me, 'Let ϡϛ it not be that rest be not given unto them, and let them suffer not; but man is a being who can suffer, and can enjoy rest.'

And it came to pass that when I had heard all these things, I marvelled at the works which God performeth in connexion with man. And I said unto the Cherubim, '[My Lord], be not wroth with me if I ask this matter also. I would that thou didst inform me concerning the stars which we see in the firmament, and tell me why it is that we cease to see them when the sun hath risen. I would that thou didst inform me where it is they go until it is time for them to perform their service again.' And the Cherubim said unto me, 'The stars are of different orders. There are some stars which remain in the heavens until noon, but they cannot be Fol. 19 *b* seen because of the light of the sun. | There are seven stars ϡη which come in the north of the world, and they remain there in the heavens always. And there are seven stars in the heavens which are called ⲛⲉⲉⲙⲧⲏⲣ; those which are there are not permitted to emerge from their place of storehouse, except when death cometh upon the earth.'

And I said unto the Cherubim, 'Why is it that one star

[1] Read ⲟⲩⲉⲧ ⲡⲟⲟⲩⲉ ⲛ̄ ⲛ̄ⲣⲱⲙⲉ ⲟⲩⲉⲧ ⲡⲁ ⲛ̄ⲧⲏ̄ⲛⲟⲟⲩⲉ.

differeth from another? And why is it that a star is wont to transfer itself from the place which it had originally [to another]?' And the Cherubim said unto me, 'Hearken, and I will make known unto you everything. There are very many orders of stars which move from the place wherein they were placed originally, but the decree of God which directeth them abideth for ever. Behold now, I have made manifest unto thee all things, O beloved one of God. Arise, get thee down into the world, and tell therein everything which thou hast seen.' |

Then straightway the Cherubim brought me down on the Mount of Olives, where I found the Apostles gathered together. And I told them of the things which I had seen, and when we had saluted (or, kissed) each other, each departed to his country, ascribing glory to God. And they preached in the Name of the Christ, through Whom be glory to Him, and His Good Father, and the Holy Spirit for ever. Amen. Fol. 20 a λθ

THE LIFE OF BISHOP PISENTIUS, BY JOHN THE ELDER

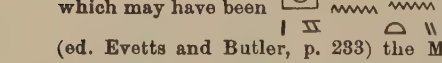
(Brit. Mus. MS. Oriental, No. 7026)

THE LIFE AND ADMINISTRATION OF OUR HOLY AND GLORIOUS FATHER, APA PISENTIUS,[1] BISHOP AND ANCHORITE IN THE MOUNTAIN OF TSENTI,[2] WHICH JOHN THE PRESBYTER[3] NARRATED ON THE DAY OF HIS COMMEMORATION, THAT IS TO SAY, ON THE THIRTEENTH DAY OF THE MONTH EPÊP.[4] IN THE PEACE OF GOD. AMEN.

Fol. 20*b* ⲛⲁ

THE subject[5] of this festival to-day is full of joy, for it is our holy father, who had put on Christ, Apa Pisentius,[6]

[1] He flourished during the second half of the sixth century and the first half of the seventh.

[2] ⲧⲥⲉⲛϯ, a small town or village, which was situated on the right or east bank of the Nile in Upper Egypt, near the ancient town of Coptos, the modern Ḳuft. See Quatremère, *Mémoires Géog.*, tom. i, pp. 271, 272. The 'Mountain of Tsenti' was a part of the range of hills which lies round about Coptos, and which, according to Amélineau, was called by the Arabs Gebel Al-Asâs, جبل الأساس (see *Géog. de l'Égypte*, Paris, 1893, p. 62), which is clearly a translation of some old Egyptian name of the town, which may have been  . According to Abû Sâliḥ (ed. Evetts and Butler, p. 233) the Monastery of Pisentius lay to the west of Ḳuṣ; the church was dedicated to the Virgin Mary, and Pisentius, the subject of this Encomium, was buried in it.

[3] In the title of the Memphitic version of this Encomium published by Amélineau, *Un Évêque de Keft au VII^e siècle*, Paris, 1887, John, the disciple of Pisentius, is mentioned together with Moses, Bishop of Keft, as joint author of the work. This title reads ϩⲁⲛ ⲕⲟⲧⲁⲓ ⲉϩⲟⲗϫⲉⲛ ⲡⲓⲉⲩⲕⲱⲙⲓⲟⲛ ⲉⲧⲁϥϫⲟⲧⲟⲩ ⲛϫⲉ ⲁϩϩⲁ ⲙⲱⲧⲥⲏⲥ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲛⲧⲉ ⲕⲉϥⲧ ⲉϥⲛ

who was full of light, and who spread abroad a sweet odour at all times, not only during the day, but during the night also. All the beasts which are upon the earth, and [all] the birds which are in the heavens rejoice, and move about gladly, and are happy this day because of the good and glorious news of him which hath reached them, according to what the words shall inform us, if we are able to proceed to the end. I took an oath to keep silence and not to speak concerning thy righteous acts and judgements, because thou thyself didst flee from the adulations of men from the very beginning, when thou didst become a monk, and before thou didst become a bishop. And indeed if we were all | to be Fol. 21 *a*
gathered together, each one having the opportunity of speaking, one would declare [the greatness of] his knowledge, and another his power of disputation, and another would proclaim his power of revealing hidden things; and thus it would happen that all the descriptions [of him] would be laudatory.

Saint James the Apostle cried out in his Catholic Epistle, saying, 'He who knoweth how to do what is good, and doeth it not, it is a sin unto him.'[7] Let us learn, moreover, who it was to whom the Apostle [Paul] referred in his words, 'I knew a man in Christ fourteen years ago, but whether he be in the body I know not, or whether he be out of the body I know not, it is only God Who knoweth, [this man I say] was caught up into the | third heaven. Fol. 21 *b*
And I knew such a man, but whether he be in the body
[now], or whether he be out of the body [now] I know not, it is only God Who knoweth, [this man I say] was caught up

ⲉⲟⲟⲩⲁϩ ⲁϩⲃⲁ ⲡⲓⲥⲉⲛⲧⲓⲟⲥ ⲡⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ ⲡⲧⲉ ⲧⲁⲓⲡⲟⲗⲓⲥ ⲡⲟⲩⲱⲧ ⲕⲉϥⲧ ϩⲉⲛ ⲛⲉϥⲟⲟⲩ ⲙⲡⲉϥⲉⲣ ϥⲁⲉⲧⲉ ⲉⲧⲧⲁⲓϩⲟⲩⲧ ⲉⲧⲉ ⲥⲟⲩ ⲛ̄ⲧ ⲙⲡⲓⲁϩⲟⲩ ⲉⲡⲏⲓ ⲡⲉ ⲉϥⲉⲣⲥⲧⲙⲫⲱⲡⲓⲙ ⲛⲉⲙⲁϥ ⲛϫⲉ ⲓⲱⲁⲛⲛⲏⲥ ⲡⲉϥⲙⲁⲑⲏⲧⲏⲥ ⲉⲟⲩⲱⲟⲩ ⲙⲡⲉⲛⲟ̄ⲥ ⲡⲏ̄ⲥ ⲡⲭ̄ⲥ.

[4] i. e. July 7.

[5] Read Ⲣⲉⲡⲣⲟⲫⲏⲧⲓⲥ.

[6] The name is spelt in various ways; see the forms in the List of Proper Names at the end of this book.

[7] Jas. iv. 17.

into Paradise, and heard things which were hidden, the which it is not lawful for man to utter.'[1]

Of whom then was the Apostle speaking if it was not Pisentius? For all the saints have fled from the glory (or, adulation) of this world, and this did also our glorious father, Apa Pisentius, whom God hath made manifest to us in our own days. He was a giver of light to the whole world. He was salt which was purified for every one, according to that
Fol. 22 *a* which is written in the Gospel, 'Ye are the salt of the | earth.
ⲁⲓⲃ Now if the salt hath become tasteless, wherewith shall they make it salt [again]?'[2] And again, 'Ye are the light of the world.'[3] He hid his life and the works thereof, but God hath made manifest those who perform His will and commandments, generation after generation, according to that which is written, 'God draweth nigh to every one who crieth out to Him in truth, and He doeth the will of every one who holdeth Him in fear, and He will hear their supplication, and will deliver them.'[4] Now if ye wish to know whether he hated the glory (or, adulation) which was vain, and whether he wished not for any to applaud him in any way or not, go into .....[5] and learn concerning him from the acts of his life and the manner in which he used to live. And hearken ye unto me with diligent attention.

It came to pass on a certain day, when he was still a monk, and before God had set him apart for the episcopacy, that he
Fol. 22 *b* was meditating quietly | by himself in the Mountain of Tsentê,
ⲁⲓⲅ when his brother came to visit him; now his brother was walking with a certain believing brother, and they met the holy ascetic face to face, and received a blessing from his holy hand. Then he asked them, saying, 'Have ye any decided reason for coming into this region?' And they answered, saying, 'In the first place, we set out in order to come to thee, and to pay thee a visit, and to receive thy

[1] 2 Cor. xii. 2. [2] Matt. v. 13. [3] Matt. v. 14.
[4] Ps. xxxiv. 17. [5] Reading uncertain here.

blessing. For had it not been for the cares of the world which have occupied us for several days past we should have passed thy way before this.[1] In the second place, we have a little business in this neighbourhood which we wish to arrange; but do thou pray on our behalf, O father, that God may journey with us. If God be pleased to permit us to do this we shall return to thee again, and we will salute (or, kiss) thee, and receive | thy blessing before we return Fol. 23 a
to our houses, if it be God's will.' ⲙⲉ

And the holy man answered and said, 'Depart ye in gladness. But, O my sons, take good heed to yourselves, [and] do not commit sin. For neither the world, nor that which is in it, is of any account, because it existeth for a season only. My sons, take ye good heed to yourselves in these villages. Hold no intercourse with a woman who is bad. Do not seize the ox of the poor.[2] If there be any man in this region who is indebted to you, do not treat him harshly, and do not attempt to force him to pay by legal means; but watch what is in [his] mind, in order that God may shew compassion unto you.' And they answered, saying, 'Pray for us, O our father.' And they came away from his presence, and they acted [according to] his plan (or, way), and they gave glory to God because of the words of advice wherewith he had advised them.

| And the holy man, the anchorite, Apa Pisentius, stood Fol. 23 b
up, and recited the beginning of the Book of Jeremiah the ⲗⲉ
Prophet.[3] Now [meanwhile] his brother, and the believing

[1] This rendering is only a suggestion.

[2] From this it is clear that the family of Pisentius was well-to-do, and could afford to lend money to the peasants in the neighbourhood.

[3] At the beginning of his career as a monk Pisentius is said to have learned the entire Psalter by heart. ⲁⲩϫⲟⲥ ⲟⲛ ⲉⲑⲏⲛⲧⲉ ⲡⲉ ⲁⲛ ϯⲁⲣⲭⲏ ⲙⲉⲛ ⲉⲧⲁⲫⲉⲣ ⲙⲟⲛⲟϫⲟⲥ ⲡⲉ ⲁⲥϣⲱⲡⲓ ⲉⲑⲣⲉϥⲥⲁⲓ ⲙⲡⲓⲯⲁⲗⲧⲏⲣⲓⲟⲛ ⲛⲁⲡⲟⲥⲑⲛⲧⲏⲥ. When he had learned the Psalter by heart, he began the Twelve Minor Prophets; in twelve days he had learned them all, [for] each day he committed one to memory. He learned also the

man who was travelling with him, departed, and they arranged their business according to the word of the holy man who had made entreaty to God on their behalf. And God made straight their way, and they returned to him in his cell in haste at the dawn of day.

And when they had come to him, they heard him reciting the words of Saint Jeremiah with great calmness and clearness, and they sat down outside his place of abode for a little time, saying, 'It is not right, and the matter is not of such urgency as to make it seemly for us to cry out to the holy man | inside until he hath finished reciting the Scriptures and praying.' And when Pisentius had concluded the reciting of the Prophet Jeremiah, and had finished [his prayer], the two men rose up and knocked at the door, at the very moment when he began to [recite] the [Book of the] Prophet Ezekiel. And they sat down, and did not cry out to Pisentius inside. And finally he finished reciting the whole of the [Book of] the Prophet [Ezekiel], and he shut his mouth, for the evening had come. And when the two men knocked at the door,

Fol. 24 a

ⲗⲍ

Holy Gospel according to St. John by heart. ⲁϥⲱⲟⲩ ⲇⲉ ⲟⲛ ⲙⲉⲛⲉⲛⲥⲁ ⲟⲩⲉϥⲉⲣⲁⲡⲟⲥⲟⲛⲧⲓϩⲙ ⲙⲡⲓⲯⲁⲗⲧⲏⲣⲓⲟⲛ ⲁϥϣⲓ ⲁⲣⲭⲏ ⲙⲛⲓ ⲓⲏ̅ ⲛⲕⲟⲩⲁⲓ ⲙⲡⲣⲟⲫⲏⲧⲏⲥ ⲟⲩⲟϩ ϩⲉⲛ ⲓⲏ̅ ⲛⲉϥⲟⲟⲩ ⲁϥⲉⲣⲁⲡⲟⲥⲟⲛⲧⲓϩⲙ ⲙⲙⲱⲟⲩ ⲛⲉⲓϣⲁϥⲱⲗⲓ ⲛⲟⲩⲁⲓ ⲙⲙⲏⲛⲓ ⲛⲁⲡⲟⲥⲟⲛⲧⲏⲥ · ⲁϥⲥⲓ ⲇⲉ ⲟⲛ ⲙⲡⲓⲉⲧⲁⲩⲉⲗⲓⲟⲛ ⲉϣⲟⲩⲁϩ ⲕⲁⲧⲁ ⲓⲱⲁⲛⲛⲏⲥ ⲛⲁⲡⲟⲥⲟⲛⲧⲏⲥ. On one occasion a brother was passing the cell of Pisentius just as the holy man began to recite the first book of the Minor Prophets. The brother sat down and listened to him, and by some means was able to see what went on in the cell of the holy man. Whilst Pisentius was reciting the Book of Hosea, the Prophet Hosea himself stood by his side (ⲉⲣⲉ ⲡⲓⲡⲣⲟⲫⲏⲧⲏⲥ ⲱⲥⲏⲉ ⲟⲩⲓ ⲉⲣⲁϥ ⲉⲣⲟϥ), and when he finished the Prophet embraced him, and then went up into heaven. As Pisentius recited the other Books, the Prophets Amos (ⲁⲙⲱⲥ), Micah (ⲙⲓⲭⲉⲁⲥ), Joel (ⲓⲱⲏⲗ), Obadiah (ⲁϧⲇⲓⲟⲩ), Jonah (ⲓⲱⲛⲁⲥ), Habakkuk (ⲁⲃⲃⲁⲕⲟⲩⲙ), Nahum (ⲛⲁⲟⲩⲙ), Zephaniah (ⲥⲟⲫⲟⲛⲓⲁⲥ), Haggai (ⲁⲅⲅⲉⲁⲥ), Zechariah (ⲍⲁⲭⲁⲣⲓⲁⲥ), and Malachi (ⲙⲁⲗⲁⲭⲓⲁⲥ), came in one after the other, and stood by his side, and, as he finished reading each Book, the author thereof embraced him, and then ascended into heaven (Amélineau, *op. cit.*, pp. 75, 83, 90).

Pisentius answered them, saying, 'Bless me.' And he looked out upon them from a large window, and he spake unto them, saying, 'Did ye come to this place many hours ago?' And they said unto him, 'We came here at dawn, but we did not dare to cry out to thee inside until thou hadst finished thy recital [of the Scriptures].' Then straightway Apa Pisentius wept, and smote upon his breast, and said unto them, 'This day I deserve a very great punishment, and all the labours which I have performed | are things of vanity.' Fol. 24 b

Now these things which the holy man spake [shew] that ϡH he fled from the vain adulations of men. He was very sad at heart, but the two men knew that he was reciting [the Books of Jeremiah and Ezekiel].

Know ye therefore, O my beloved, that the saints crave for the glory of God only. If ye will not [believe me], hearken unto the honey-sweet writer David who saith, 'I have desired Thy commandments; look Thou upon me and have compassion upon me.'[1] And the truly wise man Paul cried out, saying, 'For we groan in this earnestly desiring to array ourselves in our place of abode which is from heaven. And there is to us there a building from God, a house which hath not been fashioned by hands, which is for ever in the heavens.'[2]

Hearken also to this great miracle which took place by his | hands when he was a monk living in quiet contemplation Fol. 25 a in his cell and before he became a bishop. He was suffering ϡΘ from his spleen on one occasion on the third day of the festival at the end of Easter, but he did not make known to any one of the brethren that he was sick, but he sent them a message and said, 'Pray for me. I am going to the monastery of Apa Abraham to visit the brethren who are in that place. If the Lord be pleased to permit it I shall return to you.' Now he spake in this wise because he did not wish to let any one know that he was seriously ill. Now if any man shall ask in a spirit of contentiousness why the

[1] Compare Ps. cxix. 24, 47.

[2] 2 Cor. v. 1, 2.

holy man said this, let him read in the Book of Job the Blessed, and he will find that the Lord said unto him, 'I have not done these things unto thee for any other purpose except to make thee shew thyself to be righteous.'[1] And Paul himself said, 'I have done all these things for the sake of the Gospel, that I might be to him a companion.'[2]

Fol. 25 *b* Now when the holy man | Apa Pisentius had been sick
ⲙⲁ for a whole week, and the brethren had made no enquiries after him, for they[3] thought he was in a cave, they held converse with each other, saying, 'Pisentius tarrieth somewhat over long, let us enquire about him. Perhaps he hath fallen sick on the road, or perhaps some suffering hath afflicted him, and he is unable to walk.' And they sent a brother who was a priest[4] to make enquiries about him. Now when Pisentius had departed, according to the dispensation of God—now observe ye the wonderful acts of God—all the days which he had passed lying on his bed sick, during which

[1] Job xl. 8 (?). The Memphitic version of the passage is instructive, which follows on after the account of Pisentius being stung by a scorpion, and his healing by our Lord. ⲁⲩⲱⲱⲛⲓ ⲁⲉ ⲟⲛ ⲛⲟⲩⲥⲟⲛ ⲉⲡⲉⲩⲥⲡⲗⲏⲛⲓ ⲍⲉⲛ ⲡⲝ ⲙⲡⲩⲁⲓ ⲙⲡⲓⲃⲱⲗ ⲉⲃⲟⲗ ⲛⲧⲉ ⲡⲓⲡⲁⲥϫⲁ ⲙⲡⲉⲩⲧⲁⲙⲉ ϩⲗⲓ ⲡⲛⲓⲥⲡⲛⲟⲩ ⲁⲉ ⲩⲱⲱⲛⲓ ⲁϥϫⲟⲥ ⲅⲁⲣ ⲡⲱⲟⲩ ⲁⲉ ⲱⲗⲏⲗ ⲉϫⲱⲓ ⲛⲧⲁⲱⲉ ⲛⲏⲓ ⲱⲁ ϯⲙⲟⲛⲏ ⲛⲧⲉ ⲁⲃⲃⲁ ⲁⲃⲣⲁⲁⲙ ⲛⲧⲁϫⲉⲙ ⲡⲱⲓⲛⲓ ⲛⲛⲓⲥⲡⲛⲟⲩ ⲛⲧⲉ ⲡⲓⲙⲁ ⲉⲧⲙⲙⲁⲩ ⲁⲣⲉⲩⲁⲛ ϥϯ ⲟⲧⲱⲱ ϯⲛⲁⲓ ⲱⲁⲣⲱⲧⲉⲛ ⲡϫⲱ-ⲗⲉⲙ· ⲉⲧⲁϥⲉ ϥⲁⲓ ⲁⲉ ⲁⲉ ⲫⲓⲛⲁ ⲛⲧⲟⲩⲱⲧⲉⲙⲉⲙⲓ ⲉⲣⲟϥ ⲁⲉ ⲩⲱⲱⲛⲓ· ⲁⲣⲉⲩⲁⲛ ⲟⲩⲁⲓ ⲁⲉ ⲍⲉⲛ ⲡⲓⲁⲕⲣⲟⲁⲧⲏⲥ ⲟⲧⲱⲱ ⲉⲃⲟⲧⲃⲉⲧ ⲁⲉ ⲡⲱⲥ ⲥⲉⲱⲱⲛⲓ ⲡⲁⲉ ⲡⲓⲉⲃⲓⲁⲕ ⲛⲧⲉ ⲡⲭ̅ⲥ̅ ⲙⲁⲣⲉ ϥⲁⲓ ⲙⲡⲁⲓⲣϯ ⲱⲱ ⲍⲉⲛ ⲡⲓϫⲱⲙ ⲡⲱⲃ̅ ⲡⲓⲁⲓⲕⲉⲟⲥ ϫⲡⲁϩⲓⲙⲓ ⲙⲡⲟ̅ⲥ̅ ⲉⲩϫⲱ ⲙⲙⲟϥ ⲡⲁϥ ⲁⲉ ⲡⲁϥ ⲁⲉ ⲉⲧⲁⲓⲛⲓ ⲛⲛⲁⲓ ⲉⲣϩⲓ ⲉϫⲱⲕ ⲁⲛ ⲡⲕⲉⲥⲙⲟⲧ ⲁⲛ ⲁⲗⲗⲁ ⲁⲉ ⲫⲓⲛⲁ ⲛⲧⲉⲕⲟⲧⲱⲛϩ ⲉⲃⲟⲗ ⲛⲁⲟⲕⲓⲙⲟⲥ. In this version the contentious man is supposed to ask, Why do the servants of Christ fall sick? See Amélineau, *op. cit.*, p. 92. In the quotation from Job, as it appears in the Brit. Mus. Ms., the ⲁⲛ seems to have dropped out, but ⲉⲕⲙⲉⲟⲧⲉ must be in the wrong place.

[2] ? 1 Cor. ix. 22, 23. The Memphitic equivalent of the quotation in Amélineau's text is ⲁⲥⲉⲣ ⲥⲙⲟⲧ ⲛⲓⲃⲉⲛ ⲛⲉⲙ ⲟⲧⲟⲛ ⲛⲓⲃⲉⲛ ⲁⲉ ⲫⲓⲛⲁ ⲛⲧⲁⲣⲟϥⲉⲙ ⲛϩⲁⲛ ⲟⲧⲟⲛ.

[3] Read ⲉⲧⲙⲙⲉⲟⲧⲉ.

[4] The text is corrupt here.

the holy men did not minister unto him, until the very day wherein the brother went to him . . . . . [1] Now when the brother went to him, he found the door of the little cell wherein he lived open. And through the opportunity [afforded] by God, as soon as he had pulled the thong (or, latch-cord) of the door, he cried out [to the dweller] inside, according to the canon of the brethren, 'Bless me.' Now on that day | it happened that Apa Elijah the Tishbite, he Fol. 26 a
who belonged to Mount Carmel, was with Apa Pisentius, and ⲁⲗⲇ
he was paying him a visit, having been sent unto him by God in order to comfort him with his conversation. And when the brother had waited for some time, he rose up and called out to [the dweller] inside, 'Bless me.' Then the Prophet rose up and was about to depart from him, but Apa Pisentius laid hold upon him, saying, 'I will not let thee depart until I am comforted a little more.'

And when the brother found that he was not able to obtain any answer to his greeting he went straight into [the cell], without any hesitation whatsoever, and he found there the two holy men sitting together; now Apa Pisentius was lying on his pallet, and Saint Elijah was sitting by his side making enquiries concerning his health. And when the brother had gone in he received a blessing from both of them. And he stood still, but was wholly unable to look into the face of the Prophet Elijah, | because of the rays of light Fol. 26 b
which shot forth from his face like flashes of lightning, ⲁⲗⲏ
according to what is written, 'Then shall the righteous shine like the sun in the kingdom of their Father.' [2]

Then the holy man Apa Pisentius feigned to be angry with the brother, and he said unto him, 'Is not this the commandment of the brethren—[not] to enter into [the cell

[1] Some words have been omitted equivalent to 'the Lord sent His saints to visit him'.

[2] Matt. xiii. 43.

of a brother] without permission? Had [this] been a governor wouldst thou have burst in upon him without permission from him to thee [to do so]?' And the brother answered and said, 'Forgive me, O my father, I have sinned. Having waited at the door for a very long time knocking, I thought that, peradventure, thou couldst not rise, and therefore I came in to make enquiries concerning thee.' Then the Prophet answered, saying, 'This is an ordinance of God. In any case he is worthy of our salutation of blessing, and because of his righteous actions God will not
Fol. 27 a deprive him | of it.' And when the Prophet had said these
ⲁⲙⲍ things he went forth from the cell.

And when he had gone out the brother spake unto Apa Pisentius, saying, 'Whence cometh this brother who is covered with hair, but who is surrounded with such a great measure of grace? Verily I have never seen any one like him, or any one who was so gracious (or, gentle), or who was so wholly filled with light. And I say unto thee, my brother, that as soon as ever I had grasped his hands and kissed them, mighty strength came into my body, and I ceased to be without power, and I became very strong indeed, and I felt as happy as a man who had been tarrying in a wine tavern. I should say that he must belong to this mountain, and yet I have never seen any one like unto him in our province, and I have never seen any other man so hairy as this man.' And Apa Pisentius said unto the brother, 'I say the same. Thou shalt keep this matter secret, and thou shalt not make known one word about it.'

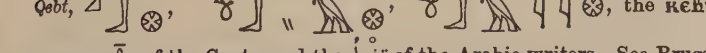
And the brother answered and said unto Apa Pisentius,
Fol. 27 b 'After a long time hath passed, supposing that some | necessity
ⲁⲙⲏ should come upon me, may I not reveal it? Why dost thou speak unto me in this wise? Wilt thou not listen unto Raphael, the angel who spake with the holy man Tobit, saying, "The secret thing (or, mystery) of the king it is good to conceal; but the works of God it is good to publish

abroad."[1] Now I know that thou hatest the vainglory of men. Finally, but tell me in truth, who is this man, and I will trouble thee no more.'

And the thirteenth apostle Apa Pisentius answered and said unto the brother, 'When I had departed from you, and was about to go to the brethren who are in the monastery of Apa Abraham, and to pay them a visit, I looked at my body and saw that it was powerless. And I said, Will not a fainting sickness come upon me on the road? And my spleen threw me into a sickness from the moment when | I went away from you, and I never saw a man until thou Fol. 28 a didst come to me [this day]. And my spleen having con- ⲡⲉ tinued to torture me most severely, I cried out to the Lord yesterday, asking Him to be graciously pleased to heal me. Now when He had seen my very weak condition, and my want of manhood, He sent one of the Saints unto me, and was graciously pleased to grant me the healing of my body. And I say unto thee that this very man, from whom thou didst receive a blessing, is Elijah the Tishbite, who belongeth to Mount Carmel. It was he who was taken up into heaven in a chariot of fire and earthquake. I beseech thee, O my God-loving brother, not to reveal the mystery | to any man Fol. 28 b until the day of my visitation. Grieve thou not for me.' ⲡⲉ

Now when the brother had heard these things, great joy came to him and consolation, and he did not reveal the mystery to any man until the day when the God-loving clergy of the Christ-loving city of Kebt[2] (Coptos) laid hands

[1] Tobit xii. 7.

[2] The ancient capital of the fifth nome of Upper Egypt, the Egyptian *Qebt*,  , the ⲕⲉϩⲧⲱ, ⲕⲉϥⲧ, ⲕⲏⲧ of the Copts, and the قِفْط of the Arabic writers. See Brugsch, *Dict. Géog.*, p. 830. The town lay on the right or east bank of the Nile, quite close to the entrance to the Wâdî Ḥammâmât which led to the famous quarries in the Valley itself and to the emerald and porphyry mines on the Red Sea. Qebt, or Coptos, was from the earliest dynastic times a very important town, for it was one of the great halting-places

upon him that was truly worthy of the episcopacy, that they might take him to the Holy Patriarch Apa Damianus,[1] the Archbishop, so that he might consecrate him bishop.

Know ye then, O my beloved, that him that keepeth the commandments of monasticising, and fulfilleth them without sluggishness, doth the Christ love. His holy ones do not speak to Him only, but they see God, each one in the vision
Fol. 29 a which appeareth unto him, | according to the form wherein
ПЗ He wisheth to make Himself manifest to them. If it be not so [in your opinion] hearken ye to the writings of the Spirit of God, and they shall instruct thee with divine knowledge according to what is seemly, and according to the things which we have said. For our Lord and Father and Bishop, Apa Pisentius, whom God hath made manifest in our time, is not the protector of our district only, but of the whole country of orthodox Christians. But first of all come ye to the Book of Genesis, so that we may see what it saith concerning the seeing of God, and of what kind the vision is. Now as concerneth Jacob the Patriarch. When Rebecca had heard the words of Esau, her eldest son, who was wroth with Jacob because of the blessing wherewith Isaac had blessed him, she cried out to him, and said unto
Fol. 29 b him, | 'Behold thy brother [Esau] is older than thou, and the
ПН blessing wherewith Isaac, who is thy father, hath blessed thee [belongeth to him]. Now therefore, arise, and get thee gone into Mesopotamia of Syria, to Laban my brother, and do thou abide with him until the fury of the wrath of thy brother hath turned away from thee, lest peradventure I become childless in respect of both of you at once, and on

for caravan traffic from west to east and east to west, and it was the chief centre whence the products of the Eastern Desert and Sinai and Arabia were distributed north and south by means of the Nile. Commerce made the town wealthy; and Diocletian found it worth sacking in A.D. 292. It recovered its prosperity during the fourth and following centuries, and became an important centre of Christianity.

[1] He sat from A. D. 570 to 603.

the same day.'[1] And Isaac also commanded him [thus], and he came out [to] Jacob and set him on his way, saying, 'Depart into Mesopotamia.' And it came to pass that he arrived at a certain place, and he lay down [there]; now the sun had set. And when he had placed a stone under his head, he lay down and fell asleep, and that night he dreamed a dream. And he saw a cloud fixed upon the earth, and the top thereof reached into the heavens; and the angels of God were ascending and | descending upon it. Now God was Fol. 30 *a* standing upon it,[2] and He made Himself manifest to Jacob ⲛⲏ on that night, and He spake with him.

Now when Jacob had gone into Mesopotamia of Syria, God spake again with him in the night season, saying, 'Lift up thine eyes and look with them, and thou shalt see that I will come to the white sheep, and the [white] sheep shall be with the goats, and they shall bring forth young of variegated colours, and they shall be in colour like ashes, and [some] sheep shall be marked with stars (i. e. spots).'[3] And again God spake unto him in a vision of the night, saying, 'I am the God of Isaac; fear thou not. Thou shalt certainly increase and multiply, and thou shalt fill the earth, and thou shalt become the lord thereof.' And when God had blessed him with gold, and silver, and sheep, and goats, and cattle of every kind, He spake again unto him, saying, 'Get thee back into thy house; I will be | with thee.' Then Jacob returned with Fol. 30 *b* his two wives, Leah and Rachel, and their children, and their ⲧⲏ cattle. And when he had arrived at the river in order that he might pass over to the other side, according to the holy words of [the Book of] Genesis, which the holy historian Moses wrote, 'A certain man met him, and wrestled with him until the dawn.'[4] Now when the morning had come Jacob said unto him, 'Shew me thy name.' And the man

[1] Gen. xxvii. 43.

[2] See Gen. xxviii. 11 ff.

[3] See Gen. xxx. 35 ff. The abstract given by John the Presbyter is very difficult to render.

[4] Gen. xxxii. 24 ff.

said unto him, 'Why dost thou enquire concerning my name?' Now this is a most wonderful thing. And the man said unto Jacob, 'Let me go, for the daylight is growing stronger.' And Jacob said unto him, 'I will not let thee go whilst as yet thou hast not blessed me.' And the man said unto Jacob, 'What is the name which thou hast?' And he said unto
Fol. 31 *a* him, 'My name is Jacob.' | And the man said unto Jacob,
ϥϡ 'They shall no more call thee Jacob, but Israel, which is the name which thou shalt have; for thou hast prevailed with God, and thou [shalt be] mighty with men.' And the man touched the side of a member of Jacob, and that member became without feeling. Then Jacob said, 'I have seen God face to face. My soul is delivered.'[1] Now the sun was rising upon him when he passed . . . . . the Image of God.[2]

And, O my beloved, it is right that for us this should suffice. If God deemed him worthy thereof, and came down into the world, and spake unto the creature which He had fashioned concerning his restoration with salvation of soul, how very much more will He not send His saints to comfort [His servants] in their sufferings? Therefore let no man
Fol. 31 *b* allow himself to be unbelieving concerning this matter | which
ϥϧ I have related unto him concerning the holy man Apa Pisentius the bishop, for he was worthy to see Elijah the Tishbite. And let not be fulfilled in him the words which are written, 'God will make blind the heart of those who believe not in this age, so that they may not see the light of the Gospel of the Christ.'[3] And again, 'Walk ye not with unbelievers';[4] and again, 'The unbeliever is not [worth] one obolus.'[5]

Now our Lord Himself, and our God, and our Lord and our Saviour cried out in the Holy Gospel with His Divine

[1] Gen. xxxii. 30.

[2] 'Image of God' = Penuel. Compare the LXX ἀνέτειλεν δὲ αὐτῷ ὁ ἥλιος ἡνίκα παρῆλθεν τὸ Εἶδος τοῦ θεοῦ.

[3] 2 Cor. iv. 4. [4] 2 Cor. vi. 14.

[5] The obolus = one-sixth of a δραχμή, rather more than three halfpence. 'The unbeliever is not [worth] twopence.'

mouth concerning the man who brought to Him his son. Now this son was possessed of an evil spirit, from the moment when his father begot him. And Jesus said, 'Hath this spirit attacked him for a long time?' | [And his father] said, Fol. 32 a
'From his childhood. Many, many times he is wont to cast ϥϵ
him into the water, and into the fire, that it may consume him. But do Thou help us, for Thou art able to help us by what Thou canst do; have compassion upon us.' Jesus said unto him, 'Everything is possible for him that believeth.' And the father of the young man cried out, 'I believe. Help thou mine unbelief.'[1] Then straightway [Jesus] rebuked the evil spirit, and cast him out from the young man because his father believed.

And again it was by the might of faith that a certain woman went to Him, whose blood had been flowing from her for twelve years, and whom no man had been able to heal. She touched only the outer edge of His garment, and immediately her blood ceased to flow, and dried up. | Then Fol. 32 b
He spake unto her, saying, 'It is thy faith which hath ϥ϶
delivered thee; go in peace.'[2] And again He spake unto the disciples, saying, 'If ye have faith as large as a grain of mustard seed, ye shall say unto this mountain, Remove thyself from this place to that, and it shall remove itself, and there is nothing which shall be impossible for you.[3] And again, if ye shall say to a sycamore tree, Separate thyself [from] the earth, and plant thyself in the sea, it shall hearken unto you.'[4]

And moreover, it is said concerning the holy man Apa Pisentius, that it came to pass on a time when he was young, while he was pasturing his father's sheep, that God opened his eyes, and he saw a pillar of fire in front of him. Now there were certain other young men who were pasturing sheep with him. And he said unto the other young men who were

[1] Mark ix. 14–29.
[2] Matt. ix. 20; Mark v. 25; Luke viii. 43.
[3] Matt. xvii. 20.
[4] Luke xvii. 6.

pasturing sheep with him, 'Do ye see the pillar of fire on the
Fol. 33 a road in front | of us?' And they said unto him, 'We do not
ϥϵ see it.' Then he cried out up to heaven, saying, 'O God, open Thou the eyes of these young men, so that they may see the pillar of fire even as I see it.' And God hearkened unto his voice, and the eyes of the young men were opened, and they saw the pillar of fire.[1] And observe ye now, O my beloved, that the moment when God chose Moses was when He spake unto him in his early manhood, out of a pillar of fire [which went up] out of a bush.[2]

Now since God came unto Apa Pisentius when he was a young man, He chose him even as He did Samuel, whose mother had given him to the temple of God according to her vow, even as the holy Psalmist saith, 'Moses, the holy man, and Aaron among His priests, and Samuel among those who called upon His Name. They cried out to God, and He heard |
Fol. 33 b them, and He spake unto them out of the pillar of cloud, and
ϥϵ they kept His testimonies, and the ordinances which He had given unto them.'[3]

Now there was in the Mountain of Tsentê a certain brother who was grievously sick, and his body was in a very weak and helpless condition because his sickness had lasted a very long time. And it came to pass on a certain day that this brother longed greatly for a little fish, and he told the holy

[1] The Memphitic version of this incident is as follows: ⲁⲩϫⲟⲥ ⲉⲟⲩⲏⲛⲧⲉ ϫⲉ ⲉⲫⲟⲓ ⲛⲟⲩⲕⲟⲩⲧⲁⲓ ⲛⲁϥⲙⲟⲛⲓ ⲛⲛⲓⲉϭⲱⲟⲩ ⲛⲧⲉ ⲡⲉϥⲓⲱⲧ ⲁ ⲫ̄ⲥ̄ ⲟⲩⲱⲛ ⲛⲛⲉϥϧⲁⲗ ⲁϥⲛⲁⲩ ⲉⲟⲩⲥⲧⲩⲗⲟⲥ ⲛϫⲣⲱⲙ ⲉϥⲥⲱⲕ ϩⲓ ⲧϩⲏ ⲙⲙⲟϥ ⲛⲁϥⲙⲟⲩⲓ ⲟⲩⲛ ⲛⲉ ⲡⲉⲙ ⲕⲉⲁⲗⲟⲩ ⲙⲡⲉϥⲣⲏⲧ· ⲡⲉϫⲉ ⲁⲃⲃⲁ ⲡⲓϭⲉⲛⲧⲓⲟⲥ ⲙⲡⲓⲁⲗⲟⲩ ⲉⲟⲙⲟⲩⲓ ⲛⲉⲙⲁϥ ϫⲉ ⲁⲛⲛⲁⲩ ⲉⲡⲁⲓⲥⲧⲩⲗⲟⲥ ⲛϫⲣⲱⲙ ⲉϥⲙⲟⲩⲓ ϩⲓ ⲧϩⲏ ⲙⲙⲟⲛ· ⲡⲉϫⲁϥ ⲙⲫⲏ· ⲁⲩⲱ ϫⲉ ⲉⲡ-ⲱⲟⲩ ϩⲁ ⲫ̄ⲥ̄ ⲛϫⲉ ⲁⲃⲃⲁ ⲡⲓϭⲉⲛⲧⲓⲟⲥ ⲉϥϫⲱ ⲙⲙⲟⲥ ϫⲉ ⲫ̄ⲥ̄ ⲁⲟⲩⲱⲛ ⲛⲛⲓⲃⲁⲗ ⲛⲧⲉ ⲡⲁⲥⲟⲛ ϩⲱϥ ϩⲓⲡⲁ ⲡⲁⲓⲥⲧⲩⲗⲟⲥ ⲛϫⲣⲱⲙ ⲙⲫⲣⲏ ⲉϯⲛⲁⲩ ⲉⲣⲟϥ ⲙⲁⲣⲉϥⲛⲁⲩ ⲉⲣⲟϥ ϩⲱϥ ⲛϫⲉ ⲡⲁⲱⲫⲣ· ⲁⲩⲥⲱⲧⲉⲙ ⲟⲩⲛ ⲛϫⲉ ⲫ̄ⲥ̄ ⲉⲡⲉϥⲧⲱϧ ⲁⲩⲟⲩⲱⲛ ⲛⲛⲓⲃⲁⲗ ⲛⲧⲉ ⲡⲉϥⲱⲫⲣ ⲁⲩⲛⲁⲩ ⲉⲣⲟϥ ⲟⲩⲟϩ ⲁⲩⲉⲣ ⲱⲫⲣⲓ ⲉⲙⲁⲱ (Amélineau, *op. cit.*, p. 75).

[2] Exod. iii. 2.

[3] Ps. xcix. 6.

man Apa Pisentius about his longing (now at that time he was a monk, and had not yet become a bishop), saying, 'I long greatly for a little fish.' And the holy man Apa Pisentius answered [and said unto him], 'Assuredly God will give unto thee this day. Cast thy care upon the Lord, and He shall feed thee, as the Prophet said; He will never suffer the righteous to be removed.'[1] Then the holy man Apa Pisentius[2] himself took his water-pot[3] to fill it with | water, for it was the time for filling [the water-pots with] Fol. 34 *a* ϥϛ̄
water. And as the holy man Apa Pisentius was walking along, he cried out to the Lord, saying, 'O God, permit Thou not the heart of this brother to suffer grief, but, if it be Thy Will, give Thou to him his petition. Let him not suffer grief, O Lord.' And when he had gone forth on the bank near the river to fill his water-pot—now the Nile flood was very

[1] Ps. lv. 22.

[2] The Memphitic version of the incident is shorter and varies in details: ⲛⲉ ⲟⲩⲟⲛ ⲟⲩⲥⲟⲛ ⲁⲉ ⲟⲛ ⲉⲙⲯⲱⲛⲓ ϩⲉⲛ ⲛⲧⲱⲟⲩ ⲛⲧⲥⲉⲛϯ ϯϩⲁⲕⲓ ⲉϧⲟⲗϩⲉⲛ ⲡⲣⲟⲧⲟ ⲙⲡⲓⲯⲱⲛⲓ ⲁⲩⲉⲣⲉⲡⲓⲟⲧⲙⲓⲛ ⲉⲟⲩⲕⲟⲩⲁⲓ ⲛⲧⲉϧⲧ ⲁⲩϫⲟⲥ ⲙⲡⲉⲡⲓⲱⲧ ⲉⲃⲟⲩⲁϩ ⲁϩϩⲁ ⲡⲓⲥⲉⲛϯ ⲡⲁⲉ ⲡⲓⲟⲛ ⲉⲧⲯⲱⲛⲓ ⲁⲉ ϯⲉⲣⲉⲡⲓⲟⲧⲙⲓⲛ ⲉⲟⲩⲕⲟⲩⲁⲓ ⲛⲧⲉϧⲧ· ⲛⲉⲁⲉ ⲁϩϩⲁ ⲡⲓⲥⲉⲛϯ ⲙⲡⲓⲥⲟⲛ ⲉⲧⲯⲱⲛⲓ ⲁⲉ ϕϯ ⲛⲁϯ ⲛⲧⲉⲕⲉⲡⲓⲟⲧⲙⲓⲁ ϱⲓ ⲛⲉⲕⲣⲱⲟⲩⲯ ⲉⲡⲟ̄ⲥ ⲛⲟⲟϥ ⲉⲟⲛⲁⲯⲁⲡⲟⲧⲯⲕ ⲙⲡⲉϥϯ ⲡⲟⲧⲕⲓⲙ ⲙⲡⲓⲟⲩⲙⲓ ⲱⲁ ⲉⲡⲉϩ· ⲁϥⲥⲓ ⲟⲩⲛ ⲙⲡⲉϥⲕⲉⲗⲱⲗ ⲁϥⲙⲁⲣϩ ⲙⲙⲱⲟⲩ ⲙⲫⲛⲁⲩ ⲙⲙⲉⲣⲓ ⲛⲁϥⲱϯ ⲉϩⲣⲏⲓ ϱⲁ ϕϯ ⲛⲉⲁⲉ ⲙⲡⲉⲣϫⲁ ⲙⲡⲁⲓⲥⲟⲛ ⲉⲫⲟⲓ ⲛⲉⲙⲕⲁϩ ⲡϩⲏⲧ ⲉⲯⲱⲛ ⲛⲉⲕⲟⲧⲱϯ ⲛⲉ ⲡⲟ̄ⲥ ⲓⲉ ⲙⲟⲓ ⲛⲁϥ ⲛⲧⲉϥⲉⲡⲓⲟⲧⲙⲓⲁ· ⲁ ⲡⲟ̄ⲥ ⲁⲉ ϫⲉⲙ ⲡⲱⲓⲛⲓ ⲙⲡⲓⲕⲁϩⲓ ⲛϯⲣⲟⲙⲡⲓ ⲉⲧⲉⲙⲙⲁⲧ ⲁⲟⲧⲡⲓⲯϯ ⲙⲙⲱⲟⲩ ⲱⲟⲩⲛⲓ ⲁϥϱⲁⲓ ⲙⲡⲉϥϧⲁⲗ ⲉⲡⲯⲱⲓ ⲡϫⲉ ϕⲛ ⲉⲃⲟⲩⲁϩ ⲁϩϩⲁ ⲡⲓⲥⲉⲛϯ ⲁϥⲛⲁϯ ⲉⲟⲧⲡⲓⲯϯ ⲛⲧⲉϧⲧ ⲉϥⲛⲟⲓⲛⲓ ⲥⲁ ⲡⲯⲱⲓ ⲡⲛⲓⲙⲱⲟⲩ ⲉϥⲥⲓ ϥⲟϫⲥ· ⲉⲧⲁϥⲛⲁϯ ⲟⲩⲛ ⲉⲡⲓⲧⲉϧⲧ ⲁϥϱⲁⲱϫ ⲁϥⲥⲱⲟⲩⲧⲉⲛ ⲛⲧⲉϥϫⲓϫ ⲉϧⲟⲗ ⲁϥⲙⲟⲟⲩⲛⲓ ⲙⲙⲟϥ ⲁϥⲟⲗϥ ⲉⲡⲓⲥⲟⲛ ⲉⲫⲟⲛϩ· ⲛⲉ ⲑⲁⲓ ⲣⲱ ⲧⲉ ⲧⲉϥⲕⲁⲣⲉ ⲉϥⲓⲣⲓ ⲡⲣⲱⲙⲓ ⲛⲓϧⲉⲛ ⲙⲫⲣⲏϯ ⲙⲫϯ ⲛⲧⲟϥ ⲉⲫⲟⲓ ⲛⲥⲛⲟⲩⲧⲁⲉⲟⲥ ⲡⲁⲱⲓⲣⲓ ⲉϥⲓⲛⲉ ⲙⲙⲟϥ ⲉϯⲛⲧⲟⲛ ⲡⲣⲱⲙⲓ ⲛⲓϧⲉⲛ· ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉϫⲁϥ ⲙⲡⲓⲥⲟⲛ ⲁⲉ ⲙⲡⲉ ϕϯ ϥⲟϫⲕ ⲙⲡⲉⲕⲉⲧⲏⲙⲓⲁ ⲥⲥϧⲛⲟⲩϯ ⲧⲁⲣ ⲁⲉ ⲁ ϕϯ ϯ ⲛⲟⲩϫⲣⲉ ⲛⲓⲙ ⲉⲧⲉⲣ ϱⲟϯ ϱⲁ ⲧⲉϥϱⲏ ⲟⲧⲟϥ ⲟⲛ ⲁ ϕϯ ⲟⲩⲱⲣⲡ ⲙⲡⲉϥⲁⲣⲓⲥⲧⲟⲛ ⲛϫⲁⲡⲓⲛϫ (Amélineau, *op. cit.*, p. 98).

[3] ⲕⲉⲗⲱⲗ seems to equal the Egyptian *gerr* , and to survive in the Arabic *ḳullah* قُلَّة.

high, for God had visited the country that year—Apa Pisentius looked, and he saw a large fish leaping about out of the water, and throwing itself about.[1] O what a great miracle of God was this! At the very place where the blessed Apa Pisentius went to the river [to fill his water-pot], the fish came to the bank; now it was the current of the water flood and the force thereof which thrust it along and stranded it at that place. And whilst Apa Pisentius was filling his water-pot, according to what he confessed to us with his own mouth, and testified
Fol. 34 *b* to us, he | captured the fish, and [when] he gave it to the
ϥʜ brother he said unto him, 'God hath fulfilled thy petition; it was He Who sent the meal to Daniel, for which his heart waited.'[2] He said, 'It is He moreover Who hath prepared the fish for thee this day by His wish, inasmuch as He would not allow thee to suffer grief in respect of that for which thou didst ask at His hand. Well and truly doth the Prophet say, God is nigh unto every one, and He directeth him in truth. And He will hearken unto their supplications, and will deliver them. God shall guard every one who loveth Him.'[3]

When the children of Israel had risen up against Moses and Aaron, they said unto him, 'What is this that thou hast done with us? Thou hast brought us forth from the land of Egypt. We used to sit down by the brazen pots of flesh, and we ate bread, and now the people have to be satisfied
Fol. 35 *a* with manna instead of with loaves of bread and | pieces of
ϥϴ flesh. If not (i. e. if thou dost not give us bread and flesh) we will stone you.' And the whole congregation spake the word to stone them. And Moses cried out to God, saying, 'O God, where shall I find the wherewithal to give unto this people so that they may eat? Only a very little more and

[1] The Nile, as the text says, was very high that year, and the large fish had made its way up some kind of creek or canal near the monastery. Whilst it was there the river fell rapidly, and the fish found itself stranded, or at all events in very shallow water, and began to leap and splash about trying to get back to the river.

[2] Dan. i. 16. [3] Ps. cxlv. 18.

they will stone me.' And God spake unto Moses, saying, 'I have heard the murmurings which the children of Israel have made against you. But command thou the children of Israel, saying, Prepare ye yourselves; to-morrow ye shall eat flesh, not for two days, nor for three days, nor for ten days, but for a whole month of days shall ye eat it, even until the flesh shall come forth from your nostrils.' And he brought over [quails] by a wind of the sea, two cubits upon the ground.[1]

Ye must know, therefore, O my beloved, that the supplication of the righteous man is exceedingly powerful, and it effecteth much, even as it is written.[2] Now as concerneth Moses, | the Lawgiver of the Old Covenant, immediately that Fol. 35 *b* he cried out to God concerning the multitude [of the Israel- ⲣ̄ ites], God did according to his wish. So also was it in the case of the Lawgiver of the New Covenant, Apa Pisentius. Immediately he made supplication to God on behalf of the brother who was a monk, God did not cause him grief, but fulfilled his petition, even according to that which is written in the Psalm, 'The Lord shall fulfil all thy petitions.'[3]

Hearken moreover to the account of another great and wonderful thing which took place through the holy man Apa Pisentius, when he was a monk, and before he became a bishop. It came to pass on a certain day that he went to the well at which the brethren were in the habit of drinking, in order that he might fill his water-pot. Now when he had come to the mouth of the well, he [found that he] had forgotten the rope and the leather bucket, and had not brought them with him. And when he had stood up at the mouth of the well he prayed to God according to the | custom of the brethren, Fol. 36 *a* and he said, 'God, Thou knowest well that it is impossible for ⲣ̄ⲁ me to turn back again into the monastery to fetch the rope.

[1] See Num. xi. 4–31. Several words must have dropped out of the text here, for the LXX has *Καὶ πνεῦμα ἐξῆλθεν παρὰ Κυρίου καὶ ἐξεπέρασεν ὀρτυγομήτραν ἀπὸ τῆς θαλάσσης, καὶ ἐπέβαλεν ἐπὶ τὴν παρεμβολὴν ὁδὸν ἡμέρας ἐντεῦθεν καὶ ὁδὸν ἡμέρας ἐντεῦθεν κύκλῳ τῆς παρεμβολῆς, ὡσεὶ δίπηχυ ἀπὸ τῆς γῆς.*

[2] Jas. v. 16.

[3] Ps. xx. 5.

But do Thou command this water to rise up to where I am so that I may be able to fill my water-pot therewith, so that I may serve Thee for the remainder of my days. For Thou didst command Thy Apostle Peter, saying, Walk on the water.'[1] Now when he had finished his prayer, the water rose in the well until it reached the mouth of the well, and he filled his water-pot with water. Then he said unto the water, 'It is the Lord Who doth command thee: Go down again to thy place.'[2]

Now whilst the water was sinking downwards, a certain
Fol. 36 b shepherd, who was pasturing his | flock of sheep among the
ⲣⲏ thorn bushes, directed his steps to the mouth of the well, and he looked in, and he saw the water going down by degrees until it reached its place at the bottom.

Unto whom shall I liken thee, O blessed Apa Pisentius? Verily thou art like unto Moses, the Lawgiver, who made the sea to be divided, one half being on this side, and the other on that, and the children of Israel walked in the midst thereof as upon dry ground; and the water was to them a wall of water on this side and on that, on the right hand and on the left.[3] It was Moses who spake to the rock, and it sent forth fountains of water.[4] And as for thee, O holy man Apa Pisentius, thy prayer entered into the vault of heaven,

[1] Matt. xiv. 29.

[2] The Memphitic version differs in details: ⲁⲥⲱⲟⲩⲛ ⲁⲉ ⲟⲛ ⲉⲩⲛⲁϩⲱⲗ ⲉⲙⲁϥ ⲙⲙⲟⲧ ⲛⲟⲩⲥⲟⲛ ⲁⲩⲉⲣ ⲉϧⲱⲓ ⲙⲡⲉϥⲱⲗⲓ ⲡⲉⲙⲁϥ ⲙⲡⲓⲙⲟϥ ⲁϥⲧⲱϧϥ ⲙⲫ̄ϯ ⲉⲩϫⲱ ⲙⲙⲟⲥ ⲁⲉ ⲡⲟ̄ⲥ ⲫ̄ϯ ⲛⲛⲉⲡⲓⲟϯ ⲉⲑⲟⲩⲁϩ ⲉⲕⲉⲉⲣ ⲡⲓⲛⲁⲓ ⲛⲉⲙⲛⲓ ⲡⲟ̄ⲥ ⲛⲧⲉⲕⲓⲙⲓ ⲙⲡⲓⲙⲱⲟⲧ ⲉⲡⲱⲱⲓ ⲡⲧⲁⲗⲟϥ ⲙⲡⲁⲓⲱⲱⲟⲧ ⲙⲙⲱⲟⲧ ⲁⲉ ⲟⲧⲛⲓ ϥⲟⲧⲛⲟⲧ ⲛϫⲉ ⲡⲓⲙⲁ· ⲉⲧⲓ ⲟⲧⲛ ⲉⲩⲧⲱϧϥ ⲙⲡⲁⲧⲉⲩϫⲱⲕ ⲛϯⲉⲧⲩⲭⲏ ⲉϧⲟⲗ ⲁ ⲡⲟ̄ⲥ ⲟⲩⲁⲣⲥⲁⲣⲡⲓ ⲙⲡⲓⲙⲱⲟⲧ ⲁϥⲓ ⲉⲡⲱⲱⲓ ⲁϥⲙⲟϥ ⲙⲡⲓⲱⲱⲟⲩⲟⲧ ⲙⲙⲱⲟⲧ· ⲉⲧⲓ ⲟⲧⲛ ⲉⲩⲛⲁⲱⲉ ⲛⲁϥ ⲁϥⲓ ⲛϫⲉ ⲟⲩⲙⲁⲛⲉⲥⲱⲟⲧ ⲉϫⲉⲛ ϯⲱⲱϯ ⲁϥⲥⲟⲙⲥ ⲁϥⲛⲁⲧ ⲉⲡⲓⲙⲱⲟⲧ ⲉⲩⲙⲟⲩⲥ ⲉⲡⲉⲥⲛⲧ ⲁϥϫⲟⲧⲱⲧ ⲁϥⲛⲁⲧ ⲉⲡⲓⲃⲉⲗⲗⲟ ⲙⲙⲟⲛ ⲡⲟⲩ ⲛⲧⲟⲧⲉϥ ⲁϥⲛⲁⲧ ⲁⲉ ⲉⲣⲟϥ ⲉⲣⲉ ⲡⲉϥⲥⲙⲟⲧ ⲟⲛ ⲙⲫⲁ ⲟⲧⲁⲩⲧⲉⲗⲟⲥ ⲛⲧⲉ ⲡⲟ̄ⲥ ⲉⲑⲃⲉ ⲡⲓⲱⲟⲧ ⲉⲧⲕⲱϯ ⲉⲣⲟϥ ⲁⲩⲉⲣ ⲱϥⲛⲣⲓ ⲉⲙⲁⲱⲱ ⲛϫⲉ ⲡⲓⲣⲱⲙⲓ ⲙⲙⲁⲛⲉⲥⲱⲟⲧ (Amélineau, *op. cit.*, p. 100).

[3] Exod. xiv. 21, 22.

[4] Num. xx. 11; Ps. lxxviii. 20.

and it fulfilled the Scripture, which saith, 'It was He Who | spake, and they came into being; it was He Who commanded, Fol. 37 a
and they were created.'[1] Thou wast a man of foresight ϘϚ
like unto the Prophets, and a man of intellect like unto the Apostles, and thou wast a wise steward. Therefore wast thou worthy of the Church of the Saints. God made thee to keep alive a multitude of souls. Thou didst preach the Gospel like Paul, and thou didst preach in wisdom the orthodox Faith. And thou didst cry out in thy discourse like a herald, thou didst shout aloud in thy wisdom like a trumpet. Who is able to pay unto thee the honour of which thou art worthy, O just and holy man? For thou didst know the things which were hidden before they took place. Thy discourse which appertained to the things of this world had therein songs and parables; thy discourse which appertained to the monkish estate [was full of] spiritual explanations. Thy | words were those of a ruler, parables and mysteries. Thou Fol. 37 b
didst never feel ashamed because of them before any man, ϘϠ
according to that which is written, 'My words shall be testimonies concerning Thee before kings, I shall not be ashamed.'[2]

Thou didst guide those who came unto Thee, all those who acted faithfully. And thou didst gather together unto thee every one in the bond of love. Thou didst hearken unto the commandment of the Christ, thou didst build thy house upon the rock which is holy. Thou didst bring forth fruit in patient endurance, and with a heart which is holy and good. Thou didst see beforehand the Banquet of the Spirit, and because of this thou dost rest (or, recline) at the holy feast. Thou didst seek out for the wretched the place where the pasture was good, and for | this reason also thou didst take Fol. 38 a
care for the poor always. Thou didst lay hold upon the ways ϘϢ
of the ministry of God, and thou wast therefore a steersman in the sea of holy mysteries, and a saint like unto the Three Children. Thou wast a father to multitudes of the poor

[1] Ps. cxlviii. 5. [2] Compare Ps. cxix. 46.

in our time, and the father of those who were orphans in our days. Thou didst proclaim like a herald peace unto those who were afar off, O thou God-loving father, Apa Pisentius. And thou didst exercise (or, train) those who drew nigh unto thee in the doctrine which was sound. Thou wast a well-skilled spiritual merchant, and therefore thou didst bestow graciously thy good gifts upon every one with great gladness and readiness. Thou didst seek and thou didst find, O God-loving father, Apa Pisentius, thou leader of the truth. Thou didst knock and it was opened unto
Fol. 38 *b* thee; thou didst petition God, | and He granted thee all
ⲡⲥ thy petitions. There was great abundance in thy days, and the Christians occupied great and honourable positions. The Church enjoyed abundance in thy days and in thy generation. Thy people rejoiced in thy wisdom, and thy children rejoiced greatly in thy holy mysteries.

The Governors desired eagerly [to hear] thy discourse, and all the proselytes sought eagerly after thy mysteries. Thou didst look upon (?) the man whose name was Anatolês.[1] Therefore he filled thee with the splendour of the Holy Spirit. Thou didst complete the Ark of the Holy Spirit in its length and breadth, even as Noah [completed his ark]. Thou
Fol. 39 *a* wast a light which sent out its light into all our | province.
ⲡⲍ Righteousness and peace made light thy way before thee all thy days. Moreover, in thy days lived the two forerunners who sent forth light through thy prayers, and through the prayers of the saints who lived in this province, that is to say, Apa Colluthus[2] and Apa Paham,[3] these [two] great saints!

[1] I cannot explain the allusion here.

[2] Presumably the Colluthus mentioned in the Memphitic version (Amélineau, *op. cit.*, p. 78), who was famous for the severity and frequency of his fasts. It was said of him that he fasted a whole week at a time during the summer, and at ordinary times he only ate bread every third day. He had another method of torturing himself. When the sun rose he set his face opposite to it; as it moved he changed his position, but

Now therefore, by the grace of God, we will tell you about another marvellous thing which I heard from certain men whose whole hope is the truth. Now a certain man from our district spoke to us concerning the holy man Apa Pisentius saying, 'I went in and I received a blessing at his hands this day.' Now when I had come forth from him, I met the holy man Apa Paham, who said unto me, 'Hast thou received a blessing from the hand of Pisentius?' I said unto him, 'Yes, my father, | but thou thyself art a holy Fol. 39 *b*
man.' And he made answer to me, 'He who is truly ⲡⲏ
a holy man is, most assuredly, Pisentius, and if thou didst happen to meet him thou wouldst receive a truly great blessing, for some time ago, when he prayed, the well became filled with water.' Now this man said unto us, 'It came to pass on a certain day that we saw a fire burning in his house, and we said unto each other, Is it possible that Pisentius has lighted a fire? Wherefore hath he done this at this time of the year? And [some brethren] got up on the wall and looked over it, and they saw him standing up, and he was praying, and his hands were spread out towards heaven, and his ten fingers were like unto ten lamps (or, torches) of fire which were shining exceedingly brightly.'[4]

always kept his face towards it until it set, and all the time he worked with his hands, presumably weaving palm-leaves into sandals, baskets, &c. ⲁⲣⲉϣⲁⲛ ⲡⲓⲣⲏ ϣⲁⲓ ⲥⲁ ⲡⲉⲓⲉϩⲧ ϣⲁϥⲕⲱϯ ⲙⲡⲉϥϩⲟ ⲉⲣⲟϥ ⲙⲱⲓⲧ ⲛⲓϩⲉⲛ ⲉⲣⲉ ⲡⲓⲣⲏ ⲛⲁϩⲱⲗ ⲉⲣⲟϥ ⲙⲡⲉϩⲟⲟⲧ ⲧⲏⲣϥ ϣⲁⲧⲉϥϩⲱⲧⲡ ⲙⲡⲁϥⲕⲏⲡ ⲉⲣⲉ ⲡⲉϥϩⲟ ⲕⲱϯ ⲉⲣⲟϥ ⲉϥⲓⲣⲓ ⲙⲡⲉϥϩⲱϩ ⲡϫⲓϫ. According to Abû Ṣâliḥ (ed. Evetts and Butler, p. 234) there was a church dedicated to Saint Colluthus at Kûṣ, which is not far from Coptos, which proves that Colluthus was greatly venerated in the neighbourhood of Coptos. The most famous saint of this name was he who suffered martyrdom in the fourth century under Maximian in 320.

[3] He was called after the great ascetic who in 320 founded the famous monastery at Tabenna, an island in the Nile, not far from the modern town of Denderah in Upper Egypt, and who was born in the last quarter of the third century.

[4] The Memphitic version says 'in the form of a cross', ⲙⲡⲧⲩⲡⲟⲥ ⲙⲡϯ. Whilst he stood he saw a great vision—three angels came to him

And again, when God set him apart for consecration into
Fol. 40 *a* the priesthood, | of which he was worthy, because he loved
ⲡⲉ the life of peaceful contemplation he went and hid himself. And when the God-loving clergy were seeking for him in order to make him take his seat upon the throne of the high priest, of which in very truth he was worthy, they sought for him a long time, and they found him at length in a secret place in the region of Djême.[1] And when they had caught him, he cried out and uttered the words of the great John, the Archbishop of Constantinople, saying, 'O the life of peaceful contemplation! I love it. Will ye not leave me in it?' Finally they brought back the holy man, and they set him upon the holy episcopal throne. Now it was not he who ran in pursuit of the honour, but it was the honour which ran in pursuit of him, even as those who discovered him confessed unto us, saying, 'He confessed thus to us |
Fol. 40 *b* with his own mouth: If it were not that I would not be
ⲡⲓ disobedient to those whom ye have sent after me to this place, ye might cut my head off me, or throw me into the sea, before I would obey you, and forsake this life of peaceful

in the form of monks of fine appearance, and wearing white stoles, and they had keys in their hands, and they said unto him three times, Pisentius, Pisentius, Pisentius. ⲉⲧⲓ ⲁⲉ ⲉⲩⲟⲣⲓ ⲉⲣⲁⲧⲩ ⲉⲫⲱⲗⲏⲗ ⲁϥⲛⲁⲧ ⲉⲟⲧⲛⲱϯ ⲛⲟⲛⲧⲁⲥⲓⲁ ⲓⲥ ⲧ ⲡⲁⲣⲭⲉⲗⲟⲥ ⲁⲧⲓ ⲱⲁⲣⲟⲩ ⲙⲡⲉⲥⲙⲟⲧ ⲛϩⲁⲛ ⲙⲟⲛⲟⲭⲟⲥ ⲉⲧⲉⲣⲫⲟⲣⲓⲛ ⲛϩⲁⲛ ⲥⲧⲟⲗⲏ ⲛⲟⲩⲱϩⲱ ⲟⲩⲟⲩ ⲉⲡⲉⲥⲱⲟⲩ ϩⲉⲛ ⲛⲟⲩⲓⲙⲓ ⲉⲣⲉ ϩⲁⲛ ⲱⲟⲱⲧ ⲛⲧⲟⲧⲟⲩ ⲟⲩⲟⲩ ⲛⲉϫⲱⲟⲩ ⲛⲁⲩ ⲱⲁ ⲧ ⲛⲥⲟⲛ ⲁⲉ ⲛⲓⲥⲉⲛⲧⲓⲟⲥ ⲛⲓⲥⲉⲛⲧⲓⲟⲥ ⲛⲓⲥⲉⲛⲧⲓⲟⲥ (Amélineau, *op. cit.*, p. 101).

[1] The mountainous district of Western Thebes which the ancient Egyptians called *Thamut* , hence the Coptic ϫⲙⲓⲙⲓ; the modern town is known by the name of Madînat Habû. A large community of Copts was settled in this neighbourhood in early Christian times, and the numerous documents which have been found at Madînat Habû in recent years prove that the Copts who lived there in the fifth and sixth centuries were wealthy, and that they possessed much land. The modern name of one of the districts of Western Thebes, 'Dêr al-Baḥrî,' is derived from the name of one of the Coptic monasteries meaning 'North Minster'.

contemplation which God loveth. Have ye never read what is written in the Psalms, 'Be still. Know that I am God'?[1] And they debated the matter together, saying, 'Who then is there that can command him [to accept]? It is not a man.'

Then they took counsel together, saying, 'Let us relate the matter to the holy man Apa Colluthus, who is a great one among men; he shall reveal the matter to him [in its true light], and he will not hide the business from him.' And at length they went to the holy | man Apa Colluthus, Fol. 41 *a* and they said unto him, 'Father, when we had laid hold ⲡⲓⲁ upon Apa Pisentius in order that we might have him consecrated bishop, he did not wish to bind himself, or to take any part in the service of consecration. And behold, we went about very many days seeking for him before we found him in a part of Djême. And when we had laid hold upon him he was most anxious to excuse himself from his order. And afterwards he said, "If it were not that I would not be disobedient unto him that hath sent you to me, ye might remove my head from me before I would render obedience unto you." We now therefore make appeal unto thine holiness to abide with him for a number of days, and do thou question him when thou art alone with him, saying, Who is he that hath sent thee? This matter is no miracle.'

Then the holy | man Apa Colluthus questioned him, saying, Fol. 41 *b* 'The God-loving clergy [of the town of Coptos] state that ⲡⲓⲃ thy holiness saith: "If it were not that I would not be disobedient unto him that hath sent you unto me, I would not occupy this position [of bishop] at all." Now who art thou [to speak thus]?' And the holy man Apa Pisentius answered and said, 'Before the clergy came unto my most unworthy self I fell asleep for a space, and a voice came unto me three times, saying, "Pisentius, Pisentius,

[1] Ps. xlvi. 10.

Pisentius. Behold the ordinance of the Church hath come unto thee. Do not thou excuse thyself from the rank to which they would appoint thee, which is that of Chief of the Apostles, but arise, and follow thou them. Do not forsake the Church, which is, as it were, a widow." Now
Fol. 42 *a* when I had | heard these words, and when the clergy cried
ⲣⲓⲍ out to me in [my abode], I came forth, and I followed them, and I cast all my care upon Jesus, because nothing whatsoever can happen without [the consent of] God.'[1]

[1] In the Memphitic version the account is quite different. The three angels who came to Pisentius carrying keys in their hands said to him: 'The Lord hath sent us to thee to give thee the keys of the Church. Take thou them into thy hands. The Lord hath entrusted these to thee so that thou mayest pasture His Church, which He hath purchased by His blood. Do not disobey the command that is thus laid upon thee, for the Lord hath most certainly sent thee to pasture His people. Take heed that thou dost not refuse, for behold the officers of the Church shall come to thee to-morrow.' In reply Pisentius says: 'Who am I, a most miserable man, to be worthy to bear such a great and heavy burden? For since it is only with the very greatest difficulty that I am able to speak for myself, how can I speak for any one else? Ye well know that the work to which ye call me is very great. I beseech you, however, O holy fathers, to make mention of me before the Lord so that He may grant me strength to perform satisfactorily my duties as a monk. As for this office of bishop, I am quite unfit for it.'

Pisentius then refers to the case of one Theodore which is mentioned in the Paradise of the Fathers. The brethren entreated him to accept the office of deacon, but he refused, until a vision sent by the Lord gave him permission to accept, which he did, and he ministered at the altar all the days of his life. And Pisentius continued, 'If such a man as Theodore, who was dowered with all virtues, refused such an office because he felt his unworthiness, how can I, who am not worthy to tie his sandal latchet, accept this office of bishop? . . . . The work of the priesthood is for holy men, but my life is full of iniquities.' Pisentius, quoting from the Book of Leviticus, then goes on to enumerate the qualifications which a priest ought to possess, physical, mental, and moral, and then, after describing the vices and failings of men, he asks the angels to tell him what man living is free from them all. ⲛⲓⲡⲟⲣⲛⲓⲁ ⲛⲓⲁⲕⲁⲑⲁⲣⲥⲓⲁ ⲛⲓⲥⲱϥ ⲛⲓⲙⲉⲧⲣⲉϥⲧ ⲫⲁϩⲣⲓ ⲛϩⲓⲕ ⲛⲓⲙⲉⲧⲣⲉϥϣⲁⲙⲓϣⲉ ⲓⲁⲱⲗⲟⲛ ⲛⲓⲙⲉⲧϫⲁϫⲓ ⲛⲓϫⲟϩ ⲛⲓⲧⲧⲱⲛ ⲛⲓϫⲱⲛⲧ ⲛⲓⲫⲟⲣϫ ⲛⲓⲉⲣⲉⲥⲓⲥ ⲛⲓⲣⲓⲁⲗⲁ ⲛⲓⲟⲓⲥⲓ ⲛⲓϫⲉⲣϫⲉⲣ ⲛⲓⲥⲁϫⲓ ⲛϣⲗⲟϥ ⲛⲉⲙ ⲛⲕⲉⲥⲱϫⲡ ⲉⲧⲟⲛⲓ ⲛⲛⲁⲓ . . . . . ⲙⲙⲁ ⲛⲉ ⲛⲓⲣⲱⲙⲓ ⲉⲧⲟⲩⲛⲁϫⲉⲙϥ ⲉϥⲟⲓ ⲡⲣⲉⲙⲣⲉ ⲉϧⲟⲗϩⲁ ⲛⲁⲓ ⲧⲏⲣⲟⲩ. In reply to these words, 'those who were with Pisentius'

Now, therefore, ye must know, O my beloved, that that which I say unto you is true, and that also which the wise man Paul said, 'Let not each one take for himself honour, but let it be brought upon him through God.'[1] When Aaron became high priest, it was not he who glorified himself, but He Who spake with him, saying, 'Thou art a priest for ever after the order of Melchisedek.'[2] And thus also was it in the case of the Christ, [for God said unto Him], 'This day have I begotten thee.'[3] In this wise did Apa Pisentius take his seat upon the episcopal throne with a perfect [heart]. And God gave grace unto his face, even as to Joseph. | And Fol. 42 *b* no man dared to look into his face without being afraid of ⲡⲓⲣⲁ the fear of God which rested with him. Who could take into account the number of the acts of kindness and charity which he did to the poor, and not only to the needy folk of his own province, but also to those who came to him from a distance? He used to receive them himself, and give unto them whatsoever they asked at his hands.

And ye must know, moreover, that the praises which have been bestowed upon him are far too few, even for the early days of his episcopate, when he began to do acts of charity in every town and village [from Coptos] to Souan[4] (Syene). The things (i.e. the offerings), which were brought unto him year by year according to the Canons of the Apostles, he was wont to send secretly to certain men who were fearers of God in the various cities, and in the various villages, and they used to distribute it among the poor in the | season Fol. 43 *a* ⲡⲓⲉ

told him that what the Lord had decreed would take place speedily, and then they left him. Soon after this Pisentius was taken to Rakoti (ⲣⲁⲕⲟϯ), and he was consecrated bishop of Coptos by Damianus, the Patriarch, who handed him over to his officers, who took him to Coptos and solemnly enthroned him (Amélineau, *op. cit.*, pp. 101–108).

[1] Heb. v. 4. [2] Ps. cx. 4; Heb. v. 6, 10; vi. 20; vii. 17, 21.

[3] Ps. ii. 7.

[4] The Egyptian *Sunu* or *Sunt* , Heb. סְוֵנֵה (Ezek. xxix. 10), Arab Aswân, or Uswân, أُسْوَان.

of winter, when the poor are wont to lack bread. He forgot the poor in nothing, even as ye well know.

Now after a long time during which our holy Father Apa Pisentius had governed his flock with exceedingly great care, he dispatched [copies] of a letter to all the people who were in the province of Kebt (Coptos), and rebuked them, saying, 'Cease ye to do these great and grievous sins, concerning which we have been informed, lest peradventure God shall become wroth with you, and shall deliver you over into the hands of the Barbarians who shall afflict you.' And moreover, he wrote also in that letter, saying, 'Unless ye repent quickly, God shall bring that nation upon you without delay.' And again, after [this he wrote], 'Except ye be instructed, that
Fol. 43 *b* nation shall not cease to raise up wrath against you. | [It
ⲡⲓⲥ is] a nation fierce of visage and cruel, and shameless in respect of its face; it shall neither spare, nor have compassion on old man or youth; it shall afflict you with sufferings which shall be as grievous as the plagues of Pharaoh of old, until at length he drove them into the abysses of the sea, thinking to destroy [them] openly. Therefore let repentance remain with you in your habitations at all times, so that it may be in your hearts, and let fasting increase in your mouth at all times. For charity shall boast itself over judgement, according to the word of James, the wise man of the Apostles.'[1]

[1] The Memphitic version of this Epistle differs considerably: ⲁⲥⲱⲱⲡⲓ ⲁⲉ ⲙⲡⲓⲥⲛⲟⲩ ⲉⲧⲉⲙⲙⲁⲩ ⲁⲩⲥⲃⲁⲓ ⲛⲟⲩⲉⲡⲓⲥⲧⲟⲗⲏ ⲱⲁ ⲡⲓⲗⲁⲟⲥ ⲉⲧⲭⲏ ⲃⲁ ⲡⲉⲩⲉⲣⲱⲱⲓ ⲉⲩⲭⲫⲓⲟ ⲙⲙⲟⲩ ⲉⲃⲏⲉ ⲛⲟⲩⲛⲟⲃⲓ ⲛⲉⲙ ⲛⲟⲩⲱⲱⲕⲧ ⲉⲩⲧ ⲥⲃⲱ ⲡⲱⲟⲧ ⲉⲃⲟⲣⲟⲩⲉⲛⲟⲩ ⲥⲁⲃⲟⲗ ⲛⲓⲏ ⲉⲧⲟⲩⲓⲣⲓ ⲙⲙⲱⲟⲩ ⲉⲩⲭⲱ ⲙⲙⲟⲥ ⲁⲉ ⲁⲩⲧⲁⲙⲓⲟⲓ ⲁⲉ ⲧⲉⲧⲉⲡⲓⲣⲓ ⲛⲣⲁⲛ ⲡⲓⲱⲧ ⲛⲛⲟⲃⲓ ⲗⲟⲓⲡⲟⲛ ⲉⲉⲛ ⲟⲏⲛⲟⲩ ⲉⲃⲟⲗ ⲉⲁⲣⲱⲟⲩ ⲓⲥⲭⲉⲛ ⲫⲛⲟⲩ ⲙⲛⲡⲱⲥ ⲛⲧⲉ ⲫⲧ ⲭⲱⲛⲧ ⲟⲩⲟⲉ ⲛⲧⲉⲩⲥⲓ ⲙⲡⲱⲓⲱ ⲙⲙⲟⲓ ⲟⲩⲟⲉ ⲛⲧⲉⲩⲧⲣⲉⲙⲙⲟⲛ ⲉⲧⲥⲟⲛ ⲫⲁⲓ ⲉⲧⲉ ⲛⲉⲛⲁⲱⲱⲙⲓ ⲁⲛ ⲃⲁ ⲧⲣⲏ ⲛⲟⲩⲃⲉⲗⲗⲟ ⲟⲩⲟⲉ ⲭⲛⲁⲓⲙⲓ ⲉⲭⲉⲛ ⲟⲏⲛⲟⲩ ⲛⲟⲩⲛⲓⲱⲧ ⲛⲧⲣⲉⲙⲙⲟ ⲛⲉⲙ ⲣⲁⲛ ⲡⲓⲱⲧ ⲛⲃⲓⲥⲓ ⲛⲉⲙ ⲟⲩⲣⲏⲱⲛ ⲉⲩⲭⲟⲣ ⲙⲫⲣⲏ ⲉⲧⲁⲩⲁⲓⲥ ⲙⲫⲁⲣⲁⲱ ⲙⲡⲓⲥⲛⲟⲩ· ⲙⲉⲛⲉⲛⲥⲁ ⲛⲁⲓ ⲁⲉ ⲧⲁⲙⲟ ⲙⲙⲱⲧⲉⲛ ⲉⲉ ⲁ ⲡ̄ⲍ̄ ⲭⲟⲥ ⲃⲉⲛ ⲡⲉⲭⲙⲉⲧⲱⲉⲛⲣⲏⲧ ⲉⲉ ⲛⲛⲁⲟⲧⲁⲣⲧⲟⲧ

ⲉⲉⲡ ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲙⲙⲱⲟⲩ ⲉⲓϫⲉⲛ ⲡⲓⲕⲁⲓ ⲉⲡⲉ ⲙⲡⲉϥⲱⲣⲕ ⲙⲙⲟϥ ⲙⲙⲓⲛ ⲙⲙⲟϥ ⲛⲉ ⲉⲩⲧⲉⲙⲉⲛ ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ ⲉⲣϩⲓ ⲉϫⲱⲛ ⲛⲉ ⲛⲧⲉϥ-ϥⲟⲧⲧⲉⲛ ⲉϧⲟⲗ ⲙⲫⲣⲏϯ ⲛⲛⲓⲱⲏⲣⲓ ⲛⲧⲉ ⲡⲓⲁⲫⲱϥ ⲙⲡⲓϣⲛⲟⲩ ⲉⲧⲁ ⲡⲁⲣ-ⲧⲉⲗⲟⲥ ⲉⲣⲡⲁⲣⲁⲃⲁⲓⲛⲓⲛ ⲉⲃⲏⲉ ⲧⲉⲡⲓⲟⲧⲙⲓⲁ ⲛⲛⲓϩⲓⲟⲙⲓ ⲉⲁⲧϫⲱ ⲛϣⲱⲟⲩ ⲙⲡϣⲟⲙⲛⲟⲩϥⲓ ⲛϯⲡⲁⲣⲟⲉⲛⲓⲁ ⲁⲧⲓ ⲉⲡⲉϣⲛⲧ ⲉϧⲟⲗϫⲉⲛ ⲡⲓⲙⲉⲧⲓ ⲉⲧⲥⲟⲥⲓ ⲛⲧⲉ ϯϯ ⲁⲧⲙⲟⲧϫⲧ ⲛⲉⲙ ⲡⲱⲗⲉϧ ⲛⲛⲓϩⲓⲟⲙⲓ ⲁⲧⲙⲉⲡⲣⲉ ⲡⲓⲥⲟⲧϧⲱⲛ ⲉϩⲟⲧⲉ ⲡⲓⲥⲟⲧⲛⲟⲩϥⲓ ⲛⲱⲧⲉⲛ ϫⲉ ⲁ ⲡⲉⲧⲉⲡⲁⲡⲟⲗⲓⲁ ϣⲁⲓ ⲉϩⲟⲧⲉ ⲛⲓ ⲉⲧⲉⲙⲙⲁⲩ ⲧⲉⲧⲉⲛ ⲉⲣⲉⲛⲓⲟⲧⲙⲓⲛ ⲧⲉⲧⲉⲛⲉⲣⲡⲟⲣⲡⲉⲧⲓⲛ ⲧⲉⲧⲉⲛⲟⲓ ⲛⲛⲱⲓⲕ ⲛⲓⲟϥ ⲥⲉⲉⲙⲓ ⲉⲛⲟϣⲩⲏⲣⲓ ϫⲉ ⲥⲉⲉⲣ ⲛⲟⲏⲓ ⲟⲩⲟϩ ⲥⲉϯ ⲥϧⲱ ⲛⲱⲟⲩ ⲁⲛ· ⲉⲃⲏⲉ ⲡⲉⲛⲛⲟⲏⲓ ⲅⲁⲣ ⲁ ϯϯ ⲟⲩϣⲩ ⲉⲣⲟⲛ ⲁϥⲧⲛⲏⲧⲉⲛ ⲉⲧⲟⲧⲟⲩ ⲛⲛⲁⲓⲉⲉⲡⲟⲥ ⲛⲁⲉⲛⲁⲓ ϯⲛⲟⲩ ϫⲉ ⲙⲁⲣⲉ ϯⲙⲉⲟ-ⲡⲁⲛⲧ ⲡⲉⲙ ϯⲙⲉⲧⲁⲛⲟⲓⲁ ϣⲱⲡⲓ ϩⲉⲡ ⲟⲛⲛⲟⲩ ⲡⲉⲙ ϯⲁⲩⲁⲡⲏ ⲉϧⲟⲩⲛ ⲉⲡⲉⲧⲉⲡⲉⲣⲛⲟⲩ ⲛⲥⲛⲟⲩ ⲛⲓⲃⲉⲛ ⲛⲣⲟⲩⲟ ϫⲉ ⲡⲓⲧⲟⲩⲃⲟ ⲡⲉⲙ ϯⲣⲓⲣⲛⲏⲛ ⲙⲁⲣⲉ [ϯ]ⲡⲓⲥⲧⲓⲁ ϣⲱⲡⲓ ϩⲉⲡ ⲟⲛⲛⲟⲩ ⲉⲥϯ ⲟⲩⲛⲟⲩ ⲛⲡⲉⲧⲉⲛⲣⲛⲧ ⲡⲉⲙ ⲡⲉⲧⲉⲡⲗⲁⲥ ϫⲉ ⲟⲩⲏⲓ ⲡⲓⲛⲁⲓ ϣⲁⲩϣⲟⲧϣⲟⲩⲧ ⲙⲙⲟϥ ⲉϫⲉⲛ ⲡⲓϫⲁⲛ ⲕⲁⲧⲁ ⲫⲣⲏϯ ⲉⲧⲁⲩϫⲟⲥ ⲡϫⲉ ⲓⲁⲕⲱⲃⲟⲥ ⲡⲁⲡⲟⲥⲧⲟⲗⲟⲥ ⲕⲉ ⲅⲁⲣ ϯⲙⲉⲟⲡⲁⲛⲧ ϣⲁⲡⲁⲣⲉⲙ ⲡⲓⲣⲱⲙⲓ ⲛⲧⲉⲥⲟⲧⲟⲟϩⲉϥ ⲉϧⲟⲗϫⲉⲛ ϥⲛⲟⲧ ⲉⲃⲟⲩⲛ ⲉⲡⲱⲛⲍ (Amélineau, *op. cit.*, pp. 118–120). And it came to pass at that time that he wrote an Epistle to the people who were under his jurisdiction, [and] he rebuked them because of their sins and their filthy behaviour, and he admonished them to remove themselves from the deeds which they were doing, saying, 'People inform me that ye are committing grievous sins. Henceforth do ye remove yourselves from them, lest God become wroth, and take vengeance upon me, and lest He make both you and myself to suffer together. He is not ashamed before the old man (i. e. himself), and He will bring upon you great tribulations, and great sufferings, and severe famine, even as He did upon Pharaoh in days of old. And after these things I tell you what the Lord said in His mercy, I will never again bring a flood upon the earth. If He had not sworn by Himself not to bring a flood upon us, He would destroy us even as [He destroyed] the children of the giants, at the time when the angels transgressed through lust for women. They forsook the sweet smell of virginity, and came down from exalted thoughts of God, they mixed themselves with the pollutions of women, and they followed after that which was of foul odour rather than that of sweet odour. And as for you, your iniquities are far more numerous than theirs. Ye lust, ye commit fornication and adultery; the parents know that their children sin, yet they admonish them not. Because of our sins God hath forgotten us, He hath given us into the hands of the nations which have no pity. But now, let charity and repentance be among you, and love towards one another at all times, and above all purity and peace. Let fasting be among you, giving joy to your heart and tongue, for mercy boasteth itself over judgement, even as James the Apostle said. For mercy delivereth a man, and transporteth him out of death into life.' Jas. ii. 13.

For[1] the third angel in the salvation of God is the
Fol. 44 a Angel of Charity. | For charity shall deliver a man from
ⲡⲓⲍ death, and it will not permit him to go into the darkness. And moreover, it is very much better to perform acts of charity than to gather in gold. And thou shalt shew compassion unto him that is in debt to thee. Let not thine eye be envious of thee whilst thou doest deeds of charity and righteousness. And moreover, it is better to give a very little with lovingkindness and righteousness than to give a great deal with violence. And do not thou turn thy face away from any poor man, and God shall not turn away His face from thee. And again, in respect of the little which one may owe thee, be not afraid to give it in alms, even as the holy man Tobit said.[2]

And consider the case of that rich man who despised
Fol. 44 b Lazarus the poor man, and what was done unto him | in
ⲡⲓⲏ the matter of punishment, and how he answered and said in anguish of heart, 'My father Abraham, let them send Lazarus, and let him dip the tip of his finger in water, and cool my tongue therewith, for I am tortured in this fire.' And what he heard was it not words of rebuke? For Abraham said unto him, 'My son, remember that during thy lifetime thou didst receive thy good things, and Lazarus the things which were bad.[3] And now to him do they shew consolation in this place, whilst as for thee, they inflict tortures on thee for thy charity, for they will be as merciful to thee as thou hast been to the poor. Thou didst feed thyself on young and tender flesh (?), and on small birds, and on other creatures, thou didst eat by thyself the tender plants of the earth, thou didst drink undiluted wine in glasses insatiably
Fol. 45 a and without consideration[4] | for any other man. And as
ⲡⲓⲑ

[1] What follows here may or may not be the continuation of the Epistle of Pisentius.

[2] Tobit iv. 7, 8, 11.

[3] Luke xvi. 20-25.

[4] Or, the text may mean, 'thou didst swill wine as beasts swill water, and couldst never be satisfied.'

concerning the man whom thou didst forget, and to whom thou didst shew no charity with that which was thine, if there by chance remained to him the smallest amount of any possession, thou wast in the habit of demanding it from him unjustly. If thou wouldst not give unto him of the things which were thine own, at least thou mightest have been kind to him, and watched and seen that justice was done to him; thou shouldst not have weighed him down with thine injustice. For thou knowest that thou and the poor man were made of one and the same kind of clay. Do not give him cause to grieve, and God will not give thee cause to grieve. There is a place of judgement wherein each man shall be judged according to what he hath done, whether it be good, or whether it be evil.'

Behold, these are the things which the God-loving Father Apa | Pisentius wrote on many occasions to all the people. Fol. 45 b
Now how is it possible for us to beautify our encomium ꝑʀ
of the holy man, except by means of his own mouth? But let us invoke him, so that he may minister unto us in respect of the remainder of the things which it is seemly for us to narrate in this encomium, according to the measure of our inability. We are wholly unable to attain to the heights of thy virtue, O thou good ascetic, who art adorned with the virtues of the Holy Spirit, [thou doer of] all the righteous precepts and commandments which are full of life. Verily if every part of me was to become a tongue I should not be able to do honour to thee in a manner suitable to the ten thousands of virtues which thou dost possess; and moreover, as for the mite which we are able to cast into the treasury, it is thy grace alone | which hath prepared it for us. Fol. 46 a
For we know well that thou hast no need of our feeble ꝑʀ̄ⲁ
tongue to utter these few words of encomium, because thy citizenship is in the heavens, according to the words of the tongue of sweet odour, that is to say, Paul, [who said], 'As for us, our citizenship is in heaven, the place for which

we wait'.[1] Nevertheless, let us declare a few things concerning the holy man, to the glory of God.

Now it came to pass that at the time when God brought the heathen, that is to say, the Persians,[2] upon us, for our sins, Apa Pisentius departed to the mountain of Djême,[3] and hid himself in that place[4] because of the Persians. Now this took place at the time when the Persians were masters [of Egypt], though they had not as yet taken the city of Kebt (Coptos). And at that time I John went with him, and I was with him in the capacity of a servant. Now
Fol. 46 b I carried with me | water-machines,[5] and I put them in the
ⲣⲛⲏ place wherein we hid ourselves, so that we might be able to find them when we had need of them all the days which we should have to pass in hiding. Now, pay ye strict attention to the words [which I am about to say], for then ye will marvel, and will give glory to God Who performed these great and wonderful things by His holy man, even as God worked a miracle for Israel in times of old by Moses, to whom He said, 'Raise thy rod, smite the rock,[6] and the

[1] Phil. iii. 20.

[2] According to the Memphitic version Pisentius set the affairs of his bishopric in order before he departed, and he gave everything which he had to the poor. ϯ ⲙⲡⲟⲱⲥ ⲙⲡⲓⲉⲡⲓⲥⲕⲟⲡⲉⲓⲟⲛ ⲛϫⲁⲓ ⲛⲓⲃⲉⲛ ⲉⲧⲉ ⲛⲍⲏⲧϥ ⲁϥⲧⲏⲓⲧⲟⲩ ⲛⲛⲓϩⲏⲕⲓ. The Persians under Heraclius captured Pelusium, then spread themselves all over the Delta, and finally ascended the Nile Valley as far as the borders of Ethiopia. Theophanes says that this took place in 615, but modern authorities place the date of the Persian conquest of Egypt three or four years later. See Gibbon, *Decline* (ed. Bury), tom. v, p. 71.

[3] See above, p. 280 note. The distance of Coptos from Djême is from 30 to 35 miles.

[4] Pisentius appears to have hidden in an Egyptian tomb wherein there were mummies. See the Memphitic version, p. 142.

[5] Either ropes and leather skins for carrying water, or large water-pots, like the modern *zîr*, with stands. The Memphitic version says that they collected many vases, and filled them with water, and carried them into the mountain. ⲁⲛⲟⲛ ⲇⲉ ⲁⲛⲱⲱⲟⲩϯ ⲉⲍⲟⲩⲛ ⲛⲟⲩⲙⲏⲩ ⲡⲗⲁⲕⲟⲛ ⲉⲙⲙⲁϩⲟⲩ ⲙⲙⲱⲟⲩ ⲁⲛⲟⲗⲟⲩ ⲛⲉⲙⲁⲛ ⲉⲡⲓⲧⲱⲟⲩ.

[6] Num. xx. 11.

water shall gush forth so that the people may drink.' Now this was what happened in this case also. And when he had departed to his hiding-place I myself went with him, and we remained in that place wherein we had hidden ourselves, and when we had passed several days in that place the very little water | which remained to us came to an end, Fol. 47 a
and I said unto my father, 'We have no water left.' ⲡⲏⲉ

And my father answered and said unto me, 'God will not forsake us, O my son, but He will minister unto all our wants. For He said, Take no care for the morrow, for the morrow will take care for itself.[1] And again, at the time when Elijah the Tishbite was in the desert, the ravens brought bread unto him every day in the early morning, and again at the time of evening. And when he had laid himself down and slept under the tree which is called "rathmen", and had risen up, he found there upon it a loaf of bread and a vessel of water. And an angel said unto him, "Arise, eat bread, drink water." And Elijah ate the bread, and drank the water, and he journeyed on that road for forty | days and forty nights, without eating any other bread Fol. 47 b
or drinking any other water.[2] Now God ministered unto ⲡⲏⲍ
Elijah with spiritual food because he followed God with his whole heart; and we ourselves also shall be ministered unto, if we observe His dispensations, and if our hearts be straight in respect of Him, He will take care for us. For He spake by the holy Psalmist David, saying, "Cast thy care upon God, and He shall feed thee."[3] For God knoweth that of which ye have need before ye ask Him therefor, even as He spake in the Holy Gospel.'[4]

Now when my father had said these things, he went away straightway. As for me I cast myself down on the ground, I heaped up the cool sand over my breast, I stretched myself out and lay at full length, and I was burning consumedly

[1] Matt. vi. 34 ff.
[2] 1 Kings xvii. 6; xix. 5–8.
[3] Ps. lv. 22.
[4] Matt. vi. 8.

Fol. 48 *a* with heat, | and the want of water. And when my father
ρκε had remained away from me for a very long time, he came back to me, and his eyes were full of light, like unto that of the luminaries in the heavens. And his whole person was cheerful, and he was like one who had been in a wine-shop. And he said unto me, 'John, I see that thou art exhausted by thirst, get thee to the waters, and drink.' And I answered and said unto him, 'My father, the water-pots have been empty and dried up for the last three days, and there is no water at all in our place of abode.' Now my father used to fast three days at a time, and sometimes, when his body was free from sickness, he was wont to fast even for a whole week at a time. And again he said unto me, 'John, why dost thou not obey? Get thee to the waters, and drink, for I perceive that thirst is driving thee wholly mad.' And
Fol. 48 *b* again he said unto me, 'John, | begone, for I see that thou
ρκϛ art greatly dried up through thy thirst, and that thou art mad through the darkness caused by want of water.' Then I answered him, saying, 'I did fall down, and I did go mad, and this is the truth, when thou didst depart into the desert; but now thou hast returned to me once more, and I perceive that thy face is full of joy, and that bright light goeth forth from it, even as from the face of Moses, the Lawgiver, the natural condition of my mind hath returned to me, and I cease to thirst.'[1] And he answered and said unto me, 'If thou losest thy reason in this manner after two days [of thirst], how very much more severe is the tribulation which hath come upon those who are in the darkness of Amente, with the worm which never sleepeth, and the outer darkness, and the river of fire which floweth before the Righteous Judge, by Whom we shall be tried! Verily, O my son, it is a

[1] In the Memphitic version the speech is shorter: ⲡⲁⲗⲓⲛ ⲟⲛ ⲡⲉϫⲉ ⲡⲓϫⲉⲗⲗⲟ ⲛⲏⲓ ϫⲉ ⲉⲑⲃⲉ ⲟⲩ ⲕⲟⲓ ⲛⲁⲧⲥⲱⲧⲉⲙ ⲧⲱⲛⲕ ⲉⲓ ⲙⲡⲁⲓⲱⲟⲩ ⲛⲧⲉⲕⲥⲱ ϫⲉ ⲁⲕϭⲓⲥⲓ· ⲡⲉϫⲏⲓ ⲡⲁϥ ϫⲉ ⲉⲧⲁⲓⲙⲁⲩ ⲉⲡⲉⲕⲣⲟ ⲉϥⲙⲉϩ ⲡⲱⲟⲩ ⲁ ⲫⲏ ⲙⲡⲟⲛ ⲛⲏⲓ ⲉⲃⲟⲗ ϩⲁ ⲡϭⲓⲥⲓ ⲙⲡⲓⲏⲓ (p. 140).

fearful and a terrible thing to fall into the hands of the Living God.'[1]

And when he had spoken | these words he said unto me, Fol. 49 a
'I think there is water in the water-vessels, in one of them ϘΡΚΖ
which we have forgotten.' Now I, the wretched and miserable John, am not worthy to relate the wonderful thing which took place there, and which I myself saw with my own eyes; I the wretched man alone can narrate it. For when I had gone to the place wherein the water-vessels were—I confess to you, O my beloved, to [feeling] the doubt which would have come upon all of us—I found them filled with water up to their brims, and the water which was in them was as white as milk, and as white as snow, and was as sweet as the water of Gêôn (the Nile) which is in motion.[2] Then I went and enquired of my father, saying, 'I found the water-pots full of water, whence cometh the water then, O my Lord and father?' And he answered and said unto me, 'He Who supplieth with food the hawks(?) which neither sow | nor Fol. 49 b
reap, nor gather grain into garners, He, I say, it is Who hath ϘΡΚΗ
supplied us with these waters whereof we were in need. For for him who casteth his care upon Jesus will Jesus care in every place, and He will serve him.'

Therefore, O my beloved, ye must know that wheresoever a man goeth, all his hope must be [set upon] Jesus. And he must remember that which is written in [the Book of] Jeremiah the Prophet, 'Cursed is he whose hope is placed upon man, but blessed is the man who hath set his heart upon God, and God shall become unto him a hope. He shall become like a tree which is planted by the waters, and his roots shall not perish for lack of moisture.'[3] What shall I say, or with what words shall I describe all the glorious virtues of this glorious, and just, and | blessed man? Now Fol. 50 a
ϘΡΘ

[1] Heb. x. 31.

[2] John means the water in the middle of the main stream of the Nile, and not that which flows close by the banks, where the Egyptians made their ablutions.

[3] Jer. xvii. 5, 7, 8.

first of all I will declare concerning the manner in which he served God, and next concerning the grace which God bestowed upon him, and the gift wherewith God most graciously endowed him, from the beginning of his life even to the end thereof. Unto whom shall I compare thee, O blessed man, Apa Pisentius? I will compare thee unto Abel who was the head of the worshipping of God and of the high-priesthood of God, and who became the first to offer up sacrifices and offerings. For this reason I ascribe blessing to thy holy fatherhood, because thou didst become a father to the orphans, and the mouth of the widow blesseth thee, O thou holy man and bishop, Apa Pisentius. Thou
Fol. 50 *b* wast a father to the weak and helpless, and | a place of
ⲣⲗ sojourning for the proselyte. Thou wast food to those who suffered hunger, and water to those who were athirst. Thou wast apparel unto those who were naked, and a garment for those whose nakedness was uncovered. Thou didst enter into Paradise in thy understanding, and didst eat of the tree of deathlessness. Thou wast a wise man when thou didst keep closed thy mouth, and thou wast a man of understanding (or, discretion) when thou didst speak. For thy name reached unto the boundaries of the inhabited world.

Thou wast a man of gracious speech concerning the wisdom of God, and thou wast a possessor of the true knowledge of the Holy Mysteries. Thou didst seek first of all the Kingdom and its righteousness,[1] and all these [other] things did God graciously bestow upon thee. Thou didst
Fol. 51 *a* enter into the land of promise in thy mind, | and therefore
ⲣⲗⲁ God gave thee strength to vanquish the Canaanites[2] who were hidden. Thou didst meditate upon all the spiritual paradigms, thou didst understand all the parables of the Gospels, and thou didst devote thyself earnestly to the spiritual interpretations thereof. All the wise folk that were in the land marvelled at thy wisdom, and they had

[1] Compare Matt. vi. 33; Luke xii. 31.

[2] Num. xxi. 3.

need of thy advocacy in this world. And again the men who were learned in the knowledge of books marvelled at thy wisdom, and all the men who were of senatorial rank were struck with wonder at thy hidden sayings. For all those who were vexed in their minds came unto thee, and thou, in the goodness of thy disposition, didst give them help. Thou wast a righteous man in our days and a watcher in our generation, O thou holy man and bishop, Apa Pisentius, the blessed anchorite. In thy days the Governors | performed Fol. 51 *b* acts of lovingkindness to the poor, and they gave glory to ⲣⲗⲏ thy worship of God. Thou didst behave like a nobleman towards those who drew nigh unto thee, and the Greeks ascribed glory unto thee. Thou didst make to be of no effect the office of the absolute ruler. Thou didst shut the mouths of the beasts, and the cages for prisoners in the prisons fell into disuse, and possessions returned to their rightful owners. Thou didst conquer Amalek like Joshua, the son of Nun,[1] and thou didst conquer the Amorite like Israel.[2] Thou didst put on the whole armour of God,[3] and therefore thou wast able to quench all the arrows of the Evil One which blazed with fire, and thou didst do battle against all the crafts of the Devil. Thou didst lay hold on the breastplate of faith, and thou didst put on thy feet the preparation of the Gospel of peace. Thy fame hath | reached to the Fol. 52 *a* boundaries of the inhabited world. Thou wast a wise man ⲣⲗⲉ in the opinion of Governors, even as was Saint Athanasius, and God gave thee strength in the Scriptures. And thou didst seek to know in thy mind concerning the world which is to come, and thou didst set out to examine into the depth of the wisdom of God, which is hidden.

Thou wast a man inured to the contemplative life, even as was the holy man Apa Pahômô (Pachomius), the father of the coenobite life. God raised men to very high positions in thy days, and in thy generation He graciously bestowed

[1] Num. xxi. 23 ff. [2] Exod. xvii. 13. [3] Eph. vi. 11.

upon us His peace. God brought forth thy righteousness like the light, and He made thy judgement to be like the hour of noon.[1] Thou didst keep the commandments of God, and for this reason thy peace was like unto an overflowing
Fol. 52 *b* river, and thy righteousness | like unto the great and mighty
ⲣⲗⲁ deep. Thy spirit, which was mighty, was like unto the Morning Star, and thy seed is like unto the sand which is on the sea-shore, which is without number. And thy prayers, which were for the whole world, are in benevolent operation. And thou didst call unto every one to bring themselves unto God in repentance. Thou didst teach the lawless man the ways of God, and thou didst turn the impious men from their impiety. Thou didst raise up those who are sick by means of thy holy prayers, and thou didst cry out to God on behalf of those who were possessed of devils.

Unto whom shall I liken thee, O thou blessed father Apa Pisentius, the holy bishop? Thou wast a man who was a believer in our generation, and a man who was
Fol. 53 *a* righteous in our days. Thou wast a learned scribe | in
ⲣⲗⲉ respect of thy faculties, and a skilled reader of spiritual omens and portents. Thou wast a master-physician who did heal every one, with a benevolent heart. In the righteousness of God thou didst rise on high like a palm-tree, and thou didst spread abroad in the wisdom of God like a plane-tree. Thou didst diffuse abroad the sweet odour of virtue which was like unto [that of] cinnamon, and the sweet odour of thine unguent reached even unto the boundaries of the inhabited world. Thou wast like unto the five cities[2] in the gift of Christ, and the reports of all thy marvellous works were in the city of the whole world. Thou wast a teacher of rites and sacrifices like unto Moses, and a master of the art of making hymns like unto David. For we heard of thy mysteries very frequently in thy epistle[s], and we saw the depth of thy understanding of the Holy Scriptures |

[1] Ps. xxxvii. 6.

[2] Luke xix. 19.

in the letters which thou didst indite, and of thy wisdom which was great. Thou didst spread out thy wings like the eagle, and thou wast transformed in the strength of the service of God like a young, strong eagle. God opened the eyes of thy soul, and He taught thee the gate of immortality like the Samaritan woman.[1] And thy understanding moved deftly in the perfect knowledge of the Scriptures, even as doth the little stick in the hands of the player on the harp, and thou didst sing hymns thereby on a psaltery of ten strings. Fol. 53 *b* ρλϛ

Unto whom shall I liken thee, O holy hermit, Apa Pisentius, thou faithful priest? I will liken thee unto Noah, of whose holy sacrifice God smelled [the sweet savour]. For thou didst taste that the working was good, and thy lamp was not extinguished during the whole night. Thou didst make for thyself celestial garments of byssus and purple, | and thou didst plant a vineyard of the fruit of thy hand. Fol. 54 *a* Thou wast a righteous man in the worshipping of God with all thy heart and with all thy soul. God gave unto thee rain from heaven as He did to Elijah. The things which were bitter He made sweet by means of thy ministrations, even as did Elijah.[2] The desert places became fertile in thy days, and the hills poured out milk during thy generation. Thou didst build thy children on the Rock which cannot be moved, that is the Christ, and thou didst build in them the faith (or, belief) which is everlasting. Thou wast the [place of] repose of the men of Egypt, and a kindly inn for those who were strangers. Thou becamest a sufferer in the service of the poor, and a help unto those who were tortured with grief. Thou didst shew thyself perfect in spiritual knowledge. Thou didst take thy rest (or, die) in the midst of | thy children, like Jacob, and afterwards they followed thee to thy fathers, like David. Thou wast a wise man like Solomon, and thou didst inherit the blessing from God. Because of this thou didst light upon the paths which were delicate, ρλζ Fol. 54 *b* ρλη

[1] John iv. 9.

[2] Cf. 2 Kings ii. 21; iv. 41.

thou didst make good thy escape, thou didst keep the faith, and thou didst set the crown of righteousness upon thy head.

Thou didst deposit seed for thyself in Sion, O Apa Pisentius, and thou didst beget for thyself a household in the Jerusalem of heaven. Thou didst receive the sword of the Holy Spirit, through prayers of every kind and through supplications of every kind; and for this reason thou wast able to gain the mastery over the spirits of evil in the darkness. Thou didst make thyself to resemble the Sun of righteousness in Whose wings there is healing,[1] and because
Fol. 55 *a* of this the eyes of thy | soul sent forth rays of splendour.
ρλθ Thou didst build a house for God, even as did Solomon,[2] and thou didst complete the courtyard thereof as did Zerubbabel.[3] Thou didst walk about in the meadow of the Spirit, and therefore thou didst find in the treasury (or, field) holy mysteries. Thou wast eager to receive in thy heart, and therefore God gave thee the star of the light of the knowledge of Him. Thou didst eat of heavenly bread, and thou didst rejoice thyself in the tree of immortality.

Unto whom then shall I liken thee, O thou blessed man, thou great priest, Apa Pisentius? I will liken thee unto Jacob,[4] whom God remembered in his sufferings, because of his innocency, and gave him the inheritance. I will liken
Fol. 55 *b* thee also unto Joseph,[5] unto whom God gave a | crown of the
ρμ kingdom (i.e. a royal crown). I will liken thee unto Samuel,[6] who [became master] of the gifts of grace of the high-priesthood. I will liken thee unto Samuel who became a priest, unto whom God gave the promise of the priesthood and of the office of prophet when he was a little child. I will liken thee unto the sons of Jonadab,[7] who kept the commandments of their father. I will liken thee unto the Great Apostle, Saint Peter, who stood in archi-

[1] Mal. iv. 2. [2] 1 Kings vi. 14. [3] Zech. iv. 9.
[4] See Gen. xxvii, xxviii. [5] Gen. xli. 42.
[6] See 1 Sam. i. [7] Jer. xxxv. 6, 8.

episcopal rank. I will liken thee also unto Paul, who had the care of all the Churches. I will liken thee also unto Zacharias, the high-priest, whom God filled full of the Holy Spirit. For God gave thee wisdom | out of His mouth, even Fol. 56 *a*
as He did to Solomon. Thou didst shew thyself to be like ⲡⲁⲁ
unto Moses, for God made the worship of idols to come to an end in thy days, even as [in the days of] Ozias (Uzzah).[1]

The man who went to thee, no matter who he was, with a sorrowful heart, did he not come back rejoicing? O thou true consoler, according to the words of the Psalmist David, 'Thy words give me life, thy words comfort me.'[2] Truly thou art like unto Moses, whose face shone with glory,[3] and who was exalted whilst God spake with him. And thou thyself, O Lawgiver, the similitude of thy face was glorious through the strength of God which was with thee. And thou wast a companion of all the saints, because of the simplicity which was thine, and the purity which was thine, in the time when thou wast a monk, and before thou didst receive the honour of the episcopacy. Never at any time did any man who looked into thy | face feel fear of thee, O thou Fol. 56 *b*
whose eye was full like the star of the morning and shot ⲡⲁⲃ
forth lightnings at all times. O blessed are the things which I have brought unto thee! If I desired to narrate the account of all thy successes I should be obliged to take to myself those who write down words (i. e. scribes), even as did Moses, the composer and stablisher of the Law, until I had made manifest thy valiant deeds, O thou holy and perfect man, Apa Pisentius. For thou art like unto the holy anchorites Apa Palamôn,[4] and Apa Pahômô,[5] and Apa Patrônios,[6] and

[1] 2 Sam. vi. 3–8. [2] Ps. cxix. 50. [3] Exod. xxxiv. 30.

[4] Palamon, or Palaemon, probably the great ascetic who was the instructor and guide of Pachomius in the monastic life; he flourished about the middle of the third century. For his life see *Acta SS.*, May 3.

[5] Pachomius, the founder of the famous Monastery of Tabenna, which at one time, according to Palladius, contained 1,300 monks. For his life and acts see Amélineau, *Hist. de Saint Pakhôme*, Paris, 1889.

[6] A great ascetic, a friend of Pachomius, and an inmate of the Monas-

Apa Hôrsiesios,[1] and Apa Theodore.[2] Thou art like unto the holy man Basil,[3] thou art like unto Gregory[4] the Theologian, each of whom was associated with the throne of priesthood like unto thyself.

Now as concerning the marvellous acts of thy great power which were performed with quietness, no man whatsoever can
Fol. 57 *a* know | the full tale thereof; but those which we have seen with our eyes, and those which we have heard with our ears that love discourses concerning his power, these, I say, are the things which we will now declare.

O ye who are God-loving sons, know that [on one occasion] when the days of the festival of Easter drew nigh, now it was during the forty days [of Lent], the holy Archbishop of the Alexandrians sent messages to the South, throughout all Egypt, pointing out to the Bishops, and the clergy, and all the orthodox people, saying, 'Prepare ye yourselves, for the days of Easter are drawing nigh, and make ye arrangements concerning the forty holy days in respect of the months in which they are to fall, and the time when they are to come to an end.' And the Patriarch Apa Damianus,
Fol. 57 *b* Archbishop of Alexandria, | despatched certain God-loving members of the clergy to the South with the holy message,

tery of Tabenna. On the death of Pachomius, about 350, he was elected Archimandrite, but he died a very short time afterwards. One of his kind actions in respect of Sylvanus the actor is recorded in the 'Rule of Pachomius' (Palladius, *Paradise*, ed. Budge, vol. i, pp. 285, 286).

[1] Arsisius, a friend and contemporary of Anthony the Great, who at one time lived in the Nitrian Valley, where his contemporaries were Busiris, Petâ-Bast, Hagiôs, Khronis, and Serapion. Palladius saw him and conversed with him. The name Hôrsiesis, or Arsisius, = the Egyptian *Ḥeru-sa-Âst* .

[2] The famous friend and confidant of Pachomius, who lived in the Monastery of Tabenna. There is frequent mention of him in the *Life of Pachomius* published by Amélineau.

[3] Basil, Bishop of Caesarea, born about 329, died about 379.

[4] Gregory Nazianzenus, born at Arianzus, in the first quarter of the fourth century. He was bishop of Sasima and Constantinople from 370–390, and he died about 390.

so that they might deliver it in every city. Now it was the holy man Apa Damianus who had consecrated the holy man Apa Pisentius bishop of the city of Coptos. And when the God-loving clergy had arrived in order to sojourn with our holy father Apa Pisentius, they received a blessing from his holy hand, and they seated themselves in his presence. Now it happened according to the dispensation of God that on that day there were certain great men sitting with him.

And a certain man who lived in a neighbouring country, who was a shepherd and was then pasturing his flock, came into the presence of Apa Pisentius that day, in order that he might receive a blessing at his hand. Now according to the favourable opportunity afforded by God, the shepherd came into the chamber as soon as he found that the door was opened, | and he cast himself down at the feet of Apa Pi- Fol. 58 a
sentius whilst the clergy who had been sent by the Patriarch pere
Damianus were with him. And when he was standing upright, having kissed his holy feet, he brought himself near his holy hands so that he might receive a blessing, and he gazed in his face, and he wished to draw his hands to him. But the bishop would not give him the blessing, and he cried out, saying, 'Who is it that hath permitted this worthless and sinful fellow to enter this place, who hath allowed this man, whose head ought to be removed, [to come hither?] Get thee gone out of this place, O thou unclean one who art an abomination unto God. Come hither, John, and do thou cast him forth.'

Then I John, the disciple of Apa Pisentius, laid hold of the man, and I cast him forth. And when we had gone a little way outside the door, I enquired of him, saying, 'What hast thou been doing to-day to cause the great man to be so angry with thee? Verily | he passed the day very happily Fol. 58 b
indeed, and was in a joyful mood until thou didst enter his pere
presence; his wrath would not have blazed up against thee unless thou hadst committed this day some very disgraceful

deed. And besides this, the men of the Patriarch Damianus were sitting with him. Now, make thy confession to me, for it is written, Make manifest your sins to each other, and pray ye each on the other's behalf, so that your sins may be forgiven you.'[1]

And the shepherd answered and said, 'How did it happen that I did not die this day when I rose up from my sleep?[2] Now it came to pass that, whilst I was pasturing my sheep to-day among the thorn bushes, a woman passed me on the road whom I knew. And I laid hold upon her in the foolishness of my heart, and I lay with her, thinking that | Fol. 59a the great man would never know anything about it. But, ⲡⲁⲁⲍ by God, Who is the witness of my soul, immediately he looked at me, the consciousness sprang up in me that he knew what I had done. And a mighty pain smote me at once in all my body, and I came nigh falling on my face, and I should have done so if it had not been that thou didst seize me, and bring me out by the door. It (i.e. his look) made me powerless, and I was about to fall upon my face.'

Then that shepherd brought several cheeses in wicker baskets, and he said unto me, 'I entreat thee to take these few cheeses from my hands, and to send them to these men who are with thee in thy house; since I have brought them, be not grieved at me.'[3] Then I answered and said unto him, 'I will not take Fol. 59b them without the knowledge of the great man, | lest if he find ⲡⲁⲁⲏ it out he scold me.' And that shepherd answered and said unto me, 'I conjure thee by God Almighty to take them from my hands, and to give them to the poor on my behalf.' Now when I heard [him mention] the awful Name of God, I felt afraid, and I took them from his hands on account of the oath [which he had sworn] by God. And I carried them and put them down along with the other cheeses which

[1] Jas. v. 16. [2] i.e. O why did I not die when I woke up?
[3] i.e. This is my offering for my sin, forgive me.

had been brought unto me that day. And I said in my heart, 'I will not let the great man know about my act at all.'

And it came to pass at the hour of evening that day, that when the time for repose and meditation had come, he (i. e. Apa Pisentius) rose up in order that he might give some cheese to the clergy. And he said unto me, 'If cheeses have been brought unto thee this day, bring some of them hither to me so that I may send | them to the clergy of the Arch- Fol. 60 *a* ⲡⲁⲁⲟ bishop.' Then I took all the cheeses, and I threw those which the shepherd had brought with them. And when the bishop had looked at them he said unto me, 'Bring hither to me a platter,' and he uttered the following riddle, saying thus: 'This day, a man whose eyes were open, a man whose eyes had no darkness [in them], and who saw clearly, covered up his eyes by day and by night, and walked about like a blind man, although his eyes possessed the faculty of sight. Would not every man who saw him rebuke him, saying, Why is it since God hath given light to thine eyes that thou lovest to adopt the guise of the blind men who walk in darkness at all times?' And I confess unto you that when my father had spoken these words to me, he picked out all the cheeses | which the shepherd had given unto me, and he Fol. 60 *b* ⲡⲓ divided them from the others, and placed them on the platter and said unto me, 'I say unto thee that these cheeses belonged to the shepherd which I caused to be driven forth from me this day; now when thou hadst thrown him out, why didst thou accept them from his hands? Look now, and consider; whom dost thou resemble? Thou resemblest Gehazi,[1] who ministered unto Elisha, who made the man to turn back, and who took from him two talents and two changes of raiment. Look now also and consider in what manner Elisha cursed him—he made the leprosy of Naaman to grow in his body. Now therefore, rise up, and take thou

[1] 2 Kings v. 21 ff.

the cheeses to him wheresoever thou canst find him. Verily [even if thou hast to sit up] until midnight thou
Fol. 61 *a* shalt not | sleep in this place until thou hast given them
ⲡⲛⲁ to him.'

Then I said unto Apa Pisentius, 'Forgive me, O my father. When I had thrown him out of the door, he swore mighty oaths to me, and I was afraid of the oath which he swore in [the Name of] God, and I took the cheeses from him.' And Apa Pisentius answered and said, 'Do not attempt to anoint my head with the oil of the sinner. It was Paul himself, the sweet-smelling tongue who spake in the Epistle which he wrote unto the Corinthians saying, I have written to you in the Epistle: Hold no converse with whoremongers, and not even with thy familiar friend, if he be a whoremonger; have no friendship with him.[1] And again [he saith]: The whoremongers and the adulterers shall God judge.[2] And again [he saith]: Lest there be a
Fol. 61 *b* filthy whoremonger like Esau.[3] | And again it saith: No
ⲡⲙⲏ whoremonger shall inherit the kingdom of the heavens.[4] Get thee gone therefore, at once, and give the cheeses back to him, and peradventure we may be able to deliver his soul from the hand of the Devil; indeed he is a miserable man.' I departed therefore and I gave the cheeses to him on the evening of that same day, and I returned to my place according to the advice of my holy father.

Now ye must know that our righteous father Apa Pisentius was inspired by the Holy Spirit, and he was a righteous man, and if [ye imagine] that he was not, hearken ye unto the following narrative, and ye will assuredly be struck with wonder. Now it came to pass again on a certain day that my lord and father sent me on a message, which was urgent, to a certain district of Djême. Now it was very late in the day when I started to come back, and before I could get

[1] 1 Cor. v. 9, 11.
[2] Heb. xiii. 4.
[3] Heb. xii. 16.
[4] 1 Cor. vi. 10.

back it was dark night. And when I had entered on the road which | leads into [the mountain], behold, two hyenas Fol. 62 *a* came running after me, as I was riding my ass, and they ⲡⲛⲉ sprang towards the ass wishing to seize her and to pull it down. In very truth their teeth were within a very little of touching my feet. And I cried out, saying, 'May the prayers of my father help me and keep me from the mouths of these beasts.' And before the words left my mouth, the animals took themselves off in another direction, and they did not do me the very least harm. Now by reason of the loudness of their panting it appeared to me as if they were fleeing in great haste from some one who was pursuing them; and they fled as soon as ever they heard the name of the great man, Apa Pisentius.

And when I had journeyed on a little further, a number of wolves attacked me; now they ejected a lot of dung on my back, and | threw up very much dust about me,[1] and I was Fol. 62 *b* obliged to abandon the beast whereon I was riding. And ⲡⲛⲁ again I cried out uttering prayers to God and to my holy father, Apa Pisentius, who had delivered me from the mouths of the hyenas, saying, 'Deliver thou me at this time also from these wolves.' And before the words had escaped from my mouth one of the wolves let out a mighty cry, and they all turned away and fled in another direction, through the prayers of my holy father, Apa Pisentius. [Now] they all turned away through the prayers of my father Apa Pisentius. Now as for me, I entered into the plain of the mountain of Tsentê, and I ascribed glory to God because of what had happened to me, namely that He had delivered me from the mouths of [these] evil beasts. And when I had entered into the | heart [of the mountain], I found her Fol. 63 *a* (i. e. the beast he had abandoned); and the holy man was ⲡⲛⲉ engaged in studying [the book of a] certain prophet. Then I took the beast into the shed for the animals, and my father

[1] This rendering is uncertain.

was looking down on me [as I did so] from the wall of the tower. And he said unto me, 'O John'; and I made answer to him, saying, 'Bless me, my father!' And he said unto me, 'Have I not told thee that thou art not to travel by the inner road late in the day, and that thou art only to do so in the early morning? A very little more and the wild beasts would have eaten thee up; they would have done so now had it not been for the mercy of God.'

Thus ye may see, O my beloved, that he always knew what was happening, and no matter where the place was wherein any event happened, he was always certain to know about that event. But he kept it secret, according to the habit of his life, for he did not desire to give any man cause to give to him the approbation which appertaineth to men, | Fol. 63 *b* even as the wise man Paul spake, saying, 'I seek not the ⲡⲛⲉ glory of men, nor of yourselves, nor of others.'[1]

Now, if I wished to tell you concerning all the works which we have seen done by the blessed old man Apa Pisentius, this discourse would become inordinately long, but inasmuch as the Scriptures inform us, saying, 'The works of God are good, make thou them manifest unto every one,'[2] I will relate unto you a few more deeds, out of a very large number, concerning the splendid acts of this perfect man, and afterwards we will bring our discourse to a close. Now it came to pass on a day that a certain man came unto him from the district of Kebt (Coptos), and there was travelling with him his son, who had reached a time of life when he might, very properly, have been permitted to undergo the yoke of Fol. 64 *a* matrimony. And the two men went together | into the ⲡⲛⲍ presence of [the holy man Apa Pisentius], and they bowed low [before him], and cast themselves down at his feet. And the holy man said unto the man, 'Why hast thou not taken a wife for thy son?'—now that man was an inhabitant of the town of Coptos. And the man answered and said,

[1] 1 Thess. ii. 6. [2] Tobit xii. 7.

'My father, he is a mere boy, and hath not yet arrived at the proper age for marriage; and he is prudent.' And the holy man answered and said, 'Verily thy son is a habitual fornicator, and if thou permittest him, he will tell [thee] the truth.'

The man said, 'If he be a fornicator, behold, I will put him into thy hands, so that thou mayest do unto him whatsoever it pleaseth thee.' And the holy prophet answered and said, 'When thou goest to enter into thy village thou shalt meet a certain woman in the first street of thy village, she is the daughter of such and such a man, and that which is inside her shall bear witness to thee that it is thy son who hath | been Fol. 64 *b*
sleeping with her. But do not think that I say this wholly ⲡⲓⲏ
and solely of myself, most assuredly not, for I have been informed concerning this matter by certain men who are worthy to be believed. Nevertheless, if thou wilt hearken unto me thou wilt take her for him to wife, inasmuch as he hath humiliated her; and, in truth, I shall be unable to permit him to partake of the Mysteries until he hath taken her to wife. For the Law commandeth: "If a man lie with a maiden unto whom he hath not been betrothed, and he take her by force, and he be [found] with her, he shall give fifty 'crowns' to her [father], now fifty shekels is the proper price of a virgin, and he shall live with her, because he hath humbled her, whether she be a poor maiden or whether she be a rich maiden."[1]

'Now therefore, since the Devil made thy son to fall in with the woman, do thou depart, and take her for him to wife. Do not give him the opportunity to commit sin, because God will enquire of thee concerning the salvation of his soul. For | if thou wilt make him to enter into the estate of holy matri- Fol. 65 *a*
mony, and he fall afterwards into this sin, his blood by these ⲡⲓⲑ
means shall be on his own head, and on his only. Do not give him the chance of making thee alone the excuse for his

[1] Deut. xxii. 29; LXX *πεντήκοντα δίδραχμα ἀργυρίου*. Read ⲡⲉϥⲥⲱ ⲙⲡⲧ.

sin before the throne of the Christ, and of saying, "My father would not take a wife for me," for then the whole danger of his sin would be upon thee, because thou hast taught him the Law of God carelessly, even as it is pointed out in the Holy Scriptures concerning Eli, the priest, saying, "He taught his sons the Law of God carelessly."'[1] Then the man answered and said, 'Every word which thou hast spoken I will truly keep, for he who sheweth himself disobedient to thee sheweth himself disobedient towards the Christ, because the words which come forth from thy mouth are the words of life.' Then the blessed Apa Pisentius said unto him, 'The Lord be with you; depart in peace,' and they came away from his
Fol. 65 b presence, and they did | as he had commanded them, and
ⲡⲍ their hearts enjoyed great rest.

And again it came to pass on a day that our holy father Apa Pisentius, the bishop, passed through the village to inspect his churches. Now when he had finished he looked on them (i.e. the people), and when he was returning to the monastery, and was passing along the way by the canal, a certain husbandman brought to him an ewe which belonged to him in order that he might make the Sign of the Cross over her. Observe ye now the power of God. The Sign of the Cross which the holy man made on her with his finger sank down into her womb, and when she brought forth her lamb they found on it the Sign of the Cross with which the holy man had marked her. Now the holy man made the Sign of the Cross on the outside of the ewe, and it appeared on the body of the lamb in the form of a piece of white wool, which
Fol. 66 a was like unto | snow. And in every man who was sick, no
ⲡⲍⲁ matter of what kind his sickness might be, immediately the holy man Apa Pisentius stretched out his hand over him, and made the Sign of the Cross over him, the sickness ceased.

Come ye then, O all ye whose hearts are straight in respect of God and the holy man, and let us make supplication unto

[1] See 1 Sam. ii. 22; iii. 13.

him with tears and with repentance, in order that Apa Pisentius may entreat the Christ to shew mercy upon us when it shall come to us to meet Him face to face; for it is a fearful thing to fall into the hands of the Living God.

Now if there be among you any one who shall be so bold as to waste his time in trying to refute the statement which I have dared to make to the effect that the holy man, Apa Pisentius, the bishop, is a companion of the Christ, let him come now and consider the words which are in the holy Gospel according to John, and let him hear God crying out by the mouth of His holy and beloved one John, | the Evangelist, saying, 'Ye are My companions when ye do the things which I have commanded you.'[1] And again, 'To you whom I have called "My friends", all the things which I have heard from My Father I have shewn unto you.'[2] And again, 'It is not ye who have chosen Me, but it is I who have chosen you, and I have left you in order that your fruit may be abiding, and may live for ever.'[3] Know ye therefore, O my beloved, that he who doeth the will of God, the same is His companion and His friend, even according to what is said in the holy Gospel, 'He who shall do the will of My Father which is in the heavens, this same is My brother, and My sister, and My mother.'[4] Fol. 66 b ⲡⲍⲃ

And again it came to pass on a day that they brought unto him a certain youth | who was possessed of a demon, and they besought the holy man, saying, 'Do an act of gracious goodness, and be pleased to make the Sign of the Cross over him, for the demon which possesseth him is exceedingly evil.' And the holy man asked his father, saying, 'Did this calamity come upon him a very long time ago?' And the father of the youth said unto him, 'Behold, it is seven years, [since we have asked] thy prayers, O my father. And the demon is in the habit of casting him on the ground, and of making him Fol. 67 a ⲡⲍⲇ

[1] John xv. 14.
[2] John xv. 15.
[3] John xv. 16.
[4] Matt. xii. 50.

to stagger about like a camel, his eyes being filled with blood, and often and often this has continued until we were in despair about him, thinking that the demon would kill him. And [sometimes] he doth not speak at all. Do an act of gracious goodness, and be pleased to help him, O my father.'

Then my father cried out unto me, 'John.' And he said unto me, 'Go thou to the laver of the congregation, and bring hither to me a little water, so that I may sprinkle
Fol. 67 *b* it upon this youth, for I cannot | endure seeing this demon
ⲡⲉ inflicting such severe suffering upon him.' I went therefore into the room of the assembly, according to the command of my lord and father, the blessed Apa Pisentius, and I made Apa Elisha, the presbyter and overseer of the place (or, shrine), go into the place of the altar of sacrifice, and he poured a little of the water which was there into a vessel, and I brought it to the holy man; and the holy man dipped his finger in this water, and made the Sign of the Cross on the youth in the Name of the Father, and of the Son, and of the Holy Ghost. And he gave some of the water to his father, saying unto him, 'Take thou thy son, and depart thou to thy house, and thou shalt give him to drink of this water which I have given thee from the laver of the congregation, and thou shalt believe in the Lord, and He shall heal him.' Now, my father acted in this way and did not himself give the youth
Fol. 68 *a* the water to drink with his own hands, | and so make the
ⲡⲉ demon come out from him immediately, lest men should ascribe praise to him, and say, Apa Pisentius hath cast the demon out of the son of such and such a man, because he did not wish to receive glorifying from the children of men.

And it came to pass that when the man had taken his son, that he might depart to his house, now, according to what the man himself confessed to me with his own mouth, [this happened] a few days after, whilst he was taking him back home, [and the man said], 'Whilst I was walking along with my son, and when I was a long way from you, the demon

suddenly hurled him to the ground, and made him writhe in agony, and then cried out inside him, "Pisentius, by the Sign of the Cross which thou didst make with thy finger, thou hast driven me forth from my dwelling-place." And immediately that the youth was purified I took him into my house with | joy, and the demon never returned to him to Fol. 68 *b* the day of his death.' ⲡⲅⲉ

And it came to pass that after a few days, the [father of the youth] went to the great man, and he made obeisance to him, and he laid hold of his hand, saying, 'I tell thee that the young man is free from the demon.' And the father of the youth confessed to him, saying, 'I tell thee, O my father, that immediately I had given him to drink of that water which thy fatherhood gave to me, the merciful Lord graciously bestowed healing upon my son through thy holy prayers.' And Apa Pisentius answered, saying, 'Everything is possible to him that believeth; and assuredly the water which is in the chamber of the altar of sacrifice healeth every one who believeth. And do not think that this gracious healing is to be attributed to me, for assuredly it is in no way whatsoever due to me, but to the power of God which abideth | in His holy shrine, and is given unto those who Fol. 69 *a* enter therein in sincere faith and with a heart wherein is ⲡⲅⲍ no unbelief. As for me, O my son, I am the least of anything in a matter of this kind.' And when Apa Pisentius had said these words, the man departed from his presence, and ascribed glory to God, and rendered abundant thanks to my blessed father.

And again it came to pass on a day that the spirit of jealousy invaded the heart of a certain man, and he became jealous about his wife. And the Devil, the hater of that which is good, and who longeth to do evil to the race of mankind, cast a stumbling-block into the heart of her husband in respect of a man whom he believed to have had carnal intercourse with his wife. Now the woman was innocent

of that offence, and the man who was accused was himself
Fol. 69 *b* innocent of the | charge of impurity which was brought
ⲡⲉⲓⲏ against him in respect of the woman, even as the story itself will teach us if we proceed with it to the end. So the husband cast out his wife from his house because of the evil which existed in his own heart in respect of her. And his father and his mother both took the greatest pains, but were wholly unable to convince the mind of the husband [of his wife's innocence], and to make him to live with her; even according to that which Solomon spake, 'The heart of her husband is full of jealousy'[1] .... Finally the matter came to the ears of the clergy of his village, who had made him an assistant in the administration of the Holy Mysteries, and the clergy informed my holy father concerning the matter. Then my father sent a message to him, saying, 'Trouble [not] thyself: I will find for thee the defence which is necessary.'
Fol. 70 *a* And the husband | spread abroad rumours throughout the
ⲡⲉⲑ village, and he went about from place to place threatening, and saying, 'I will never again go to Pisentius; what hath Pisentius to do with my affair?' Now the man was a native of the town of Kebt (Coptos). And during the time in which he was uttering [these] words he became more and more angry.

And when the sun was about to depart to his place of sunset on that same day—now it was God Who said in [the Book of] the Prophet, 'Cast [thy] dispute upon Me, I will avenge thee,' saith the Lord[2]—a certain terrible sickness came upon that man with the darkness, and he began to suffer great tortures in his inward parts, which caused him intense pain, and he cried out with a loud voice, saying, 'Take me to my father Apa Pisentius, for I tell thee that [these] pains have come upon me through him. O my father, do a loving act, and help me, for indeed I am come into the
Fol. 70 *b* straits of | death (i.e. to the last gasp). And if thou dost not
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[1] Perhaps Prov. vi. 34 is alluded to.
[2] Compare Rom. xii. 19; Mic. vii. 9.

take me to him, I shall never find relief.' And his father and his mother despaired [of his life], and thought that he would die. And they said, 'Since he saith "Take me to Apa Pisentius, the bishop", if he is to live, let us persuade ourselves to do as he saith. In any case, if we take him to him, and he make the Sign of the Cross over him, at least the tortures which he is suffering will be lessened.' Now this took place very soon after my father Apa Pisentius had been made a bishop.

Then they took the sick man up to the mountain to my father, and they called out inside [the court], and I [John] went out to them. And the father of the man said unto me, 'John, if thou wouldst ever look upon me again, do an act of love, and inform the great man, for if thou dost not my son is in danger of dying, and I believe by God, that if he were to make the Sign of the Cross | over my son he would find Fol. 71 *a* relief immediately. He hath entreated me, saying, "Take me ⲡⲟⲁ to Apa Pisentius, the bishop, in order that I may have relief from these pains by which, through his agency, I am suffering torture." Now if I were to discuss the matter with the bishop in my present distracted state, I should talk like a man without understanding.' And his son also cried out to me, saying, 'O John, do an act of love, take in the news of my arrival to the great man, for the straits of death have come upon me. Behold thou seest me thyself in my necessity. O why did I not keep my mouth shut, and why did I not die before I repeated the report that day? Get thee in quickly, and inform my lord and father Apa Pisentius about my sufferings. Help thou me, and do not abandon me to death on thy threshold.'

And when I had heard these things from the man and from his son, I went in and | informed my father concerning Fol. 71 *b* [the arrival of] the man and his son. And he said unto me, ⲡⲟⲩ 'Keep away from him until he maketh the petition in a proper manner, for he is not a man without education.' And

I answered and said unto him, 'If I leave him outside a very little longer, he will die. The breath which is left in him at this moment is very little, and according to what I see of him he hath contracted a fatal disease.' Then my father said unto me, 'Let him [enter] in with thee.' And when he had come in with his father, he threw himself down at the feet of my father, and remained there for a long time. And my father said unto him, 'Rise up, O thou boorish man.' And the man answered and said, 'As the Lord liveth, if I have to pass three whole days kneeling at thy feet I will do so; unless thou liftest up thy feet on my head, I will not rise up.'

Fol. 72 *a* ⲡⲟⲩ And my father laid hold upon the hair of his head, | and lifted him up, and he said unto him, 'Rise up, for behold God will bestow healing upon thee graciously, if only thou wilt hearken unto me.' And the man answered and said, 'I swear by my necessity wherefrom thy prayers have delivered me, that whether I live one year [more] or two, I will never, never again dare to be disobedient unto thee.'

And my father answered and said unto him, 'What I have to lay upon thee is this—Thou hast driven thy wife out of thy house for no reason whatsoever. And as concerneth the offence wherewith thou hast charged her in thy mind, she and the man also are both innocent. But I say unto thee, supposing that thou wishest to be wholly satisfied in respect of her, and in respect of the man about whom thou hast thought evil in thy mind—now, my son, man looketh at the

Fol. 72 *b* ⲡⲟϩ face only, but God looketh at the heart—when thou | goest into thy house, take thy wife back into the house, and God shall make thee to be acceptable unto her, and if she shall incline unto thee, and shall conceive and bring forth a man child unto thee, [thou wilt know that] the report which hath been spread abroad about her is not true. And believe me, for she is a free woman. If, however, she shall bear thee a daughter, live not with her, but cast her forth from thy house, for she is not innocent of the offence wherewith they

have charged her, and she hath defiled her marriage [bed]. But if it be a man child which she shall bring forth, the report which hath been spread abroad about her is not true, and she is innocent of the charge of which she was thought to be guilty. And if thou wishest to make her swear an oath I shall not attempt to prevent thee, for the law of God giveth the following command: | "If the wife of any man step out Fol. 73a
of the path, and he shall have no knowledge whatsoever of ⲡⲟⲉ
it, and another man shall lie with her and shall know her carnally, and the matter be hidden from her husband, and he knoweth nothing at all about it, and the woman herself doth not conceive, and there be no witness to stand up and testify against her, the woman shall be taken to the priest, and he shall make her take the oath, and he shall give her the water of the curse, and she shall drink it. If the offence wherewith she is charged hath been actually committed, that water shall make her body to become covered with burning pustules [and] leprosy. But if it be that she hath been accused falsely, she shall conceive a son."[1] And now, O my son, if thou art quite satisfied about the matter, [good and well]; but if not, make her take the oath. I shall not attempt to prevent thee.'

And the man answered and said, 'From that very moment when thy | fatherhood [began] to speak to me my heart Fol. 73b
hath been satisfied about the matter. And I shall never ⲡⲟⲉ
again hesitate to obey thee.' And he received a blessing from the holy man, and he came forth from his presence and departed to his house with his father, glorifying God and the holy man Apa Pisentius. Now when he had gone into his house, he made peace with his wife, and begot a son according to the word of Apa Pisentius, who was like unto an Apostle. And the man called the name of his son 'Pisentius', and he lived with his wife from that very day until the day of his death. And the holy man performed three miracles, each of which was more wonderful than the other, and these are

[1] Num. v. 12 ff.

they; [the miracle] of the woman whom he delivered from the false accusation wherewith she had been charged; and [the miracle] of the man who was made a free man; and the
Fol. 74 a setting free of the body of the | husband of a woman, on whose
ⲡⲟⲍ navel a spell had been cast by the power of Satan, and the making of those who had been married to live together in peace again.

Verily, exceedingly great is thy wonderful life, O thou angel of the Lord of Might! For who is able to recount all the wonderful things which have taken place through thee, both those which belong to the period of thy youth (or, childhood), and those which have taken place during the time in which thou didst lead the life of a monk? And as for those which took place through thy hands after thou didst become bishop, and which thou didst order, and didst wish that no man should ever gain any knowledge of them whatsoever, no man could possibly describe them completely. Now ye must not make the soul of the blessed man to condemn me because I have related these few matters in [my]
Fol. 74 b Encomium upon him, for I think | that we have not exceeded
ⲡⲟⲏ the measure in declaring merely these few unimportant matters. But let us hearken to the following commandment with which the Apostle commanded us, saying, 'Give ye unto every one such things as ye have, tribute to whom tribute is due, tax to whom tax is due, fear to whom fear is due, honour to whom honour is due.'[1] Verily, [O Apa Pisentius,] thou art worthy of all honour and all glory, according to that which the Psalmist David saith, 'Bring honour and reverence unto the Lord, bring glory unto His holy Name.'[2]

Now hearken ye unto another great and wonderful thing, and ascribe ye glory unto the Lord! And it came to pass on another occasion that a certain man came unto him, and made supplication unto him, saying, 'I beseech thee to perform an act of love, and to help me, O my lord and father.

[1] Rom. xiii. 7. [2] Ps. xxix. 1, 2.

There is an obligation on me in respect of a certain man of thirty-six "holokottinoi",[1] and they are pressing me | urgently Fol. 75 a
concerning them, and I am not able to find them to pay them ϙοϑ
to him. And I possess nothing whatsoever except a son, my only son, and him they have seized, and they have put him securely in the guard-house (i.e. prison), and they are wishing to make him a slave. I beseech thy fatherhood to shew compassion upon me. If there was any one whom thou couldst cause to give me this small sum I could go and give it to the man, and then they would let my only son go free.' Now that man was a soldier, and he was a native of the district, and he dwelt in a part (?) of the mountain of Teiladj.[2] And having heard of the fame of my father, and that he was a most charitable and generous bishop, he rose up and came to him with his wife, and he wished to find out whether he was one who gave alms freely or not. Now he put the woman again into the boat in which he brought her,[3] and he hid thirty-six "holokottinoi" | in the boat . . . with her; now Fol. 75 b
these he had carried off from a man whose blood he had shed. ϙπ

And he came to my father wishing to try him and to see whether that which he had heard about him was true or not. Now the day whereon he came to the holy bishop Apa Pisentius was that in which the bishop had gone into the holy congregation of Tsentei, and had taken part in the Catholic Synaxis, for it was the day of the festival of the Archbishop and Patriarch, Apa Severus, Archbishop of Antioch.[4] And he sat down until Apa Pisentius came out from the congregation, when he cast himself down at his feet, and informed him of the matter whereof I have already spoken.

[1] The ϱολοκοττινος = ⲗⲟⲩⲕⲟϫⲓ = *dinâr* = solidus, about ten shillings' worth of gold.

[2] The Nilopolis of the Greeks and the Dallâṣ دلاص of the Arab writers. See Quatremère, *Mémoires*, tom. i, p. 506; Boinet Bey, *Dict. Géog.*, p. 160; Amélineau, *Dict. Géog.*, p. 136.

[3] According to the Memphitic version he sent his wife in the boat to the south, and she had the money in her hands.

[4] He sat from A. D. 512–519.

And when the great man had heard it, he said unto the soldier through an interpreter, 'The place of Pisentius is not
Fol. 76 *a* a place for jesting. Get thee gone, | and take the thirty-
ⲡⲛⲃ (*sic*) six "holokottinoi" from the hand of thy wife who is on board the boat by the place of the ferry. As for the money (?), behold, it is tied up in a bundle in her hand, and it is this which thou hast brought to tempt me therewith. Behold now what it was that thou didst wish to do. Because thou hadst shed the blood of a man, and hadst taken [these moneys] out of his hand, thou didst say, "I will take them and give them as an offering for the salvation of my soul." Verily I say unto thee, that if the whole world were given in alms on thy behalf then the smallest act of mercy shall never be shewn unto thee, until thine own blood hath been poured out even as thou hast poured out the blood of thy neighbour, according to that which is written, Whosoever sheddeth the
Fol. 76 *b* blood of a | man, the blood of him that sheddeth it shall be
ⲡⲛⲁ shed in its stead, because man was made according to the image of God.'[1] Now when the man had heard these words he marvelled exceedingly, for he thought that the matter would be hidden from the new Elisha, and he did not know that the Spirit which spake to the Apostles was the same as that which spake in the Prophets, and he did not know that the same God was the God of all of them. And he came forth from the presence of Apa Pisentius weeping, and he went into his house exceedingly sorrowful at heart.

Now ye know, [O my beloved,] that in the beginning of this Encomium I did not fail to say that the blessed man
Fol. 77 *a* Apa Pisentius was endowed with the gift of the Spirit, | for
ⲡⲛⲉ whenever any man went into his presence, as soon as he had looked into his face he knew for what purpose he had come to him. But he hated the vain approbation of men, and he hid his manner of life so that no man whatsoever might attain to the full knowledge of the same.

[1] Gen. ix. 6.

Now it came to pass also on another occasion when he was fleeing from before the face of the Persians [that] he might lead a life of peaceful meditation in the mountain of Djême, that he departed into the mountain not a little way in order that he might pray. And when he had passed three or four hours in travelling, he prayed in place after place, and there is no man who is able to estimate the number of the prayers which he made by day and by night. Now, he was in the habit of praying four hundred times during the night. | And Fol. 77 *b*
he turned to me, and he said unto me, 'Take good heed to ܦܪܩ
thyself, for I found a huge serpent in the mountain to-day; and he is not very far from us at this moment. But I have confidence in God that He will not permit him to remain in our neighbourhood.' Now when the morning had come, I looked out, and at the distance of about the flight of an arrow, I saw a very large number of birds and vultures gathered together upon a crag of the rock. And [my father] cried out to me, and said unto me, 'I think that God hath destroyed the dragon.' And he spake yet again unto me and said, 'Why hast thou not given thine attention to the words of the Scriptures, and understood them, according to that which the wise man David saith: Thou hast set him that was higher than thou for a place of refuge; The evil shall not draw nigh unto thee, neither shall the | evil draw nigh Fol. 78 *a*
to thy habitation; Thou shalt go up upon the adder and the ܦܪܩ
scorpion, thou shalt tread upon the lion and the serpent; Because he hath believed in Me I will deliver him, and I will protect him because he hath known My Name; He shall cry out unto Me, and I will hearken unto him.'[1]

And it came to pass that God wished to remove him [from this world] to the habitation of those who rejoice, the place wherefrom sorrow, and grief, and sighing have fled away, the place where are the Prophets and the Patriarchs and the Apostles, for he was a Patriarch like Abraham, and an

[1] Ps. xci. 9.

Apostle like unto the Apostles, and a Prophet like unto the Prophets, even like unto Samuel, and those who came after
Fol. 78 *b* him, | and he was a high priest [worthy of] reverence, even
ⲡⲏ as were Moses and Aaron and those who came after them. And when he had come to the end of the sickness through which he went to his rest, now it was in the month of Epêp of the fifth year (?), he cried out to me on the night of the eighth day of Epêp, and he said, 'John, is there any one with thee?' And I said, 'There is no one with me save Moses, and Elisha the Elder, who have come to visit thee.' And my father cried out, 'Moses, Moses, Moses. Be careful to make thy life exceedingly correct. Thou knowest in what manner thou hast been brought up by me. Take thou great care of my parchment books, for thou wilt have great need for them. And thou shalt not escape from this burden.' And again he turned to Elisha the Presbyter, and said unto him, Elisha, 'Govern thou most carefully the brethren. Lay fast hold |
Fol. 79 *a* upon the things which I have commanded thee, and do thou
ⲡⲑ summon the brethren regularly each hour in order that they may recite their offices according to the rules of the brethren, and do good to their souls through thee.'

Then Elisha answered and said unto him, 'My father, I have approached [the time] for going to all my fathers. If thou art going to die it is better that I should die first, for if the pillar whereon we are all firmly established shall fall, the destruction of the mountain of Tsentei will draw nigh. And where shall we find another who will shepherd us as thou hast done, O my lord and holy father, if thou dost depart? Thou hast directed and made straight the course of thy ship to the haven which is fair. Thou hast prepared thyself, and thou shalt never be disturbed (or, troubled), according to the words of the gentle David, [who said,] I have prepared myself, I shall never be disturbed[1] (or, troubled). For we shall feel the lack of thee sorely, and

[1] Ps. xvi. 8.

we shall be | orphans from this day forward.' And my Fol. 79 b
father answered and said unto me, 'Verily, five days were ⲡⲏ
given unto me from the third day.' And I answered and said unto him, 'What was it that happened unto thee that thou sayest these things to me?' And he said unto me, 'Before I spake unto thee an ecstasy came upon me, and a man of light came and stood before me. And he said unto me, "Pisentius, Pisentius, Pisentius!"—three times—"prepare thyself, for there remain unto thee in this world five days, and then thou shalt come to me." And when he had said these things unto me, he departed. And now, behold, I must depart the way of all my fathers.'

And when my father had said these things unto me, a great outcry broke forth with tears and sobs in [our] midst; 'Thus are we bereaved of our good | father, the consoler of Fol. 80 a
those who were in trouble, who gave penitence to the sinner, ⲡⲏⲁ
who provided the poor with food, and who made it his care to find clothing for their bodies.' And I confess unto you, [O my beloved], here in the presence of God, that from the time when my father heard concerning the Persians, he never applied to his own use any of the things which could be of use to the poor, even to the cap upon his head, but he distributed everything, and gave it in alms to the poor. The things which he gave with his own hands, and the things which he commanded me to give, and the things which he sent to the faithful, village by village, and which were distributed to each man according to his need, no man can possibly know the sum thereof. Only God, unto Whom all praise be given, knoweth it.

And I said unto my holy father, who arrayed himself in Christ, Apa Pisentius, | 'Peradventure, O my father, dost Fol. 80 b
thou think that we shall not again devote ourselves [to the ⲡⲏⲃ
poor], if thou dost not bequeath any possessions which may remain to us?' My father answered and said unto me, 'We must devote ourselves to the will of God, O my son, and

whatsoever thou givest—everything—to the poor, the Lord will give unto us twofold.'

What can I say [more], or what can I relate of the valiant deeds of this just man? But now let us devote ourselves to the consideration of his laying down the body. Now he passed three days wherein he neither ate nor drank, neither did he speak unto us, nor turn from one side to the other, but he lay stretched out like a dead man in the hall of the large cell. Then he cried out, 'John,' and I answered, 'Bless | me.' He said unto me, 'I have come nigh unto my depar- ture, and I shall finish my course at the time when the sun shall set to-morrow, which shall be the thirteenth day. But take good heed and do not permit any man to carry my body away from the place which shall be dug for it. During these three days which I have just passed wherein I held no converse with you, I have been standing in the presence of God, and my speech hath been taken away since the ninth hour yesterday. I tell you that God will shew His mercy unto me.'

Fol. 81 a

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And I said unto him, 'Do one act of grace, O my father, and partake of a very small quantity of nourishment, for behold, it is now four days since thou hast tasted anything at all.' And my father answered and said unto me, 'My son, shall I eat anything else after [this] word? I say that I will not taste any food whatsoever belonging to this world, and I shall eat nothing at all until I depart to the Christ, and | break my fast with Him.' And it came to pass that when the light had risen on the thirteenth day of the month Epêp, he said unto me—now there were also certain great men sitting by him—'John, thou knowest all my affairs, and that I have nothing left belonging to the bishopric [or] to the town of Kebt (Coptos) wherewith to bury my body. Nevertheless, I had one good "holokottinos" by me, which I had kept since the day when I lived a life of contemplation in my cell and when I was a monk. This I made to yield an increase

Fol. 81 b

ⲡⲉⲣⲁ

through the work of my hands, and I have guarded it carefully until the day wherein I should have to clothe my body with the work of my hands, so that I might not leave behind me a matter of unpleasantness for those who should succeed me, and who would say, Thou hast broken a custom which was seemly. Do thou then, O John, buy a covering for my body, and do not put on me anything except the shroud wherein I am wrapped, and my monk's dress, and my skull-cap, and my girdle, and my tunic | — only these—and ye shall prepare me for burial and ye shall bury me. And I think, Behold a garden wherein they will bury me. And behold, a place full of wolves, but they will throw a wall about [me], each one working at it according to his good pleasure. But whatever each man doeth, let no man rebuke him, saying, The wall must be thrown round [the grave].'[1] Fol. 82 a ⲣⲕⲉ

And when the holy father Apa Pisentius, the holy bishop, had said these things, he cried out to us, and spake words unto [each] one of us, and then he opened his mouth, and yielded up his spirit into the hands of God, at the moment when the sun was about to set on the thirteenth day of the month of Epêp of this fifth year [of the Indiction]. And we lifted up his holy coffin, and we took it into the holy chamber of the altar of the congregation of Tsentei, and we made it ready for burial according to the instructions which he had given us, and we passed the whole night in lamentation for him. And afterwards we | partook of the Holy Offering over him, and we carried him away into the mountain to the place which he had made us dig for him that he might remain in our neighbourhood. And we buried him on the fourteenth day of this same month Epêp. In the Peace of God. Amen. Amen. Fol. 82 b ⲣⲕⲉ

[1] Rendering doubtful.

APPENDIX

In the Memphitic version (ed. Amélineau, Paris, 1887) of the Life of Pisentius three incidents are recorded which find no mention in our manuscript. These are:

I. And it came to pass on a certain day, according to the Will of God, that he went forth, and came to the well in order to fill his water-pot with water. And he walked back, and as he was about to enter his cell he met two women who were seated by the path and were in sorrow. As soon as they saw him, they rose up, and ran after him to receive his blessing, and to kiss his holy hands. Now one woman had a violent pain in her head (ⲏⲙⲓⲕⲣⲁⲛⲓⲟⲛ), and she was suffering so much down one side of her face that her eye projected from its socket, and seemed about to fall out; the other woman was dropsical (ⲥⲧⲁⲣⲟⲡⲓⲕⲏ) and her whole body was swollen. And when the holy man saw that they were gazing intently upon him, he covered his head with his cowl (ϫⲗⲁϥⲧ), and casting his pitcher of water on the ground he fled. And the dropsical woman sank down on the path, for she was unable to run after him. And the holy man cried out, saying, 'Why dost thou run after me? O wrath (ⲟⲣⲅⲏ), whither shall I go this day? Get thee gone from me, depart!' The woman said unto him, 'My father, I am ill, I suffer pain through my scourge (ⲙⲁⲥⲧⲓⲝ). I beseech thee to stand still and to lay thy holy hands upon my head; I believe healing would come to me.' And he said unto her, 'And what power can there be in my littleness (ⲙⲉⲧⲉⲗⲁϫⲓⲥⲧⲟⲥ)? Get thee to the brethren, and they shall pray over thee, and thou shalt be healed. For as for me, I am a miserable (ⲧⲁⲗⲁⲓⲡⲱⲣⲟⲥ) sinner.' And meanwhile he did not stop running until he had entered his cell and shut the door. And the woman who had the pain in

her head said, 'Although I am not worthy to kiss thy holy hands, O my father—now he knoweth that I am unworthy to touch him because of the multitude of my sins which I have committed—I may at least'—she said—'carry away a little of the sand from the place whereon he hath set his holy feet, for it may be that in some way or other the Lord will graciously bestow upon me healing through his holy prayers.' And the woman, by reason of the great faith which she had in him, carefully marked the places whereon the right foot of the holy man Abba Pisentius had fallen, and she took the sand therefrom, and placed it in her cloak, and she lifted it up to her forehead, and said, 'In the Name of the Father, and of the Son, and of the Holy Ghost, graciously grant healing unto me through the prayers of my holy father Abba Pisentius.' And straightway the pain in her head ceased, and she walked along ascribing glory to God through the prayers of our father Abba Pisentius. And when she had come [back] to the place where the dropsical woman was lying upon the ground, she said unto her, 'Didst thou reach the holy man? Didst thou receive a blessing at his hands? If thy hands have touched his holy hands, lay them upon me; I believe that I shall have relief from the whip of this disease which is upon me.' And the [other] woman said unto her, 'He did not lay his hand upon me. He ran away until he came to his cell, and he went into it and shut the door. And when I saw that I could not overtake him, I took the sand which had been under his right foot, and I lifted it up on my head, and by the grace of God, I had relief from my sickness.' And the dropsical woman through her great faith said, 'Give me also a little of that sand.' And she took it, and swallowed some of it, and it entered into her body, and her belly, which was swollen, subsided, and her whole body was healed. And they carried the [rest of the] sand to their houses, and laid it up therein as a blessing for them. And after these things the woman

who had had the pain in the head, who had a little son who was slow to grow, and he could neither walk nor speak, and who had laid up the sand of the holy man in her house—O the miracles of God, Who exalteth His chosen ones, and maketh them manifest—this woman [I say,] took some of the sand, and threw it into water, and washed the child therein, and made him drink some of it. And the parents of this child have testified to me that not a week had passed before his feet were made straight, and he walked well, and the string of his tongue was loosed, and he spake like all other people.

II. One day he looked and he saw an elder shoot spittle from his mouth in the sanctuary (ⲑⲩⲥⲓⲁⲥⲧⲏⲣⲓⲟⲛ), whilst the Mysteries were being administered to the people. And straightway he caused them to call him to him in the place wherein he took his rest. And the holy man Abba Pisentius said unto the elder, 'My son, what is this audacious act which thou hast committed? Thou hast spit in the holy place. Shew me what thou hast said in thy prayer. Dost thou not know that there are tens of thousands and tens of thousands of Angels, and Archangels, and Cherubim, and Seraphim standing close to thee by the altar, and saying with one voice these beautiful words, "Thou art holy, Thou art holy, Thou art holy, O Lord of Hosts! Heaven and earth are full of Thy glory"? Dost thou not know who these are who are standing here? Believe me, my son, another priest spat, as thou didst, in the sanctuary, and he came away and died.' And it happened that a brother who was a monk came to us to visit us from the Eve of the Sabbath to the dawn of Sunday, and he was an elder. And as we had charge of the altar we ordered that elder to perform the Offering. And he said the prayers until he came to the place where he should invoke the Holy Spirit to descend upon the Bread and the Chalice [without difficulty], but at that place he was seized with coughing, and he spat. And straightway he became

dumb, and he was unable to speak at all, and immediately he died. And I gave the order to another elder, whose name was Eliseos, to finish the Offering, and we received the Holy Mysteries. And when we had dismissed the assembly the brethren entreated me to pray for him that his heart might be quieted. And I prayed for him, saying, 'O Lord God Almighty, the Father of our Lord Jesus Christ, Thou knowest, O Lord, that the nature of mankind is perishable, do Thou make the heart of this brother to return to him so that he may inform us as to what hath happened to him, in order that we may take good heed to ourselves for the rest of our days.' And whilst I was making my supplication to the Lord, a voice came unto me, saying, 'Through thy prayers, behold, I open his mouth so that he may tell thee what happened to him. Ask thy questions of him quickly, for behold his sentence (ⲁⲡⲟⲫⲁⲥⲓⲥ) hath gone forth from the Lord, and behold, the angels have drawn nigh to carry away his soul.' In truth when I heard these words fear seized me, and great affliction of heart came upon me, and I became like a man in the sea, with the waves casting me from side to side. At length I began to speak to him, and I said, 'My son, thou elder, what is it that thou didst do this day [which caused] this great matter to come upon thee? make known thy sin, for the Lord is compassionate.' And the elder answered—now his body trembled through fear—and said, 'O my lord and father, entreat the Lord for my sake in order that I may find mercy. I swear by the fear which hath come upon me this day that I know of nothing which I have done except that a fit of coughing seized me, like [an ordinary] man, that phlegm (ⲫⲗⲉⲅⲙⲁ) came to me, and that I spat it out. What it fell upon I know not. [Then] a little feather touched my ear, and I turned my face behind me. When thou didst pray for me, it was given to me to speak unto thee.' And I said unto him, 'In truth, my son, there are many men who are men by nature, but

who are like the beasts, and do not know what manner of beings they are. Instead of thinking about that which cometh forth from thy mouth, it is for thee to order thy life well, and to remember the word of the prophet which saith, "Man being in honour knoweth it not, and he hath made himself like unto the senseless beasts, and hath imitated them."[1] And as for thee, thou didst stand by the table, thou didst spit, and thy spittle reached the wing of a Cherubim, who overthrew thee with his wing, and I think that thy sentence of doom hath gone forth.' When (ϩοτε) he had explained these things to me, I spake unto him the words [given] above. Then straightway he sent for his men, and they set him upon an ass, and they carried him to his house; and on the third day he died.

III. And it came to pass on a day whilst my father was still with me in the mountain of Tjêmi (ϭⲏⲙⲓ) that my father said unto me, 'John, my son, rise up, follow me, and I will shew thee the place wherein I repose and pray (ϯⲛⲉⲣⲛⲥⲧⲭⲁϩⲉⲓⲛ), so that thou mayest visit me every Sabbath (ⲥⲁⲃⲃⲁⲧⲟⲛ) and bring me a little food (ⲧⲣⲟⲫⲏ), and a little water to drink wherewith to support my body.' And my father rose up, and walked before me, and he was meditating on the Holy Scriptures of the Spirit (ⲡⲛⲉⲩ) of God. And when we had walked about three miles, at least so the distance appeared to me, we came to (ⲁⲛⲉⲣⲁⲡⲁⲛⲧⲁⲛ) a path which was in the form of a door which was wide open. And when we had gone inside that place, we found that it had the appearance of being hewn out of the rock, and there were six pilasters (ⲥⲧⲩⲗⲟⲥ) rising up against the rock. It was fifty-two cubits in length, it was four-cornered (ⲧⲉⲧⲣⲁⲅⲱⲛⲟⲛ), and its height was in proportion [to its length and breadth]. There was a large number of bodies which had been mummified in it, and if thou wast merely

[1] Ps. xlix. 12.

to walk outside that place thou wouldst be able to smell the 'sweet smell' (i.e. spices), which emanated from these bodies. And we took the coffins (ⲥⲕⲏⲛⲱⲙⲁ), we piled them up one on top of the other—now the place was very spacious—. . . . . .[1] The swathings wherein the first mummy, which was near the door, was wrapped, were of the silk (ⲟⲗⲟⲥⲓⲣⲓⲕⲟⲛ) of kings. And his stature was large, and the fingers of his hands and his toes were bandaged separately (ⲕⲏⲥ ⲛⲟⲩⲁⲓ ⲟⲩⲁⲓ). And my father said, 'How many years ago is it since these [people] died? And from what nomes do they come?' And I said unto him, 'It is God [only] Who knoweth.' And my father said unto me, 'Get thee gone, my son. Sit in thy monastery, take heed to thyself, this world is a thing of vanity, and we may be removed from it at any moment. Take care for thy wretched state (ⲙⲉⲧⲧⲁⲗⲉⲡⲱⲣⲟⲥ). Continue thy fastings scrupulously. Pray thy prayers regularly hour by hour, even as I have taught thee, and do not come here except on the Sabbath.' And when he had said these things unto me, I was about to come forth from his presence, when looking carefully on one of the pilasters, I found a small parchment roll (ⲧⲟⲙⲁⲣⲓⲟⲛ ⲛϫⲱⲗ ⲙⲉⲙⲃⲣⲁⲛⲟⲛ). And when my father had unrolled it, he read it, and he found written therein the names of all the people who were buried in that place; he gave it to me and I put it down in its place.

And I saluted my father, and I came away from him, and I walked on, and as he shewed me the way he said unto me, 'Be thou diligent in the work of God so that He may shew mercy unto thy wretched soul. Thou seest these mummies; needs must that every one shall become like unto them. Some are now in Amenti,—those whose sins are many, others are in the Outer Darkness, and others are in pits and basins which are filled with fire, and others are in the Amenti

[1] The exact meaning of the words ⲉⲣⲉ ⲡⲓⲱⲁ ⲉⲣⲉ ⲡⲓⲥⲱⲙⲁ ⲙⲙⲟϥ ⲉⲩⲟⲓ ⲙⲫⲣⲏϯ ⲛⲟⲩⲁ ⲉⲁⲩⲥⲉⲗⲥⲱⲗϥ ⲉⲙⲁⲩⲱ is not clear to me.

which is below, and others are in the river of fire, where up to this present they have found no rest. Similarly others are in a place of rest, according to their good works. When a man goeth forth from this world, what is past is past.' And when he had said these things unto me, he said, 'Pray for me also, my son, until I see thee [again].' So I came to my abode, and I stayed there, and I did according to the command of my holy father, Abba Pisentius.

And on the first Sabbath I filled my water-pot (ⲗⲁⲣⲣⲟⲛ) with water, and [I took] a little soft wheat, according to the amount which he was likely to eat, according to his command (he gave [me] the order [to bring] two ephahs which he distributed over the forty days), and he took the measure and measured it, saying, 'When thou comest on the Saturday bring me this measure [full] with the water.' So I took the pitcher of water and the little soft wheat, and I went to the place wherein he reposed and prayed. And when I had come in to the abode I heard some one weeping and beseeching my father in great tribulation, saying, 'I beseech thee, O my lord and father, to pray unto the Lord for me so that I may be delivered from these punishments, and that they may never take hold of me again, for I have suffered exceedingly.' And I thought that it was a man who was speaking with my father, for the place was in darkness. And I sat down, and I perceived the voice of my father, with whom a mummy was speaking. And my father said unto the mummy, 'What nome dost thou belong to?' And the mummy said, 'I am from the city of Ermant.' My father said unto him, 'Who is thy father?' He said, 'My father was Agrikolaos (ⲁⲅⲣⲓⲕⲟⲗⲁⲟⲥ) and my mother was Eustathia (ⲉⲩⲥⲧⲁⲑⲓⲁ).' My father said unto him, 'Whom did they worship?' And he said, 'They worshipped him who is in the waters, that is to say Poseidôn (ⲡⲟⲥⲉⲓⲇⲱⲛ).' My father said unto him, 'Didst thou not hear before thou didst die that Christ had come into the world?' He said, 'No, my father. My parents were

Hellenes (ϩⲉⲗⲗⲏⲛⲟⲥ), and I followed their life. Woe, woe is me that I was born into the world! Why did not the womb of my mother become my grave? And it came to pass that when I came into the straits of death, the first who came round about me were the beings "Kosmokrator", and they declared all the evil things which I had done, and they said unto me, "Let them come now and deliver thee from the punishments wherein they will cast thee." There were iron knives in their hands, and iron daggers with pointed ends as sharp as spear points, and they drove these into my sides, and they gnashed their teeth furiously against me. After a little time my eyes were opened, and I saw death suspended in the air (ⲁⲏⲣ) in many forms. And straightway the Angels of cruelty snatched my wretched soul from my body, and they bound it under the form of a black horse, and dragged me to Ement (Amenti). O woe be unto every sinner like myself who is born into the world! O my lord and father, they delivered me over into the hands of a large number of tormentors (ⲁⲓⲙⲱⲣⲓⲥⲧⲏⲥ) who were merciless, each one of whom had a different form. O how many were the wild beasts which I saw on the road! O how many were the Powers which tortured me (ⲉⲝⲟⲩⲥⲓⲁ ⲛⲧⲁⲓⲙⲱⲣⲓⲥⲧⲏⲥ)! When they had cast me into the outer darkness I saw a great gulf, which was more than a hundred cubits deep, and it was filled with reptiles, and each one of these had seven heads, and all their bodies were covered as it were with scorpions. And there was another mighty serpent in that place, and it was exceedingly large, and it was a terrible sight to behold; and it had in its mouth teeth which were like unto pegs of iron. And one laid hold of me and cast me into the mouth of that Worm, which never stopped devouring; all the wild beasts were gathered together about him at all times, and when he filled his mouth all the wild beasts which were round about him filled their mouths with him.'

My father said unto him, 'From the time when thou didst

die until this day, hath no rest been given unto thee, or hast thou not been permitted to enjoy any respite from thy suffering?' And the mummy said, 'Yes, my father, mercy is shewn unto those who are suffering torments each Sabbath and each Lord's Day. When the Lord's Day cometh to an end, they cast us again into our tortures in order to make us to forget the years which we lived in the world. Afterwards, when we have forgotten the misery of this kind of torture, they cast us into another which is far more severe. When thou didst pray for me, straightway the Lord commanded those who were flogging (ⲉⲣⲙⲁⲥⲧⲓⲅⲟⲩⲛ) me, and they removed from my mouth the iron gag (ϫⲁⲗⲟⲥ) which they had placed there, and they released me, and I came to thee. Behold, I have told you the conditions under which I subsist. O my lord and father, pray for me, so that they may give me a little rest, and that they may not take me back into that place again.' And my father said unto him, 'The Lord is compassionate, and He will shew mercy unto thee. Go back and lie down until the Day of the General Resurrection, wherein every man shall rise up, and thou thyself shalt rise with them.' God is my witness, O my brethren, I saw the mummy with my own eyes lie down again in its place, as it was before. And having seen these things I marvelled greatly, and I gave glory unto God. And I cried out in front of me, according to rule, 'Bless me,' and then I went in and kissed his hands and his feet. He said unto me, 'John, hadst thou been here a long time? Didst thou not see somebody or hear somebody talking to me?' And I said, 'No, my father.' He said unto me, 'Thou speakest falsehood, just as did Gehazi when he uttered falsehood to the prophet, saying, "Thy servant went no whither." But since thou hast seen or heard, if thou tellest any man during my lifetime thou shalt be cast forth (i.e. excommunicated). And I have observed the order, and I have never dared to repeat it to this very day.'

THE LIFE OF PISENTIUS ACCORDING TO THE ETHIOPIC SYNAXARIUM

(Brit. Mus. MS. Oriental, No. 661, fol. 114 *a*, cols. 2 and 3)

ለመ: ዐሡሩ: ወሠሉሱ: ለሐምሌ: በዛቲ: ዕለት: ለዕረፈ: ቅዱስ: ብሳ: ብስንዶዮስ: ሌጺስ: ቆጵስ: ዘሀገረ: ቅፍጥ:: ዝንቱ: ቅዱስ: መንኰሰ: እመንእሱ: ወተፀመደ: ወተጋደለ: ተጋድሎ: ዐቢየ: ወለጽንዐ: መጻሕፍተ: ብዙኃተ:: ወእመኑልቆሙ: መጽሐፈ: መዝሙረ: ዳዊት: ዐሠርቱ: ወክልኤቱ: ዳቁቀ: ነቢያት: ወኮነ: ሶበ: ያነብብ: ለሐዳ: ትንቢተ: እመነቢያት: ይበጽሕ: ኅቤሁ: ውእቱ: ኒቢይ: እስከ: ደዲጽም: ለንብቦተ: ትንቢቱ:: ወተብህለ: በእንቲአሁ: እስመ: ውእቱ: ኮነ: ሶበ: ያነሥእ: እዴሁ:: ወይጼሊ: ደከውኑ: ለዒብዒሁ: ብሩሃነ: በከመ: ዐሠርቱ: መኃትው: ብሩሃን:: ወገብረ: እግዚአብሔር: ደቡ: እደቂሁ: ተለመራተ: ወመንከራተ: ዐበይተ: ወኢርእየ: ጎጽ: ለንስት: ግሙራ:: ለሳ: ኮነ: ያደንን: ርእሶ: ኅበ: ምድር:: ወሀለወት: ለሐቲ: ብእሲት: ዘባቲ: ደቂ: ዐቢይ: ወስተ: ከርሣ: ወጸንሐቶ: ለሐቲ: ዕለተ: ኅበ: በዐቱ: ረከበቶ: ግብተ: ወሮጸ: ወእቱ: ወይእቲ: ትረውጽ: ድኅሬሁ:: ወሶበ: ስእነት: በጺሐ: ኅቤሁ: ነሠአት: እመሬት: ዘኬደ: እግሪሁ: ለሐተ: ኅፍነ: በለሚነ: ወበልዐት:: ወሶሌሃ: ተፈወሰት: እመደቂሃ:: ወበለሐቲ: ዕለት: ርእየ: ሠለስተ: ዕደወ: ብሩሃነ:: ወወህብዎ: መራትተ: እንዘ: ደብሉ: ለንተሰ: ሀለወክ: ከመ: ተመግባ: ለቤተ: ክርስቲያነ:

ዘእግዚአብሔር ። ወእመዝ ፡ ኀረዮ ፡ እግዚአብሔር ፡ ወተሰይመ ፡ ሌጌስ ፡ ቆጵስ ፡ ላዕለ ፡ ሀገረ ፡ ቀፍጥ ። ወኮነ ፡ ሶበ ፡ ይቄድስ ፡ ቅዳሴ ፡ ቍርባነ ፡ ደኔጽሮ ፡ ለእግዚእነ ፡ ደበ ፡ መሠቀዕ ፡ ወመላእክቲሁ ። ወበአሐቲ ፡ ዕለተ ፡ ቀደሰ ፡ አሐዱ ፡ ብእሲ ፡ ቀሲስ ፡ ቅዳሴ ፡ በቅድሜሁ ። ወበመንፈቀ ፡ ቅዳሴ ፡ ተፋእ ፡ መሬቀ ፡ እንዘ ፡ ሀሎ ፡ ይቀውም ፡ ቅድመ ፡ መሠዋዕ ። ወሶበ ፡ ፈጸመ ፡ ቅዳሴ ፡ ገሠጾ ፡ ዝንቱ ፡ አብ ፡ ወይቤሎ ፡ ሊፈራህኮኑ ፡ ለእግዚአብሔር ፡ ሶበ ፡ ትቀውመ ፡ ደበ ፡ ዝንቱ ፡ መሠዋዕ ፡ ወሊያእመርከኑ ፡ ከመ ፡ መራቅ ፡ ዘተፋእከ ፡ በጽሐ ፡ ኅበ ፡ ከነፌሁ ፡ ለኪሩቤል ፡ ዘይቀውመ ፡ ቅድመ ፡ መሠዋዕ ። ወበጽሐ ፡ ላዕለ ፡ ውእቱ ፡ ቀሲስ ፡ ረዓድ ፡ ዐቢይ ፡ ወድንጋፄ ፡ ወጸርወ ፡ ኅበ ፡ ቤቱ ፡ ወሐመ ፡ ወሞተ ። ወኮነ ፡ ዝንቱ ፡ ቅዱስ ፡ ጥዑመ ፡ በቃሉ ፡ ወሠናይ ፡ በእንብቦቱ ፡ ወሊይጸግብ ፡ መኑሂ ፡ እመተግሣጹ ፡ ወእመትምህርቱ ። ወሶበ ፡ ቀርበ ፡ ጊዜ ፡ ዕረፍቱ ፡ ለእመረ ፡ ዝንቱ ፡ እመቅድመ ፡ ኀዳጥ ፡ መዋዕል ፡ ወጸውዖሙ ፡ ለሕዝብ ፡ ወመሀሮሙ ፡ ወገሠጾሙ ፡ ወለጽንዖሙ ፡ ውስተ ፡ ሃይማኖት ፡ ርትዕት ። ወለዘዘሙ ፡ ብዙኃ ፡ ወመጠወ ፡ ነፋሶ ፡ ውስተ ፡ እዴሁ ፡ ለእግዚአብሔር ። ወከሠተ ፡ እግዚአብሔር ፡ እመሠጋዑ ፡ ተለመራተ ፡ ብዙኃተ ፡ ወነሠለ ፡ ረድኡ ፡ ንስቲተ ፡ ጸርቀ ፡ እመልብሰ ፡ ግንዘቱ ፡ ወኮነ ፡ ባቲ ፡ ይፈውስ ፡ ነፍሎ ፡ ደዌ ፡ ዘይደዊ ፡ ወይበጽሕ ፡ ኅቤሁ ፡ በለሚነ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስለ ፡ ንጉሠነ ፡ ዮሐንስ ፡

በላመ ፡ ለብስንዳ ፡ ዘይኔጽር ፡ ነቢያት ።
እስከ ፡ ይፈጽም ፡ ለነብቦ ፡ እንተ ፡ ጸሐፈ ፡ ትንቢተ ።
ወሰመዑ ፡ ካዕበ ፡ ዘገብረ ፡ ትእምርተ ።
ብእሲት ፡ ጥዕየት ፡ እመደቂሃ ፡ ወሐይወት ፡ ሕይወተ ።
እመአሰረ ፡ እግሩ ፡ ቅድስት ፡ በሊዐ ፡ መሬተ ።

TRANSLATION

On the thirteenth day of month Hamlê died the holy man Bebâ Besendyôs, Bishop of the City of Ḳeft. This holy man was a monk from his youth up, and he adopted the ascetic life, and he contended strenuously and fought with great zeal the fight of the monk. And he learned thoroughly and understood many Books [of Scripture], and among their number were the Psalms of David, and the Twelve Minor Prophets. And it came to pass that when he was reciting one of the Prophets, the Prophet whose Book he was reciting would come to him [and stand by his side] until he had finished reciting the Prophecy. And it is related concerning him, that when he was praying and lifted up his hands, his [ten] fingers became filled with light, even like unto ten bright lamps. And God wrought through him great and mighty miracles and wonders. He never at any time looked upon the face of a woman, but always kept his head bowed to the ground.

And there was a certain woman who was afflicted with sore disease in her belly. And she lay in wait for him one day near his cell, and she came upon him when he was unprepared, and he ran away, and the woman ran after him. And when she was unable to overtake him, she took a handful of the dust whereon his foot had trodden, and in faith swallowed it; and she was healed of her sickness immediately.

And one day he saw three shining men, and they gave unto him keys, saying, 'It is for thee to administer the Church of God.' Then God chose him, and appointed him Bishop of the City of Ḳeft.

And it came to pass that [on a certain day] he was consecrating the Holy Offering, and he looked and saw our Lord on the altar, and with Him were His angels. And on a certain day a priest was reciting the words of the consecration of the Holy Offering before him, and when this

priest was half-way through the Office, he spat out some spittle from his mouth as he was standing before the altar. And when the priest had finished the Office of Consecration, this Father Besendyôs rebuked him, saying, 'Hast thou no fear of God when thou art standing at this altar? Dost thou not know that the spittle which thou didst spit out of thy mouth fell upon the wing of the Cherub who was standing before the altar?' And great fear and trembling fell upon that priest, and they carried him away to his house, and he fell sick of a fever and died.

And this holy man possessed a fine voice, and he read beautifully, and no man was ever offended through his rebuke and admonition. And when the time had drawn nigh wherein he was to die, he had knowledge of this a few days before. And he summoned the congregation of monks, and he taught them, and rebuked them, and confirmed them in the Right Faith, and he gave unto them many commandments, and he committed his soul to the hand of God. And God made manifest many miracles through his body. And his servant carried off a little piece of the cloth wherein he was buried, and with it he used to heal every person who was sick, and who came to him in faith. May his prayer and blessing be with our king John!

Salutation of Besendyôs, who saw the Prophets [standing by him]
Until he finished reading the Prophecies written [by them];
And there was a report about him that he worked miracles.
A woman was healed of her sickness, and recovered thoroughly
By swallowing the dust from the print of his holy foot.

AN ENCOMIUM ON SAINT JOHN THE BAPTIST, BY SAINT JOHN CHRYSOSTOM

(Brit. Mus. MS. Oriental, No. 7024)

THE ENCOMIUM WHICH OUR HOLY FATHER SAINT APA JOHN, ARCHBISHOP OF CONSTANTINOPLE, WHO WAS GLORIOUS IN EVERY RESPECT, THE HOLY GOLDEN-MOUTH, PRONOUNCED TO THE GLORY AND HONOUR OF SAINT JOHN THE BAPTIST, THE HOLY FORERUNNER AND KINSMAN OF THE CHRIST, THAN WHOM AMONG THOSE WHO HAVE BEEN BORN OF WOMEN NO GREATER HATH EVER RISEN UP, WHOM GOD EXALTED IN HONOUR AND GLORY, ABOVE ALL THE SAINTS, WHO EXCELLED THE ANGELS IN PURITY (OR, HOLINESS). [APA JOHN CHRYSOSTOM] PRONOUNCED THIS ENCOMIUM IN CONNEXION WITH THE PASSAGE WHICH IS WRITTEN IN THE GOSPEL ACCORDING TO [SAINT] MATTHEW WHEN HE EXPLAINED TO US THE MEANING OF THE WORDS WHICH ARE WRITTEN THEREIN, 'WHAT WENT YE OUT INTO THE DESERT TO SEE?'[1] IN THE PEACE OF GOD! MAY HIS HOLY BLESSING COME UPON US, AND MAY WE ALL GAIN SALVATION TOGETHER. AMEN. Fol. 1 a

My beloved, I wish to declare [unto you] some few of the exalted words and right judgements | of the holy Baptist Fol. 1 b

[1] Matt. xi. 7; Luke vii. 24.

and glorious forerunner, Saint John, the kinsman of the Christ. But I find myself in serious trouble, because my halting tongue is incapable of declaring his might and his honour in the manner which they deserve. And moreover, our holy fathers, the God-bearing (i.e. inspired) Bishops who have lived before our time, that is to say Athanasius, and Theophilus, and Cyril, and Innocent, have declared many of thine exalted words, O John the Baptist, O thou than whom among those born of women, none hath arisen who is greater.[1]

Who is there among our Fathers of olden time who hath not uttered encomiastic words concerning thee, O thou priest, and the son of a priest, thou prophet, and the son of a prophet, thou virgin and martyr, who art the equal of an angel, thou companion of the True Bridegroom, the Christ, O Saint John |
Fol. 2 *a* the Baptist! Verily thy name and the remembrance of thee
ⲣⲉ have become a medicine and remedy which healeth sicknesses of every kind. I speak now concerning that John who fettered the tongue of his father through the act of his conception, and who again made the mouth of his father to be opened through his birth. For when Zacharias was asked, 'What dost thou wish him to be called?' he made a sign with his hand whereby he asked for a writing tablet,[2] and he wrote these three letters which are wonder-worthy, namely IÔTA, and Ω, and ALPHA.[3] And whilst he was writing his mouth opened suddenly, and his tongue was set free, and he spake, and he gained strength, and he cried out with a loud voice, 'John is his name.' For in very truth the name of
Fol. 2 *b* John is one which is worthy to be marvelled at, | for it is the
ϩⲉ lamp of the whole world. But my tongue halteth exceedingly, and it will fail in recounting the myriads of his mighty deeds; nevertheless I desire to set out on my journey upon the sea of understanding.

[1] Matt. xi. 11; Luke vii. 28.

[2] Luke i. 63.

[3] The allusion is to the Name IΩAΩ = יָהּ = יְהוָה.

Now therefore when the birthday of Herod,[1] who is accursed, had come, the daughter of Herodias came into [the presence of Herod], and she danced and pleased him and those who were reclining with him, and he promised to give unto her whatsoever she asked; and the maiden went to her mother to inform her about what had happened. And she said unto the maiden, 'Ask for the head of John the Baptist, and let them give it to thee upon a dish.' Then the maiden returned to the Governor, and said unto him, 'Give me now the head of John the Baptist upon a dish'; and the Governor commanded that it should be given unto her. And he sent a scout to the prison | [with an order] Fol. 8 *a* ē to remove the head of John, and he brought it back upon a dish; and [Herod] gave it to the maiden, and she took it and brought it to her mother. And his disciples went and took away his body and buried it, and they carried the report [of this matter] to Jesus.

Now when Jesus had heard [it][2] He departed to a desert place, and went into it by Himself, and when the multitude heard [this] they followed after Jesus. And when Jesus had seen the multitude He took pity upon them. And when the evening was come the disciples went unto Him, saying, 'This place is a desert. Dismiss the multitudes so that they may depart into the villages which are round about them, that they may buy for themselves that which they shall eat.' Then Jesus said unto them, 'Have ye nothing which I can give them to eat?' And they said unto Him, 'We have nothing at all in this place except five barley cakes and two fishes.'

And Jesus said | unto them, 'Bring them hither.' Then Fol. 8 *b* ē He commanded the multitudes to throw themselves down upon the grass, and He took the five cakes and the two fishes, and He lifted up His eyes to heaven, and blessed them, and brake them into pieces, and gave them to the disciples, and the

[1] See Matt. xiv. 6 ff. [2] Matt. xiv. 13–21.

disciples gave them to the multitudes, and they all ate and were satisfied. And the broken pieces which remained over filled twelve baskets. Now those who ate were five thousand men, without [reckoning] children and women.

Now I wish, O my beloved, to describe unto you the honour which the Christ [paid] to John, and also what manner of love it was which He shewed to him, for He was his companion and his kinsman, and how He loved him to such a degree that He fed with these five cakes and two fishes five thousand men without [reckoning] children and
Fol. 4 *a* women. For the multitude was gathered together | because
ז of the lamentation for John, and Jesus wept and made lamentation for John, and He distributed alms (or, charity) for his sake: inasmuch as he was His kinsman and His companion. For this reason when the disciples had said unto Him, 'Send away the multitude that they may go and buy for themselves that which they may eat,' He was unwilling to make them depart fasting. Now take good heed to the Scripture at this point. In the first place observe that when Jesus had heard concerning John the Baptist, He went away, and that the multitude followed after Him quickly. And in the second place observe that when the compassionate and merciful Jesus had seen them, He felt deep pity for them, even like a good shepherd who hath always pity for his sheep. And when the disciples asked Him, saying, 'Send away the multitude that they may go and buy for themselves that which they may eat,' the Saviour said unto them, 'Assuredly
Fol. 4 *b* not,' and thought, | 'What manner of thanks shall I receive
ח from My kinsman if these people, who have come unto Me on account of him, are put to inconvenience in this way? If they go away fasting as they are at present they will sink from exhaustion by the wayside.' As the Patriarch Joseph distributed alms (or, charity) because of the death of Jacob his father,[1] even so did Jesus, and He distributed alms for

[1] Gen. l. 1–12.

the sake of His kinsman John. Moreover, all classes of people have always been accustomed to distribute alms and gifts of food in charity on behalf of any of their kinsfolk whensoever any one of them died.

Now I wish to declare unto you another high and deep purpose also. The holy Evangelist saith, 'John heard of the works of the Christ, now he was in prison, [and] he called two of his disciples and sent them to the Lord, saying, 'Art thou He Who is to come, or are we to expect another?'[1] | And when they had come to Jesus, they said unto Him, 'It is Fol. 5a
John the Baptist who hath sent us unto Thee, saying, "Art ē
thou He Who is to come or are we to expect another?"'
Now at that time He had not healed the multitude, and He said unto the men whom John had sent to question Him, 'Depart ye and declare unto John the things which ye see, and the things which ye hear, namely, that the blind see, and the lame walk, those who are dead rise up, and to the poor the Gospel is preached; and blessed is he who shall not be offended in Me. I am He Who graciously bestowed thee upon Zacharias thy father and Elisabeth thy mother. I am He Who came unto thee whilst thou wast in the womb of Elisabeth thy mother. And when I Myself was in the womb of Mary, My mother, I saluted thee, and thou didst leap | therein. Again, it was I Who came unto thee at the Fol. 5b
tenth hour of the night on the eleventh day of the month ī
Tôbe; I received baptism at thy holy hands. Verily, O John, since thou hast been held to be worthy to baptize Me, and art he who was worthy to attain to [this] honour, thou hast surpassed a noble in heaven [who enjoyeth] every kind of honour. I am He Who was to come, and it was I Who received baptism at thy hands. I am He Who shall take away the sin of the world. Thou, O John, art he whom I have chosen, I and My Father Who is in heaven, and the Holy Spirit. I have sent thee [as My] forerunner, and thou

[1] Matt. xi. 3 ff.

art he who maketh a way before Me. Moreover, speak thou unto the multitude saying, "Repent, for the Kingdom which is in the heavens hath drawn nigh,[1]—that of which man thinketh not," even as he said, "Behold, I will do a work in your days, a marvellous work, and when ye shall hear
Fol. 6 a thereof | ye will not believe".[2] And Jesus said unto the
ıא men who were sent by John to enquire of Him, "Depart ye, and declare the things which ye see, and the things which ye hear, namely, the blind see, the lame walk, those who are dead rise up, and to the poor the Gospel is preached. And blessed is he who shall not be offended through Me." '

Now when these [enquirers] had departed He began to speak unto the multitude concerning John, saying, 'What did ye go out into the desert to see? Was it a reed, with the wind moving it? But what did ye go out to see? Was it a man arrayed in soft (or, delicate) apparel? Behold, those who wear soft apparel are in the houses of kings. But what did ye go out to see? Was it a prophet? Yea, I tell you that he is more than a prophet. For thus [runneth] that
Fol. 6 b which is | written concerning him: "Behold, I will send my
ıב angel before Thee, [and] he shall make straight Thy way."[3] Amen I say unto you that among those who have been born of woman none greater than John the Baptist hath risen up; nevertheless, he that is less than he is greater than he in the Kingdom which is in the heavens.'

Now it is necessary for us to explain this passage to you, for very many of those who are not strong in the Scriptures in thinking about it say, 'Was it really a reed moving in the wind, or was it not?' Now every tree on the earth, whether it be palm tree, or fig tree, or sycamore tree, or the *shîb* tree, or the acacia tree, even to the grass of the field, is, as long as it is growing, moved by every wind, either to this side or to the other. Doth not every simple person know this, and more especially every one who is educated? But that

[1] Matt. iii. 2. [2] Hab. i. 5. [3] Matt. xi. 10; Mal. iii. 1.

[reed] about which the Saviour spoke was the wind instrument which is [placed] in the places of contest (?) and which sendeth forth so loud a sound, there being no one | near them, Fol. 7 a
that when those who are at a distance hear them they say, ‘What hath happened? for the speaking reed is sounding?’ And straightway they gather together to see what hath happened, and they find out that so-and-so the son of so-and-so hath been the victor in a contest, and that [the name of] so-and-so the son of so-and-so is written down in the gymnasium. It was for this reason that this wind instrument sounded in the place wherein the prophet was prophesying; and all the people gathered together that they might receive instruction. For this very reason it was that the Saviour said, ‘What was it that ye went out into the desert to see? Was it a reed with the wind moving it? But what was it that ye went out into the desert to see? Was it a man arrayed in soft apparel? Behold, those who wear soft apparel are in the houses of kings.’ Behold, O my beloved, I have explained this question to you, and now I will, by the will of God, expound the following tale to you.

Now at the time when the | cataclysm of waters increased Fol. 7 b
upon the earth in the days of Noah, the trees and the waters of the flood rolled over the body of Adam, and they carried it away and deposited it in the midst of Jerusalem, and the waters of the earth flowed over it and covered it. And when the Saviour had come and He was walking about that place, and was teaching, saying, ‘If any man serveth Me My Father shall pay him honour; My Father, deliver Me from this hour’ [1]—at the very moment when the Saviour said these things the toe-nail of His right foot struck the head of Adam. And thus far is the story.

Now there is very much benefit to be derived by us from this story, but this is not the moment for [us to enjoy] it, because the banquet of the kinsman of the True Bridegroom,

[1] John xii. 26, 27.

the Christ, is set before us. For if thou wilt consider thou wilt see that there are a multitude of men who shall cry out to the Christ in Amente, saying, 'Have mercy on us, Lord, have mercy upon us.' And thou wilt hear also many cries
Fol. 8 a of | 'Lord, let Thy strength rise up! Come Thou to deliver
ιε us, O our good God.' And Thou, O man-loving Christ, through the multitude of Thy compassion, dost draw every one to Thyself this day. Thou hast redeemed those who were in Amente from the beginning. Thou hast drawn all sinners to Thee in life. The harlot Thou didst make a virgin, and didst forgive her sin. The thief Thou didst take into Paradise. The publican Thou didst make an evangelist. The persecutor [Paul] Thou didst make an apostle. Thou didst redeem those who were bound. Thou didst lift up those who had fallen. Thou didst gather together those who were scattered. Thou didst cry out unto every one with Thy mouth of God, 'Come ye unto Me, every one who is aweary, and is [over] burdened, and I will give you rest.'[1]

And behold also this day wherein Thou dost command Thy
Fol. 8 b holy Apostles, and dost say unto them, 'Ye shall begin | [to
ιε preach] from Jerusalem even unto the ends of the world. Ye are the witnesses of the things which the Jews did unto Me. Go ye, preach ye to them the salvation of the remission of sins. Do not thrust away sinners from you, but receive ye them in penitence. To the publicans give repentance. As for the harlots, forgive ye them their sins.' O my beloved, observe ye the glory wherewith the Christ paid exceedingly great honour to His kinsman, the holy forerunner, John the Baptist. He paid honour to him in heaven, but He paid far greater honour to him upon the earth.

For it came to pass that when our Lord Jesus was born on earth in the rest-house (or, *khán*) in Bethlehem,[2] the slaughter of the little children by the hands of Herod the Wicked took place. Moreover, when the Archangel Gabriel had

[1] Matt. xi. 28. [2] Matt. ii. 1; Luke ii. 4, 6, 7.

warned Joseph in a dream, Joseph took the young Child Jesus, with His mother, | and they departed into Egypt.[1] Fol. 9a
Then, Elisabeth having seized John in trepidation, she fled ז
with him into the desert. Moreover, when the officers of Herod were pursuing her and her child in order to slay him, she turned her eyes behind her and saw them coming close to her. Now when she and her son arrived at a rock in the mountains, she cried out, saying, 'O rock, admit me inside thee, and my son'; and straightway the rock opened its mouth, and when she reached the rock it received her, and it became unto her a monastery for meditation and a place of quiet wherein to dwell. Whensoever the need arose for her to go out to any place the rock used to open of itself, and after [she had gone out] to close of itself; through the dispensation of God it was a place which became large for their going out and for their coming in. Whensoever they asked for anything which they wanted, they found it [there]. If, for instance, it was locusts or wild honey [which they needed], they came in in this manner. | And the door of Fol. 9b
[their] sleeping chamber (?) used to open by itself and to ח
close by itself. Now if the days were the days of summer, the air always felt cool to them, and the heat never weighed heavily upon them. If the days were the days of winter, the air was always warm [therein], and the cold never caused them any suffering. And the same thing happened in the case of the wild animals which lived in the region round about them, and up to the day of the shewing forth of Saint John on the Jordan [they never molested Elisabeth].

Moreover, let us return [to our subject] and describe unto you the praises and the honours which God most graciously bestowed upon His beloved one John, according to the statements that we have found in the ancient manuscripts which the Apostles wrote and deposited in the Library of the Holy City Jerusalem. Now it happened to me to be in Jerusalem,

[1] Matt. ii. 13, 14.

and whilst I was staying in the church, there was an old man
Fol. 10 *a* there, a God-|loving presbyter, and he had authority therein;
ιθ and I remained in that place in order that I might assist at the celebration of the festival of the Resurrection of our Lord Jesus the Christ, and at the festival of the Holy Cross. Now I went through the books, and I had great enjoyment in this, and I found a little old volume [among them] which concerned the Apostles wherein it was written thus:

And it came to pass that we the Apostles were gathered together to our Saviour upon the Mount of Olives, after that He had made Himself to rise again from the dead. And He spake unto us and commanded us, saying: 'Go ye into all the world, and preach unto the people thereof the Gospel of the Kingdom.'[1] [And] He spake unto us concerning John the Baptist, and the honours which He had bestowed upon him in the heavens. And we said unto Him, 'What ought we to do to inform ourselves rightly about Thy beloved one,
Fol. 10 *b* Thy kinsman | John? Because Thou hast testified unto
κ us, saying, I will bestow upon him the third heaven, and the untarnished gifts, and the good things which are therein instead of the blood which he poured out for me. Now therefore, O our Lord, inform us certainly concerning him, and instruct us about that heaven which Thou hast graciously bestowed upon John, Thy beloved one, and the good things which Thou hast prepared therein. Instruct us also about that same John concerning whom Thou hast said unto us, There is no one in the heavens who shall be compared unto him for the glory and the honours which My Father hath bestowed upon him.'

And at that moment our Saviour commanded, and brought down from heaven a cloud of light, and He mounted upon it, and He commanded us the Apostles also to mount upon it with Him. And He brought us up into the first heaven, and afterwards into the second heaven, and then He ascended

[1] Matt. xxviii. 19; Mark xvi. 15.

to the third heaven, but He did not let us enter therein, and He carried us up to the fourth heaven, and to the fifth | heaven, and to the sixth heaven, and then to the seventh Fol. 11 *a* heaven, but He would not let us enter therein. Now after ʀλ He had shewn us all these things, He brought us again into the third heaven, and we marvelled at its beauty, and its splendid decoration, and its great glory. And we saw John the Baptist, and Zacharias his father, and Elisabeth his mother, arrayed in garments of great splendour, studded with jewels made of real *kikas*, and stones of various colours. Then our Saviour made us to stand before John, and He made John to stand in our midst, with Zacharias [his father] on his right hand, and Elisabeth his mother on his left hand. As for us, the Apostles, He made us to stand in order, beginning with our father Peter, and ending with Matthias.

And our Saviour walked in front of us, and He shewed unto us the whole heaven, and He shewed us the good things and the enjoyments which are | prepared therein, and the Fol. 11 *b* untarnished gifts which He had bestowed upon His beloved ʀẖ John, so that he might bestow them on every one who celebrated upon the earth the festival of the Commemoration of John, who was His kinsman and His forerunner. I John, the brother of the Lord, who relate these things, swear unto you that I will not hide from you any one of the good things which I saw, or any of the things which were to be enjoyed, and which were prepared in the third heaven, and which God had bestowed graciously upon Saint John, in order that he might give them to every one who kept the festival of his commemoration upon earth.

At that time Paul, and Luke, and Mark were also with us. And afterwards the Good Saviour called to the Seven Archangels, from Michael the greatest of the Archangels, and the General of the forces of heaven, to Sedekiel,[1] and He called

[1] i. e. צדקיאל. On the attributes of this Archangel see Schwab, 'Vocabulaire de l'Angélologie' in *Mémoires de l'Académie des Inscriptions*, Première Série, tom. x, Paris, 1897, p. 340.

unto us, the Apostles, one by one in turn, according to our
Fol. 12 *a* names, from our father | Peter, the greatest of the Apostles,
ⲢⲞ to Mark the Evangelist, and He said unto us, 'O My Archangels and holy servants, O My Apostles, ye were witnesses of My Birth, and of My Passion, and of My Crucifixion, and in like manner I make you to be witnesses again. Behold, I give the third heaven to John the Baptist, My companion and My kinsman. And moreover ye shall preach throughout the whole world that every man who shall celebrate the commemoration of this My beloved one John on the earth, either by making an offering, or by alms, or by gifts of charity which are given to the poor, or to his shrine in his name, or who shall write in a book an account of his life in commemoration of him, and shall place it in a church, or who shall dress
Fol. 12 *b* a table in thy shrine with noble coverings, | thou, [O John,]
ⲢⲂ shalt take them into the third heaven, which I have bestowed upon thee, and thou shalt array them in celestial apparel.

'I say unto thee, O My beloved John, who wast held to be worthy to baptize Me with thy holy hand, if any one shall make an offering of first-fruits to thy shrine in thy name, or if any one shall give food to a hungry person in thy name, or shall give to a thirsty person to drink [in thy name], or shall clothe a man who is naked in thy name, I will not allow them to be punished in Amente, but thou shalt take them into life for ever. And I will make My angels to clothe them with their wings of light, and I will bestow upon them the good things which are in My kingdom. My Father shall bless thy right hand, which thou didst lay on My head, My
Fol. 13 *a* tongue shall bless thy mouth and thy | tongue, wherewith
ⲢⲈ thou didst say, "Behold the Lamb of God Who shall take away the sin of the world"[1]; for I indeed am He. Amen, I say unto thee, O My kinsman John, that I will not punish in Amente any man who shall commemorate thee upon the earth for ever, neither shall his punishment [extend] to the

[1] John i. 29.

river of fire which every man must pass over, whether he be righteous or whether he be a sinner. Behold, I will also bestow upon him this favour through thee—[the use of] the ferry-boat on this river of fire, which is a boat of gold; whosoever shall celebrate thy commemoration upon earth thou shalt transport across that river of fire in this boat.'

Then we, the Apostles, said unto our Lord, 'How many stadia [across] is the sea | of that river of fire? Inform us Fol. 13 *b* ϘϚ so that we may be able to teach men how terrible a thing it is.' Our Saviour said unto us, 'I will inform you concerning the measure thereof, and the measure of the boat of gold, which I have given unto My beloved John. The sea of the river of fire is thirty ϙⲟⲉⲓⲁ from shore to shore, and from . . . . . .[1] thirty stadia, to each ϙⲟⲉⲓⲁ. And I have given the boat of gold to John My kinsman, for the passage over the river, so that he may be able to transport therein those who shall celebrate his commemoration upon the earth, if it be only by breaking a little bread, and the pouring out of a [little] cold water. And when they come to the end of the shore (?) where I am wont to baptize them in the river of fire, when any one who hath celebrated the commemoration of John shall come to be baptized, the waters of the river of fire shall become exactly like the waters of | a bath, and like the hot water which a man applieth to Fol. 14 *a* his body in the place wherein he washeth himself; even so ϘⲔ shall the river of life be. Therefore every man who shall celebrate thy commemoration upon earth, O John, My companion and My kinsman, whether with an offering, or with a gift of first-fruits, or with any gift whatsoever, which they shall give to thy shrine in remembrance of thy holy name, I command thee to transport him across the river of fire in the boat of gold which I have bestowed upon thee. And thou shalt take them into the third heaven, and shalt make them

[1] Perhaps ⲁⲓⲙ ⲛ̄ ϙⲙⲁⲉ ⲙⲡⲁ ⲛ̄ ϙⲙⲁⲉ means from one part of the boat to the other; the passage is difficult.

to enjoy the good things which are prepared there and which abide for ever.'

And it came to pass that when our Good Saviour had said these things unto us, we rejoiced exceedingly at the great honours which God had bestowed upon John the Baptist. And again He said unto us, 'Come ye and I will teach you
Fol. 14 *b* concerning the Paradise of the | third heaven.' And He made
ΡΗ us to walk through a meadow of asphodel in that place which produced fruits of all sorts, each according to its kind, and they exhaled sweet odours. And there were there likewise meadows with gently running streams, and all the trees which were in that place yielded fruit, each according to its kind, and they were all covered therewith from their roots to their crowns, and there were there asphodel, and cinnamon-trees, and amomum, and mastiche, and mouskhatôn, and they all exhaled sweet odours, and each one was the choicest of its kind.

And Thomas said unto the Saviour, 'Lord, behold Thou hast taught us concerning all the trees which have a sweet smell in Paradise, and the gently running streams, and the palm-trees; tell us now what quantity of dates (?) each palm beareth, and how large are the fruits which each tree yieldeth, and how many bunches of grapes grow on each vine.'

The Saviour said, 'I will hide nothing from you about the things concerning which ye have questioned Me. As
Fol. 15 *a* regardeth the vine | concerning the fruit of which ye have
ΡΘ asked, there are ten thousand bunches of grapes upon it, and each bunch will produce six *mêtrités* [of wine]. As regardeth the palm-trees in Paradise, each cluster yieldeth ten thousand dates, and each cluster is as long as a man is high. So likewise is it in the matter of the fig-trees; each shoot produceth ten thousand figs, and if three men were to partake of one fig each of them would be satisfied. On each ear of the wheat which is in Paradise there are ten thousand grains, and each grain produceth six measures of flour. And the

cedars also are on the same scale, each tree produceth ten thousand [nuts], and is of a very great height. And the apple-tree and the *thourakion*-tree are of the same height; there are ten thousand apples on each shoot, and if three men were to partake of one apple each of them they would be satisfied.

'These are the good things which I have prepared for every one who shall celebrate the commemoration of My beloved one, and My kinsman John, upon the earth. Blessed is every one who shall be worthy to inherit these good things, | which Fol. 15 *b* ⲗ the eye hath not seen, nor hath the ear heard thereof, nor hath [the idea] thereof entered into the heart of man. These are the things which God hath prepared for those who love Him, and those who love John, His companion and His kinsman, to whose position and honour in the heavens and upon the earth no man, no, not one, hath succeeded, for he was held to be worthy to baptize the Son of God with his holy hands. And he saw the Holy Trinity: the Son was in his hands when he baptized Him; the Voice of the Father he heard, saying, "Thou art My Son, My beloved One, in Whom My wish shall be fulfilled"[1]; and the Holy Spirit came down from heaven, and rested upon His Head in the form of a Dove.'

And again Peter spake unto the Saviour, saying, 'Our Lord and our God! Shew us what is the signification of these oars and these lamps.' The Saviour said, 'There is a lamp to every oar, and there are seven hollows, to each lamp seven Fol. 16 *a* ⲗⲁ hollows, which are filled and give light. Whosoever shall light a lamp in the shrine of Saint John, or before his image, shall be ferried over the river of fire [by these oars] in the boat of gold which I have bestowed upon John My beloved. And these lamps shall burn before them, and shall light them until they have passed over the roads of darkness, and shall take them into the third heaven, which I have

[1] Matt. iii. 17.

given as an appanage to My beloved one John, and they shall inherit the good things which are therein for ever.'

And when the Good Saviour had said unto us these things He mounted upon a cloud, and He commanded us to mount upon it with Him, and He brought us down, and set us on
Fol. 16 b the Mount of Olives. Then He stood up | and prayed with
ⲗⲏ us, and He said unto us, 'Peace be with you.' And when He had said these things unto us, He went up into heaven with great glory, and the angels were singing hymns to Him.[1]

Verily, O my beloved, there is none who can be compared with John the Baptist in the heavens, or on the earth, and there is no one who is more exalted than he in glory, according to what the mouth of the Christ, which cannot lie, said, 'Among those who have been born of women no one hath arisen who is greater than John the Baptist.'[2] Behold, ye know the glory and the honour which God hath bestowed upon John the Baptist. Devote ye yourselves then diligently to charity, and to the giving of alms and offerings in his holy name. Ye know, O my brethren, that the life of man upon the earth is a vain thing. If thou wishest to be saved and to inherit the life which is for ever, make haste, redeem thy sins by alms and oblations, and [wipe out]
Fol. 17 a thine iniquity by means of acts of lovingkindness | to
ⲙⲁ the poor, and to those who are needy, so that thou mayest enjoy thyself with the good things which are in the habitation of joy and gladness. And if thou hast committed sin, turn thou, repent, and He shall forgive thee thy sins. For God is the Compassionate, and the Merciful One, and He is a lover of mankind, and He is wont to shew His mercy upon those who shall turn unto Him. For He spake by the prophet Ezekiel, saying, 'I do not desire the death of a sinner, but that he should turn himself away from his evil ways, and should repent and live.'[3] And again he said,

[1] The extract from the old manuscript mentioned by John Chrysostom on p. 344 seems to end here. [2] Matt. xi. 11. [3] Ezek. xviii. 32; xxxiii. 11.

'When the wicked man hath turned himself away from his evil, and he doeth righteousness, I will not remember his iniquity which he hath committed,' saith the Lord, 'but he shall live by reason of the righteousness which he doeth.'[1] And again He saith in another place, 'Turn ye yourselves to Me, O ye sons who have wandered afar off, and I will heal your wounds.'[2] | And again He saith in another place, 'I have Fol. 17 b
not come to call the righteous, but the sinners to repentance.'[3] גלא
Ye know, O my beloved, that charity is good, and that alms-giving is a choice gift; let therefore no man omit to do acts of charity and to give alms to the poor, and to those who are needy, according to his power. And ye must also make offerings to the church in the name of the saints. And by means of all these things let us give glory to God and to His holy forerunner, John the Baptist, the virgin, and martyr, and the kinsman of our Lord Jesus the Christ, Who hath bestowed upon him great honours, to Whom be all glory and all honour, which are His due, and to His Good Father, and to the Holy Spirit for ever and ever! Amen.

[1] Ezek. xviii. 21, 22, 27.
[2] Jer. iii. 22.
[3] Matt. ix. 13; Mark ii. 17; Luke v. 32.

THE INSTRUCTIONS OF APA PACHOMIUS, THE ARCHIMANDRITE

(Brit. Mus. MS. Oriental, No. 7024)

Fol. 18 *a* ϡϵ THE INSTRUCTIONS WHICH OUR HOLY FATHER, WHO WAS GLORIOUS IN EVERYTHING, APA PACHOMIUS, THE ARCHIMANDRITE, PRONOUNCED CONCERNING A BROTHER WHO, IN THE TIME OF APA EBÔNKH, WAS STIRRED TO WRATH AGAINST A CERTAIN MAN WHOM HE HAD BROUGHT TO TABENNÊSE.[1] HE SPAKE THESE WORDS TO HIM, AND THE OTHER FATHERS [WHO WERE] OLD MEN WERE THERE, AND THEY REJOICED EXCEEDINGLY. IN THE PEACE OF GOD! MAY HIS HOLY BLESSING AND THE BLESSINGS OF ALL THE SAINTS COME UPON US, AND MAY WE ALL BE SAVED! AMEN.

My son, listen. Make thyself wise, and receive the instruction of truth (?). There are two ways [which thou canst follow]. Either make thyself independent, [or] hearken unto (i. e. obey) God as did Abraham,[2] who forsook his [native] land, and made himself an exile, | Fol. 18 *b* and lived in a tent with Isaac in the land of promise ϡϵ as a stranger. He obeyed, he humbled himself, he came into an inheritance, until at length he was put to the test

[1] The Island of Tabenna on which the Monastery of Pachomius was built; it was not far from the modern town of Denderah.

[2] Gen. xii. 1.

in the matter of Isaac. He shewed himself to be superior to the temptation, and he offered up Isaac as a sacrifice unto God.[1] In this matter God called him, 'My companion' (or, friend[2]). And again, take to thyself the humility of Jacob, and his obedience, and his patient endurance, until he became a light, and he saw the Father of All, and was called 'Israel'.[3] And again, take to thyself the wisdom of Joseph and his obedience; and do thou strive earnestly under ascetic control, and with the service of a slave, until thou makest thyself a king.[4] My son, emulate the lives of the saints, and follow closely their virtues in thy life and conversation. Awake! Be not careless. Stimulate him that dwelleth in thee, of whom thou art the sponsor. Rise up, tarry | thou Fol. 19 a not with the dead, and the Christ shall give thee light.[5] ϡϛ Let grace spring up into being within thee, for of all the gifts of grace it is long-suffering which thou shalt make manifest; because the saints exercised long-suffering they inherited the promises. Long-suffering is the glory of the saints. Be thou then long-suffering, so that thou mayest be numbered among the company of the saints.

Thoughts? Bear them with long-suffering (or, patience) until God shall give thee rest. Fasting? Bear it continually with patient endurance. Prayer? Let it be without ceasing in thy habitation between thee and God. [Let thy] heart be at one with thy brother. [Let] virginity be in all thy members, [let] virginity be in thy thoughts (or, mind); purity of body and purity | of heart. A neck bowed in Fol. 19 b submission and a humble mind. Gentleness in the hour of ϡⲏ wrath. If thoughts (or, anxieties) oppress thee, be not downhearted, but exercise patient endurance with gladness, saying, 'Though they keep me in on every side, in the Name of the Lord I will destroy them.'[6] And straightway the help of

[1] Gen. xxii. 1–11. [2] 2 Chron. xx. 7; Is. xli. 8; Jas. ii. 23.
[3] Gen. xxxv. 10; 1 Kings xviii. 31. [4] Gen. xli. 40 ff.
[5] Eph. v. 14. [6] Ps. cxviii. 10.

God shall come unto thee, and thou shalt drive them away from thee, and gladness shall compass thee round about, and the Glory of God shall walk with thee. For gladness goeth with him that is humble, and thou shalt be satisfied with whatsoever thy soul desireth. For the ways of God are with him that is lowly of heart, and with the humble man. For He said, 'I look upon every one who is lowly in heart and humble.'[1] If thou shalt walk in the ways of the Lord, the Lord shall watch over thee, and give thee strength. He
Fol. 20 *a* shall | fill thee with knowledge and prudence, the remem-
ϡϴ brance of thee shall remain before Him at all times, He shall deliver thee from the Devil, and He shall bestow upon thee His peace at thine end.

My son, I command thee to watch and to be sober, and to understand what are the things which lie in wait for thee. The spirit of sloth and a not unbelieving attitude of mind walk together. The spirit of lying and the works and the words which are not deceitful walk together. The spirit of the love of money, and non-trafficking, and not swearing false oaths, and works which are not evil, and envy walk together. The spirit of vanity and non-greediness (?) walk together. The spirit
Fol. 20 *b* of fornication and impurity walk together. | The spirit of
ϡϡ enmity and lack of sorrow walk together. Woe be to that miserable soul wherein these things take up their abode, and make themselves masters of it in such a manner that they drive it away from God; for it getteth out of its own control, and it is tossed about on this side and on that until it arriveth in the Tartarus of Amente.

My son, hearken unto me. Be not thou careless. Give no sleep to thine eyes, nor slumber to thine eyelids, so that thou mayest be able to escape like a goat from those who would shear it. For, O my son, all the spirits from my youth up have on many occasions made me weak, and [when] I came into the desert they used to afflict me to such a degree

[1] Compare Ps. lxxii. 13.

that my heart failed me, and I thought that there was not strength enough in me to stand up against the threat of the Serpent. For he used to persecute me on every side: | if Fol. 21 *a*
I came into the middle [to fight] he would close in upon me ⲙⲁ
and do battle with me; and if I tried to escape, he would afflict me with his insolence. My heart was in a state of black terror, and although I turned to this side and to that many, many times I could not find rest. But when we took refuge at the feet of God with weeping and with humility, and with fasting, and with vigils by night, the Enemy and all his spirits also became powerless in respect of me, and the joy of God came to me, and I experienced straightway the help of God, for through His support He teacheth the children of men His strength, and His Christ-like [affection].

My son, do not use words of abuse to any man, lest peradventure thou mayest see some one paying [the man] honour, and must say, 'This one hath ended [his trouble], he receiveth refreshing.' Take thou good heed to guard thyself against a thought of this kind, for it is exceedingly evil; and God | hateth him that payeth Him honour, if he be one who Fol. 21 *b*
hateth his brother. And he who shall say concerning himself, ⲙⲃ
'I am something,' is nothing at all, and he only deceiveth himself; is there any one who can help him? He who is arrogant, and who maketh his heart like unto the heart of God, saying, 'There is no one who can be compared with me,' let him hear now his Creator, saying, 'Thou shalt go down into Amente. They shall cast thee down with the dead, the worms shall gnaw pieces from thy body, and the Worm shall envelop thee.' The man who hath gotten himself humility judgeth himself, saying, 'My sins are greater than those of every other man'; he judgeth no man in any way whatsoever, and he abuseth no man. Who art thou that thou shouldst judge a slave who doth not belong unto thee? For him who hath fallen down his God is able to set upon his feet [again].

Fol. 22 *a* ⲙⲏ | My son, keep watch over thyself, and never abuse any man. Taste thou all the virtues, and guard thou them carefully. If thou art a stranger, keep to thyself. Rush not into the company of men, and thou shalt not mingle with their works. [If] thou art a poor man make not thyself liable in respect of any matter, lest men revile thee; for poverty is an evil matter in the mouth of the wicked. Hast thou never heard [it said that] 'If ye feel hunger ye will feel aggrieved, and ye will speak evil things against the governor and against the fathers'? Again, observe carefully lest war be let loose on thee because of something which thou didst lack for thy fleshly need, and because food hath rendered thee blameworthy; but endure patiently, in spite of everything, and God shall work effectively [for thee] in secret.

Fol. 22 *b* ⲙⲏ Remember Habakkuk in Judea, and Daniel | in Chaldea, though there was a difference between them—for one used to rule in the palace—especially the case of Daniel; when he was down in the pit [and was intended] to become food for the wild beasts,[1] He prepared a meal for him. Remember Elijah in the desert,[2] and the widow in Zarephath,[3] who notwithstanding the scourge of famine and the pressure of hunger which weighed heavily upon her, and the helplessness of her old age, never lost heart, but she contended boldly, and prevailed and obtained the promise of God, and her house enjoyed abundance during the time of the famine. The giving of bread either in the time of abundance or in [the time of] poverty is not power if thou be once blameworthy through want.[4] For it is written concerning the saints, 'They suffer want, they are afflicted, they endure tribulation, but they boast themselves in their troubles.'[5] If thou dost

Fol. 23 *a* ⲙⲉ contend in | patience in the strife of the Scriptures, no servitude whatsoever shall come upon thee, according to that which is written, 'Do not let yourselves be deceived with eating, and drinking, or with the share at the festival, or with new moons,

[1] Dan. vi. 16. [2] 1 Kings xix. 1 ff. [3] 1 Kings xvii. 9.
[4] Rendering doubtful. [5] Cf. Rom. v. 3; 2 Cor. xii. 9–11.

or with sabbaths, which shall be a covering for the things that take place.'[1]

Meditate thou always on the words of God, endure sufferings patiently, and in everything give thanks. Flee thou from before the honour of men. Love thou him that revileth thee, in the fear of God. Let every man be profitable unto thee, and do thou make thyself profitable to every man. Continue thou in thy work and word which is good. Turn not back unto him that runneth behind thee, so that God may not hate thee. For the crown shall be unto those who continue [to contend], and ever more and more do thou hearken to God, so that thou mayest make Him to save thee.

When thou art seated among the brethren, do not laugh at even the smallest | word of scurrility [which thou mayest hear]. Shadrach, Meshach and Abednego[2] disregarded the jeering of Nebuchadnezzar, and for this reason he was unable to compel them [to worship] by the songs and music of his instruments, neither was he able to trick them by meals at his table. And for this reason the flames of fire [of the furnace] which rose up to a height of forty-nine cubits were extinguished. And these men did not go over to the perverse (or, crooked), but they were upright before Him that is upright, that is to say, God; and for this reason He made them chiefs over their enemies. And again, Daniel did not hearken unto the conversation of the Chaldeans, which was evil, and for this reason he became a chosen vessel of great value. And [the lions] fell down, and watched him with intelligent understanding, and he shut the mouths of the savage lions. Fol. 23 b ⲙⲉ

Now therefore, O my son, if thou wilt set God before thee as thy hope, He will become a helper unto thee in the hour of thy strife; for it is right for him that setteth out to go | to God to believe that He is, and that this wage (i.e. reward, or prize) shall be to those who seek Him.[3] These words have Fol. 24 a ⲙⲍ

[1] Col. ii. 16, 17. [2] See Dan. iii. [3] Heb. xi. 6.

been written down for us in order that we may believe in God, and that we, from the least among us even to the greatest, may strive in the contest with fastings, and with prayers, and with other kinds of service, until the spittle drieth in thy mouth through fasting. And God will not be unmindful of this, but thou shalt find all these again in the hour of thy necessity. Only do thou humble thyself in everything. Set thy word behind thee, if thou wouldst have understanding of everything in peace. Accustom not thyself to treat [temptation] with contempt, but bear every temptation with gladness, for thou canst not know what honour may follow the temptation. Thou shalt not pray, 'Remove the temptation from me'; because it is better for thee that thou shouldst pray, and weep, and heave sighs until thou art
Fol. 24 *b* saved, than for thee to abandon thy heart, | and to allow it to
ⲙⲏ carry thee away captive.

O man, what wilt thou do in Babylon? Thou wilt commit some disgraceful act in [that] strange land, because thou hast never been put to the test, and thou wilt cast God away from thee willingly. For this reason, O my brother, do not abandon thy heart. Thou mayest perhaps forget for a short time, but thine enemies will never sleep, neither will they ever forget, either by night or by day, and they will attribute craft to thee. For this reason run not thou after greatness, lest thou be humiliated, and thine enemies rejoice over thee; run after humility, for he that exalteth himself shall be brought low, and he that humbleth himself shall be exalted. If thou art unable to make thyself independent, cling thou unto some one who doth work in the Gospel of the Christ, and thou shalt go forward with him. Or do thou obey thyself, or submit thyself, to one who doth obey. Or make thyself to become strong, so that men may call thee
Fol. 25 *a* Elias, or do thou | obey a strong man, so that men may call
ⲙⲑ thee Elisha; because since Elisha obeyed Elijah the spirit of Elijah came in a double portion upon Elisha.

If thou dost wish to dwell among men make thyself to be like unto Abraham [when he lived] with Lot, and like Moses and like Samuel. If thou wishest to live in the desert, behold, all the prophets [have done so] before thee; make thyself like unto them. They spread themselves about in the deserts, and in the ravines of the hills, and in the caverns of the earth, they suffered privations, and they endured tribulations, and afflictions, and pains. Again He saith, 'The shadows of those who were martyred (?) and the spirit[s] of the men who endured trial, and suffered tribulation, shall bless Thee.' Moreover, when the thief uttered one word on the cross, God forgave him his sins, and took him into Paradise. Behold, how very great shall be thine honour if thou shalt endure temptation with patience, or the spirit of fornication, or the spirit of pride, or any bodily passion whatsoever. In short, thou must thyself strive | in the struggle against the Fol. 25 *b* passions of the Devil, so as not to follow him. And Jesus ⲙ̅ shall graciously bestow upon thee His promises. Keep thou watch against sloth, for she is the mother of all vices.

My son, flee thou from the desire of lust, for that it is which produceth the understanding of wickedness. It will not permit a man to know the mystery of God, and it will make thee a stranger to the language of the Spirit; and it will not permit thee to bear the Cross of the Christ, and it will not permit the heart to breathe the blessings of God. Keep thou watch against the relaxation of the viscera, which shall make thee a stranger unto the good things of Paradise. Keep thou watch against the pollution of thy body, which shall provoke to wrath God and His angels.

My son, turn thou to God; thou shalt love Him, thou shalt flee from the Enemy, whom thou shalt hate, so that the graces of God may be with thee, and thou shalt inherit, | as did Fol. 26 *a* Judah, the son of Jacob. For He saith, 'Judah, thy brethren ⲙ̅ⲁ shall bless thee, thy hand shall be upon the necks of thine enemies, and the children of thy father shall act as slaves

unto thee.'[1] Guard thyself against pride, for it is the beginning of every evil; the beginning of pride shall remove thee from God, and that which followeth in its train is callousness of heart. If thou keepest watch over thyself in respect of this, thy place of repose shall be the Jerusalem of heaven; if the Lord desireth thee He will give glory unto thee. Keep watch, and let not thy heart be puffed up, but continue in thy humility, and thou shalt remain in the glory which God giveth to thee. Keep watch and be sober. Blessed is he who shall be found keeping watch, for they shall appoint
Fol. 26 *b* ⲛⲃ him to be over | the property of his Lord. And he shall enter into the Kingdom with gladness, and the companions of the Bridegroom shall love him, because he was to be found keeping watch in His vineyard.

My son, be thou long-suffering in everything, for it is written, 'Make haste to make thyself a chosen one of God, a workman who hath no need to be ashamed.'[2] Set out on thy way to God after the manner of one who soweth and reapeth, and thou shalt enter into thy treasure-house (or, granary) of the good things of God. Do not turn away the face like the hypocrites, but treat with decision the wishes of thy heart; work for God, and work for thine own salvation. If the passion of the love of money attack thee, and envy, or hatred, or any one of the other passions, enter into thee, take thou to thyself the heart of the lion, take thou to thyself |
Fol. 27 *a* ⲛⲅ the heart of the mighty warrior, and do battle with them, and destroy them like Sihon,[3] and Og,[4] and all the kings of the Amorites; for the beloved Son, the Only-begotten, the King Jesus, fighteth for thee, and thou shalt inherit the city of the enemy. Only cast out from thyself every kind of pride, and thou shalt be strong.

And observe. When Joshua, [the son] of Nun was bold

[1] Gen. xlix. 8. [2] 2 Tim. ii. 15.
[3] Num. xxi. 34; Deut. iii. 2; Ps. cxxxv. 11; cxxxvi. 19.
[4] Deut. xxxi. 4; Joshua ii. 10.

(or strong), God gave his enemies into his hand. If thou become timid of heart thou makest thyself a stranger to the law of God. Timidity of heart filleth thee with excuses for sloth, and unbelief, and carelessness, until thou art destroyed. Be lion-hearted! Cry out, saying, 'Who shall separate us from the love of God?'[1] If thou sayest, 'My outer [man] | will perish,' [it may be true], but thine inner man will become Fol. 27 *b* renewed day by day. If thou livest in the desert fight by means of prayers, and fastings, and afflictions; if thou livest among men, be thou wise as the serpents, and harmless as these doves [about] us.[2] If a man hath struck thee a blow, bear it at his hands, and rejoice; set thy hope in God, and He will do what is good for thee. And as for thee, thou shalt not dishonour the image of God, Who Himself said, 'To him who giveth glory to Me will I give glory; him who dishonoureth Me I will dishonour.'[3] And when men pay honour unto thee, rejoice not, for it is written, 'Woe unto you when all men pay honour unto you.'[4] And again He said, 'Blessed are ye when men heap curses on you, and persecute you, and revile your names | as [those of] evildoer[s].[5] Behold our Fol. 28 *a* Fathers Barnabas and Paul, when honour was paid to them they rent their garments,[6] and they wept, hating the glory of men. And Peter himself, and John, when they had been beaten in the Synagogue[7] came out rejoicing, because they had been held to be worthy of being beaten for the sake of the Holy Name of the Lord, [for] they were hoping for the honour of heaven.

O my son, do thou flee the comfort which is in this world in order that thou mayest enjoy thyself in the world which is to come. Be not careless, and do not let day after day pass unheeding, or [vices] will overtake thee before thou knowest [it], and thou wilt come into danger wherefrom thou canst

[1] Rom. viii. 35. [2] Matt. x. 16. [3] 1 Sam. ii. 30.
[4] Luke vi. 26. [5] Matt. v. 11. [6] Acts xiv. 14.
[7] Acts v. 40.

not escape, and these foul-faced things will surround thee, and seize thee, and carry thee away with insolent boldness, and they will cast thee into their place of darkness, which is |
Fol. 28 b filled with fear and tribulation. Grieve not if any man insult
ⲛⲉ thee before men, but grieve and sigh when thou committest a sin, for this is the true disgrace for thee, to go to the stripes of thy sin. I command thee, with the greatest earnestness, to hate the glory which is vain. The armour of the Devil is empty praise, and it was in this way that he led astray Eve. He said unto her, 'Eat of the tree, for it will open your eyes, and ye shall become like the gods.'[1] She hearkened and she thought that it was true; she fled from the glory which was divine, and there was taken away from her [the glory] of humanity. And when thou pursuest the glory which is vain, it maketh thee a stranger to the glory of God. Now in the case of Eve the Scriptures were not written which would have informed her concerning this battle before the Devil tempted
Fol. 29 a her. | Therefore did the Word of God come, and take upon
ⲛⲍ Itself flesh of the Virgin Mary, in order that it might secure the freedom of the race of Eve. But thou hast been informed concerning this battle by the saints who were before thee, in the Holy Scriptures. For this reason, O [my] brother, do not say, 'I have not heard [of it],' or 'I was not told about it before yesterday, and the day before yesterday'. For it is written, 'The sound of them hath come forth over all the earth, and their words have reached unto the uttermost ends of the world.'[2]

Now therefore, when honour is paid unto thee, abase thy heart thyself, and give glory to God; and when they revile thee, give glory to God likewise, and give thanks unto Him because thou art held to be worthy of the portion of His Son and His saints. If they called thy Lord 'The Impostor', and
Fol. 29 b the Prophets | 'vile men', and the others 'madmen', behold,
ⲛⲏ how much more will they call us by these names who are dust

[1] Gen. iii. 5. [2] Rom. x. 18.

and ashes? Grieve not when thou art reviled, for this is [thy] way to thy life. Now if it be thy carelessness which draweth thee to weeping, thou shalt mourn; for those who wear scarlet shall clothe themselves with dung, because they have been careless concerning the Law of God, and have followed after the desires of their hearts. Now, therefore, O my son, weep thou to God at all times, for it is written, 'Blessed is he whom Thou hast chosen, and hast received to Thyself; Thou hast placed thoughts in his heart, a flood of tears, the place which Thou hast established.'[1]

Make unto thyself simplicity (or, innocence). Be thou like unto the simple lambs about us, which when their wool is shorn from them say nothing. Go not from one place to another, saying, 'I shall find God in this | place or in that.' Fol. 30 *a* ⲛⲑ God saith, 'I fill the heavens, I fill the earth.'[2] And again, 'If thou shouldst cross over the waters I should still be with thee, and the rivers shall not cover thee up.'[3] Know, O my son, that God is in thine interior, so that He may make thee to remain in the law and commandments of God. Behold, the thief upon the cross went into Paradise.[4] Behold, Judas himself in the midst of the Apostles betrayed his Lord.[5] Behold Rahab and her fornication![6] She is numbered among the saints. Behold, Eve, who was deceived, is in Paradise. Behold, Job on the dung-heap is compared with his God. Behold, Adam, who transgressed the commandment, is in Paradise. Behold, the angels of heaven were taken into the abyss (?). Behold, Elijah[7] and Enoch[8] were taken into the kingdom of the heavens | with all glory. Fol. 30 *b* ⲝ

Seek after God, seek ye His face at all times. Seek thou Him as did Abraham, who obeyed God and offered up his son as a sacrifice unto God, Who called him 'My Companion'.

[1] Ps. lxv. 4. The latter part of the verse differs from that of the received text.

[2] Jer. xxiii. 24. [3] Ps. cxxxix. 9, 11. [4] Luke xxiii. 43.

[5] Luke xxii. 47. [6] Joshua vi. 17. [7] 2 Kings ii. 11.

[8] Gen. v. 24; Heb. xi. 5.

Seek Him like Joseph, who contended against pollution, and at length became king over his enemies. Seek Him like Moses, who followed his God, and He made him a lawgiver, and taught him concerning His likeness. Daniel sought Him, and He taught him great mysteries, and delivered him from the mouths of the lions. The Three Holy Men sought Him, and found Him in the furnace of fire. Job took refuge with Him, and He healed him of his wounds. Susannah sought Him, and He delivered her out of the hand of the lawless men. Judith sought Him, and she found Him in the tent of Holophernes. All these sought Him, and He delivered them,
Fol. 31 *a* [and] He delivered | others also.

ⲁⲛ As for thee, O my son, how long wilt thou be careless? What is the limit (?) of thy carelessness? What it was last year, even so is it this year; and what it was yesterday, even so is it to-day. How long wilt thou remain careless? [When] wilt thou progress? Be sober. Lift up thy heart. For assuredly it will happen to thee that thou wilt be made to stand before the throne of God, and thou wilt have to explain the things which thou hast done in secret, as well as those which thou hast done openly. If thou goest to a place where fighting is, it belongeth to God, for the Spirit of God urgeth thee, saying, 'Rest not in the place wherein there is a snare, for the Devil will cast a spell on thee, saying, I will be with thee (?) the first time, otherwise what wilt thou see? Wilt thou not grieve?' Hearken not to his deceitful dis-
Fol. 31 *b* course, so that the Spirit of God | may drive him away from
ⲁϩ thee, [or] thou wilt become feeble, and thou wilt become infirm like Samson,[1] and the foreigners shall bind thee with fetters, and shall cast thee into the place of torture (?), that is to say, of gnashing of teeth. And thou shalt become to them an object of derision, that is to say, they shall rejoice over thee, and thou shalt never know (i. e. find) the way to thy city, thine eyes having been put out, because thou didst reveal

[1] Judges xvi. 4–21.

thy heart to Delilah, that is to say, to the Devil, who hath taken thee by guile, because thou didst set behind thee the counsels of the Spirit. And thou seest also how Bathsheba persuaded this mighty man David, and how she would have crushed him, had it not been that he repented quickly about the wife of Uriah.[1] And moreover it is written, 'Ye see my stroke, be afraid.'[2] And behold it hath been shewn to thee that He doth not spare His saints. Be sober therefore, and know what things are promised [to thee]. Flee thou from arrogance, separate thou thyself from it, lest it put out the eyes of thine understanding, and it make thee blind, and thou art unable to find the way | to the city which is thy habitation. Fol. 32 a

And again, know thou the city of the Christ, and give glory unto Him, because He died for thee. If it should happen that a brother uttereth some word concerning thee, why shouldst thou become angry, and behave towards him like a wild beast? And why dost thou not remember that the Christ died for thee? At the moment when thine enemy, that is to say, the Devil, whispereth unto thee, thou dost incline thine ear to him, and he poureth into it stinkingness, and thou openest thy heart, and dost swallow the venom which he poureth into thee. O miserable one, at this moment thou either becomest a wild beast, or thou becomest like a blazing fire, and dost burn until thou art consumed by all his wickedness; empty out thy heart, and vomit forth the wicked evil-eye which is therein, lest the poison fly throughout thy body and thou die. O man, nurse thou not the few words which thy brother hath spoken against thee. Thine enemy seeketh to swallow up thee and thy soul. What then wilt thou do? Wilt thou treat him harshly? | Do not, O my beloved, do not cause men to lament for thee. In the place of the world because of men's deeds (or, works) they shave the head, instead of the Fol. 32 b

[1] 2 Sam. xii. 13.

[2] Cf. Ps. cxix. 120.

gold of the head.[1] But be thou sober, and bear thou the stripe of him that smiteth thee patiently, and be thou long-suffering with thy brother, and do not thou make afraid his heart with the sufferings of the flesh.

O my son, take thou good heed to the words of the wise man Paul, and to that which he spake, saying, 'There are bonds and tribulations awaiting me in Jerusalem, but I do not value my soul in the very least so that I may complete my course. And I am ready to die in Jerusalem for the Name of my Lord Jesus, the Christ.'[2] For neither sufferings nor temptation can prevent the saints from going to the Lord. Be thou of good cheer then, play the man; what hast thou to do with the sluggishness of the Devil? He fleeth before the patient endurance of the saints. O my
Fol. 33 *a* son, why dost thou flee from | Adonai, the Lord of Sabaôth?
ⲍⲉ Why dost thou flee to the captivity of the Chaldeans? Why dost thou give thy heart to eat with the devils? Guard thou thyself, O my son, from fornication. Destroy not the member of the Christ. Do not hearken to the devils, and make the member of the Christ into the member of a whore. Remember the tribulations and the punishments. Bring back the trial (?) of God before thee. Flee thou from before every lust. Strip thyself naked of the old man and his works, and do thou put on thyself the new man. Remember thy necessity in the hour wherein thou shalt come forth from the body.

O my son, flee thou to the feet of God, for it is He Who hath created thee, and He suffered for thee. 'I gave My back to the stripes of the whips, and My cheeks to the
Fol. 33 *b* buffetings of insult; | I did not turn away My Face from
ⲍⲋ the shame and the spitting.' O man, the road to Egypt is not for thee, and it is not for thee to make thyself drink water from this Gêôn (i. e. Nile) which is stirred up (i. e. muddy). These thoughts which are muddy also are not for

[1] Translation doubtful. [2] Acts xxi. 13.

thee. Bestir thyself until these sufferings depart (?) from thee. Moreover, turn thyself, weep for thy sins. For it is written, 'If ye set yourselves to consider your sins which are in the soul, a seed of a great plant shall appear.'[1]

Therefore thou seest, O man, that transgression is an evil thing, and that sin is wont to produce a multitude of sufferings and punishment. O man, flee quickly from sin, and remember death immediately. For it is written, 'A wise man suppresseth sin, and the face of the ascetic shall shine like the sun.'[2] Moreover, remember Moses, who chose to suffer with the people of God rather than to enjoy the | pleasures of sin for a time.[3] If thou lovest the Fol. 34 *a* ⲍⲍ
suffering of the saints, they will make themselves to be companions of thine, and they will minister on thy behalf before God. And He will grant thee every good thing for which thou dost petition, because thou hast taken up thy cross, and hast followed thy Lord. Do not seek after a seat of glory among men, so that God may shelter thee from the blast of the storm of which thou knowest nothing, and may apportion thee a seat in His metropolis, Jerusalem of heaven.

Test everything. Lay hold upon that which is good. Similarly, do not treat with contempt the image of God. Moreover, keep diligently thy youth with all care, in order that thou mayest be able to keep diligently thine old age with all care, lest thou be put to shame, and thou come to an end in the Valley of Jehoshaphat.[4] The whole creation of God shall look upon thee, and they shall revile thee, saying, | 'We Fol. 34 *b*
used to think about thee every day, and believe that thou ⲍⲏ
wast a sheep, but we find thee to be a wolf in this place. Get thee gone now into the pit of Amente, cast thyself down now into the heart of the earth. O what great shame! Whilst thou didst walk in the world men gave glory to thee thinking that thou wast a man of moral excellence; the

[1] I cannot identify this quotation.
[2] Probably one of the sayings of the Fathers.
[3] Heb. xi. 25.
[4] Joel iii. 2–12.

moment, however, that thou comest to the Valley of Jehoshaphat, the place of judgement, thou art found to be naked. And every one looketh upon thy sins, and upon thy shame which is revealed to God and man.'

Woe be unto thee in that hour! Whither wilt thou turn thy face? Or, supposing that thou canst open thy mouth, what wilt thou say? Thy sins have sealed thy soul, which is black like unto sackcloth. What wilt thou do in that hour? Thou wilt weep, but they will not accept weeping from thee. Thou wilt make supplication, but they will not accept supplication from thee because the beings into whose hands thou shalt be given are merciless. O woe be unto
Fol. 35 *a* thee in that hour | wherein thou shalt hear that terrible
ⲍⲟ voice which shall give judgement, saying, 'Let the sinners return to Amente.'[1] And again, 'Depart ye from Me, O ye accursed, into the everlasting fire which hath been prepared for the Devil and his angels.'[2] And again, 'Those who commit transgressions, and all those who work iniquity, do I hate, and I will destroy them out of the city of God.'[3]

Now therefore, O my son, make use of this world, but despise it as thou doest so, and walk therein holding it to be a thing of no account. Follow thou the Lord in everything, and thou shalt find boldness of speech in the Valley of Jehoshaphat.[4] Let the things which are in the world appear to thee things which are to be despised, and in the Day of Judgement thou wilt find thyself arrayed in glory. Do not commit thy heart unto any man for the sake of the comfort of thy soul, but cast thy care upon the Lord, and He will
Fol. 35 *b* sustain thee.[5] Consider Elijah, | who settled himself by the
ⲟ brook of Cherith, and He fed him by the ravens.[6] Keep watch over thyself with all diligence in respect to fornication, which hath overthrown very many. Make not thyself the companion of a youth. Go not after a woman. Flee from

[1] Compare Ps. ix. 17.
[2] Matt. xxv. 41.
[3] Cf. Heb. i. 9.
[4] Joel iii. 2–12.
[5] Ps. lv. 22.
[6] 1 Kings xvii. 3.

the pleasures of the body, for companionship is wont to burn like fire. Flee not unto any being of flesh whatsoever, because when the stone striketh upon the . . . . . fire breaketh out, and it burneth up very much substance.

Flee thou to the Lord at every hour, sit thou down in the shadow of Him, for he who abideth in the help of the Most High shall be under the shadow of the God of heaven,[1] and he shall never be moved. Remember thou the Lord and the Jerusalem of heaven; let [the memorial thereof] go up in thy heart, and thou shalt be under the blessing of heaven, and the glory of God shall support thee. Keep thou thy body and thy heart with the greatest diligence. Follow after peace and | humility, and if these are bound together [in thee] they will Fol. 36 a
make thee to see God. Again, attach not thyself closely unto ⲟⲁ
any man, for he who is bound to his brother becometh an enemy unto God. And he who is at peace (?) [2] with his brother is at peace (?) [2] with God.

Now thou knowest that there is no state of peace greater than that every man should love his brother; but if thou art free from sin of every kind but art at enmity with thy brother, thou art a stranger unto God. For it is written, 'Seek after peace and purity,'[3] for they are bound together. And again it is written, 'And even if I have all the faith, so that [I can] remove a mountain, without love of heart, I am benefited in nothing.'[4] Love buildeth up. There can be no purity in impurity. If hatred existeth in thy heart, or enmity, where is thy purity? The Lord saith in Jeremiah, 'He speaketh with his neighbour words of peace, whilst there is enmity in his heart; | he speaketh with his neighbour [words of] guile, Fol. 36 b
whilst there is enmity in his heart, or, he meditateth enmity: ⲟⲏ
Shall not I be wroth concerning this, saith the Lord? Or shall not my soul perform vengeance on the heathen likewise?'[5] Thus He saith: He who is at enmity with his

[1] Ps. xci. 1.
[2] The text has ⲟⲩⲣⲏⲛⲏ = ⲉⲓⲣⲏⲛⲏ?
[3] Compare Ps. lxxxv. 10.
[4] 1 Cor. xiii. 2.
[5] Jer. ix. 5–9.

brother—this man is the heathen, because the heathen walketh in the darkness of death, knowing [not] the light, which meaneth that he who hateth his brother walketh in the darkness, knowing not God. For the hatred of enmity hath closed his eyes, and he seeth not the image of God. And the Lord commanded us, saying, 'Love your enemies. Bless those who curse you. Do good unto those who persecute you.'[1] In how great danger, then, of punishment are we if we hate each other, our neighbour who is yoked unto us, the sons of God, the branches of the true Vine, the sheep of the
Fol. 37 *a* rational | fold, which the True Shepherd hath gathered
ⲟⲉ together, the Only-begotten Son of God, Who offered Himself up as a sacrifice for us, which [i. e. the danger] was so great that the Living Word bore these sufferings Himself. And thou thyself, dost thou hate him?

O man, wherefore art thou envious of the glory which is empty? Or [why art thou] a lover of money, or [a lover] of magnificence, wherewith the Enemy bindeth thee in fetters, and maketh thee a stranger unto God? What kind of apology wilt thou be able to make to the Christ when He shall say unto thee, 'Inasmuch as thou hatest thy brother, it is I Whom thou hatest? And as for thee, thou shalt depart into the punishment which is for ever, for thou art an enemy of thy brother; but thy brother, he shall go into the life which is for ever, because he humbled himself unto thee for the sake of Jesus.' Let us search out then a remedy for the disease before we die.

O my beloved, let us flee to the feet of the Gospel of the
Fol. 37 *b* True Law of God, the Christ, and let us hearken | unto Him
ⲟⲍ saying, 'Condemn not, that ye be not condemned.'[2] Forgive, that ye may be forgiven. If thou dost not forgive, they will not forgive thee. If thou wilt bind thy brother, prepare thyself for punishment for thy slippings aside, and for thy transgressions, and for thy fornications which thou didst commit

[1] Matt. v. 44. [2] Matt. vii. 1.

secretly, and thy thefts, and thy obscene words, and thy evil thoughts, and thine avariciousness, [and] the evil things which thou wilt have to explain before the throne of the Christ. The whole of God's creation will be gazing at thee, all the angels, and all the hosts of heaven will be standing there, with their swords drawn, and they will compel thee to make excuses for and to confess thy sins. Thine apparel shall be motley, thy mouth shall be shut, thou shalt be terror-stricken to such a degree that thou shalt be unable to speak or to explain.

O wretched man, thy many fornications, which were | the disease (?) of thy soul, and the lusts of the eye, and the evil cogitations which afflict the spirit and cause grief to the soul, and the slip in the speech (or, mouth), and the tongue which speaketh words of boasting and defileth the whole body, and the evil words of scurrility and indecency, and the gossipings which are inspired by envy and hatred, and the scoffings, and the derisive words about the image of God, and the voluntary revilings (or, condemnations) which will deprive thee of the good things of Paradise, and the secret passions which it would be a disgrace to mention, the evil thought towards the image of God, and the anger, and discord, and impudence, and arrogance, and the thoughts of the heart [which sprang] from wickedness, and the want of compassion, and ambition—concerning all these things shall they enquire of thee because thou wast at enmity with thy brother, and because thou didst not put away [thine enmity] perforce by the love | of God. Fol. 38 a ϴϵ Fol. 38 b ϴϛ

Hast thou never heard that 'love covereth a multitude of sins'?[1] And this is what your Father which is in heaven doeth for you. If ye do not forgive each other in your hearts, your Father which is in heaven will not forgive you your sins. Behold ye know, O my beloved, that we have clothed ourselves with the good and man-loving Christ. Let us not strip ourselves naked of Him for the sake of our evil works; for we

[1] 1 Pet. iv. 8.

are vowed to God in purity, and we are vowed to the life of the monk. Let us do the works thereof which are these: fasting and praying without ceasing, and purity of the body and purity of the heart. Since we have vowed ourselves to God in purity let us not associate ourselves with the fornications which take manifold forms, for He saith, 'They com-
Fol. 39 *a* mitted | fornication in very many ways.'[1] O my brethren,
ⲟⲍ let us not permit ourselves to be found in the works which are of the kind which will make us to fall below every [other] man. Moreover, we have promised to become disciples of Christ; let us therefore afflict ourselves, for sorrow bringeth low impurity.

And now that the contest is set, let us not allow ourselves to be defeated, so that we may not become slaves unto sin. Light-givers have been placed in the world for us, let them not be offended because of us, let us bear silently, for very many shall be saved through our sobriety, O brethren. Let us not enter into reckoning with each other, in order that they may not enter into reckoning with us in the hour of punishment, whether ye are virgins, or whether ye are set apart to do special work, or whether ye are anchorites. Assuredly He shall say unto us, 'Bring [it hither], this belongeth to Me,
Fol. 39 *b* and the increase thereof.' | And He shall chide us, and say
ⲟⲏ unto us, 'Where is the apparel of the bridal chamber? Where is the light of the lamps? If thou art indeed My son, where is the fear with which thou shouldst regard Me? If thou didst hate Me in the world, then get thee away from Me, for I know thee not. If thou hatest thy brother thou art a stranger unto My Kingdom. If thou hast a bond on thy brother, and thou wilt not release him, then they shall bind thy hands behind thee, and thy feet, and shall cast thee into the outer darkness, where there shall be weeping and gnashing of teeth. If thou rejectest thy brother, then will they deliver thee over to the angels who are without mercy,

[1] Ezek. xvi. 29 (?).

and they shall flog thee with whips of fire for ever. Thou didst not shew compassion upon My image, thou didst treat Me with contempt, thou didst hold Me in scorn, thou didst inflict disgrace upon Me; therefore I will not shew compassion upon thee in thy time of danger and necessity.

'If thou dost not make peace with thy brother in this world, Fol. 40 *a* I will not be with thee in the Day of the Great Judgement. Ϙϴ [If] thou despisest the poor man, it is I Whom thou despisest therewith. [If] thou rejectest the man of misery, thou art the fellow (or, companion) of the man who rejected Me in My humility upon the Cross. Did I ever demand from thee anything during My absence from My home in the world? Did I not bestow upon thee My Body and My Blood, the Good of life? Did I not taste the death for thy sake until I redeemed thee? Did I not make thee acquainted with the mystery of heaven, and make thee My brother and companion? Did I not give unto thee the power to trample under thy feet vipers and scorpions, and all the might of the Enemy? Did I not give unto thee manifold medicines of life wherewith thou mightest heal thyself? My powers, and My signs, and My miracles, which I bore in the world as the | armour of soldierhood I gave unto thee that thou mightest Fol. 40 *b* gird thyself about therewith, and mightest cast down headlong Goliath, that is to say the Devil. ϖ And now what is it which thou lackest that maketh thee to become a stranger to Me? It is thy carelessness alone that driveth thee into the pit of Amente.'

Now therefore, O my son, these things and those which are far more severe shall we hear if we continue to be careless, and are not obedient [to the command] to forgive one another. Let us be sober. We know the virtues of God which shall help us in the day of death, and which shall act as a guide for us in the midst of the cruel and terrifying war, and which shall raise up [our] soul[s] from the dead. Now first of all there have been given unto us faith and the knowledge whereby

we may expel unbelief from within us. Next, there have been given unto us wisdom and understanding which enable us to
Fol. 41 a understand the thoughts of the Devil, | and to flee from him,
ⲡⲁ and to hate him. [And] there are preached unto us fasting, and prayer, and continence, which shall give peace and tranquillity in the body [which is vexed] by passion. There have been given unto us purity and abstinence through which God shall dwell in us. And there have been given unto us patient endurance and long-suffering, and if we keep carefully all these [virtues] we shall inherit the glory of God. There have been given unto us love and peace, these mighty warriors in the battle, for the Enemy is unable to draw nigh unto the place wherein these are. We have been commanded concerning the joy wherein there is no grief if we fight. And we have also been instructed in generosity and in Christlikeness. There have been given unto us holy prayer and long-suffering, which are wont to fill the soul with light. There have been
Fol. 41 b given unto us innocency of | heart and simplicity, which are
ⲡⲃ wont to blot out wickedness. Directions have been written down for us in respect of judging no man, and we must overcome the falsehood of this evil blemish which is in man; for if we do not judge they will not judge us in the Day of Judgement. For the power to suffer patiently, and the power to bear violent assaults have been given unto us, in order that slothfulness may not cast us down headlong. And our fathers lived their lives to the very end in hunger and in thirst, and they suffered tribulations in great numbers until they produced purity within themselves. Especially did they flee from the drinking of wine, which is full of penalties of every kind. The disturbances in our members, and the twitchings therein, and their jerky and disconnected movements are due to overmuch wine; it is a madness which produceth much sin, it splitteth the head, and it maketh the joints of the hands and arms helpless.

For the pleasure which attendeth drinking in excess maketh

a man of understanding to become a fool, and it turneth the conscience | into a shameless thing, and it setteth loose Fol. 42 a
the bridle of the tongue. The greatest joy in all the world ⲡⲉ
is to sorrow in the Holy Spirit; let us not stray in pleasure. For the priest spake, and the prophet gave a warning concerning wine, 'Wine is insolent, drunkenness is a disgrace; whosoever shall devote himself to these shall not be innocent of sin.'[1] Wine is good if we drink it in moderation; if thou givest thine eye to the wine-bottles and to the drinking-pots, thou shalt go naked, even like a corn-stalk (?).

Therefore let all those who have prepared themselves to be disciples of Jesus keep themselves away from wine and from drunkenness. For our fathers knew very well the danger which would arise because of wine, and they abstained from it, for they were wont to drink it in very small quantities when suffering from sickness. Now if only a very little wine was allowed to be given to the mighty workman Timothy,[2] whose body was in a very infirm condition, | then what shall Fol. 42 b
I say in respect of the man who is bubbling over with wicked- ⲡⲁ
ness, and is in the prime of early manhood, and who hath in him impure desires and passion in abundance? I am afraid to say it: Let no man drink wine at all, so that he may not hate his own salvation [and] murmur against me. For these words will be hard unto many at [this] time. Nevertheless, my beloved, it is good to keep oneself [from wine], and soberness (?) is beneficial; for he who keepeth himself sober (?) shall sail in safety his ship into the harbour of the salvation, which is good and holy, and he shall drink of the good things of heaven.

And again, a greater thing than all these hath been given into thine hand, namely, the humility which keepeth watch over all the virtues; humility was this great and holy power

[1] Prov. xx. 1 ἀκόλαστον οἶνος καὶ ὑβριστικὸν μέθη,
πᾶς δὲ ἄφρων τοιούτοις συμπλέκεται.

[2] See 1 Tim. v. 23.

wherein God arrayed Himself when He came into the world. It is the wall [round about] the virtues, the treasure-house of actions (or, deeds), the armour which delivereth, the healer of every grief. And when the apparel of byssus had been made, and the vessels of gold for the tabernacle, and all the
Fol. 43 a things for adornment, | they put on apparel of sackcloth.
ⲡⲉ [Humility] is one of the least of things in the sight of men, but it is chosen and most honourable before God. If we acquire it for ourselves we shall [be able to] tread upon all the power of the Enemy. For He said, 'On whom shall I look except upon him that is humble and long-suffering?'[1] Let us not relax our attention in the time of hunger, for boasting increaseth in a man as well as prudence. When gluttony increaseth, fornication reigneth through the drinking of the body, [and] pride hath rule, and the novices cease to listen to the elders, and the elders cease to trouble in any way about the novices, and each one walketh according to the desire of his own heart. This is the time wherein we must cry out with the prophet, 'Woe unto me, O my soul, for he who striketh
Fol. 43 b terror destroyeth upon | the earth. And he who is upright
ⲡⲥ among men existeth not according to the Christ, that is to say he doth not exist at all, and each one afflicteth his neighbour.'[2]

Strive ye, O my beloved, for the time hath drawn nigh, and the days have diminished. The father no longer giveth instruction to his son, and the son hearkeneth not to his father. The good Virgins have come to an end. The holy fathers are asleep in every place, the mothers are destroyed like the widows, we have become like unto orphans. The humble are trampled upon, and blows are showered upon the heads of the poor. Because of this, within a very little we have made God to be wroth. Then let us make lamentation, [for] there is none to comfort us. All these things have
Fol. 44 a come upon us because we have not afflicted ourselves. | Let us
ⲡⲍ

[1] Isa. lxvi. 21. [2] Cf. Mic. vii. 2.

strive earnestly, O my beloved, so that we may receive the crown which is prepared. The throne is spread, the door of the kingdom is open, 'to him who overcometh will I give the manna which is his.'[1] If we strive earnestly we shall conquer our passions, and we shall reign for ever and ever; but if they conquer us, we shall weep bitterly.

Let us fight for ourselves, inasmuch as repentance is sufficient for us. Let us put on ourselves sorrow, and make ourselves new [creatures] in humility. Let us become lovers of men, and make ourselves companions of Christ, the Lover of mankind. Since we are vowed unto God, [we must lead] the life of the monk in love. Virginity doth not [mean] virginity of the body only, but the keeping of oneself from every sin. For in the Gospel certain virgins were rejected because of their careless slothfulness, whilst those who watched bravely went | into the chamber of the bridegroom. May Fol. 44 b
it happen then that every one [here] may enter into that ⲡⲏ
place for ever!

And as concerning the love of money by means of which fighting is carried on against us. If thou wishest to gain for thyself these things (or, possessions) which are transient, and can be destroyed by fire,[2] by great avariciousness, or by trafficking, or by violence, or by evil design, or by excessive manual labour, thou art not free to serve God, at least certainly not in every way. If thou hast the eager desire to collect for thyself gold or bronze, remember that which He spake in the Gospel, saying, 'Thou man of no understanding, they shall carry away thy soul this very night; [and] the things which thou hast prepared unto whom shall they belong?'[3] Of similar import too are the words, 'He gathereth together, [but] he knoweth not for whom he is gathering.'[4]

Strive eagerly then, O my beloved, and fight against [this]

[1] Rev. ii. 17.

[2] This rendering is doubtful. The text ⲙⲙⲟⲟⲗⲉ ⲛⲧ ⲟⲩⲙⲉ ⲙ ⲡⲕⲱϩⲧ is perhaps corrupt.

[3] Luke xii. 20. [4] Ps. xxxix. 6.

passion. Thou shalt say, 'I will do what Abraham did, I will act uprightly in respect of God, the Most High, Who
Fol. 45 a created the heavens | and the earth—saying, If I have taken
ⲡⲉ anything of the things which belong unto thee, from a thread even unto a shoe-latchet.' The stranger who is humble is a great good, and the Lord loveth the proselyte. Concerning, moreover, the slothfulness by means of which fighting is carried on against us, [and] concerning the right hand of need, remember that it is written, 'Thy houses for gathering in are accursed, and the things which are in them.'[1] And again concerning the gold and the bronze James spake, saying, 'Their rust shall bear witness against them, and the rust shall devour your flesh like fire.'[2] And, 'He chose a man,[3] a righteous man who had no idol, he saw their affliction.'[4] Again, purify thyself from the curse before the
Fol. 45 b Lord calleth thee, for thou hast set thy hope | upon God,
ϥ because it is written 'Let your hearts be purified, [and] perfect towards God.'[5]

I enquire of thee, O my beloved in the Lord, for if thou hast made God to be a helper [unto thee], and if thou art unto Him one beloved, and if thou hast set thy heart to walk in the commandments of God, then will God Himself bless thee so greatly that thy fountain shall become a river unto thee, and thy river shall become unto thee a sea. For thou art the chariot, and continence shall be the charioteer. The lamp of God is kindled above thee, and thou shalt give forth the light which belongeth unto the Spirit. Thou shalt control thy words in [giving] judgement. God granteth unto thee graciously the skill of the saints in contending, so that thou mayest not fall headlong before the image (or, phantom) in thy city. Thou settest thy foot upon the neck of the prince of darkness. Thou seest the general-in-chief of the
Fol. 46 a forces of the Lord standing at thy right | hand. Thou shalt
ϥϩ

[1] Cf. Jer. v. 9. [2] Jas. v. 3. [3] Ps. lxxviii. 70; 1 Sam. xvi. 11, 12.
[4] Exod. iv. 31. [5] Jas. iv. 8.

drown Pharaoh and his multitude. Thou and thy people pass over the sea of salt,[1] that is to say, this life. Amen.

And besides these things, I command thee not to relax thy hold upon thy heart, for it is the joy of devils to make a man to relax his hold upon his heart, and to bring him into the net before he is aware of it. Therefore be not thou careless in receiving the teaching of the fear of the Lord. Thou shalt go forward (or, grow) like the new plants, and thou shalt please God like a new (i. e. young) bull which driveth away the sheep with [his] horns. Moreover, be thou a valiant man, both in deed and in word. Do not turn thy face away as do the hypocrites, lest thou join them and become converted unto them. Do not destroy (or, waste) the first day [of the week] in thy field, for thou must know what that must give to God day by day. Seat thyself by thyself, like a prudent governor, | and try [thyself] judicially Fol. 46 b
according to thy reason; and whether thou art away by ⲫⲗ
thyself on a journey, or whether thou art among a crowd, thou shall pass judgement on thyself daily. For it is very much better for thee to be one among a crowd of a thousand people and to possess a very little humility, than to be a man living in the cave of a hyena in pride. It may be remembered in respect of Lot, that he lived in the midst of Sodom, and still was a believer and a good man. But we also hear in respect of Cain, with whom upon the earth there were only three other people, that he became a sinner.

Now therefore, behold, the contest is prepared for thee. Examine thou carefully those who come upon thee daily, for we must hide ourselves even as those who wage war against us hide themselves. For the devils are not wont to come against thee on the right hand only, but they appear also on the left hand to every man. For in very truth, in my own case, they fought against me on the right-hand side, and they brought

[1] Arab. بَحر مِلْح.

unto me the Devil, being bound in the form of a wild ass,[1] but the Lord helped me. I did not believe them, neither did
Fol. 47 a I relax the vigilance of my heart | against them. And the
ⲕⲉ works of the Devil on the right hand hurt me many times, and he went so far as to dare to tempt the Lord, but He destroyed him with all his works.

Now, therefore, O my son, array thyself in humility, and make the Christ to be unto thee a counsellor, and His Good Father [also]; make thyself a companion and a divine man, in whose heart is the Law of God. Make thyself to be like unto the poor man who carried His Cross, who became a companion of weeping. Make thyself to become poor, [put] a napkin on thy head, and let thy place of abode be unto thee a tomb, until God shall raise thee up and give unto thee the crown of triumph.

If it happeneth on a time that thou art utterly cast down about a brother, who hath caused thee suffering by [his] words; or if thy heart hath been wounded by a brother, and
Fol. 47 b thou sayest, 'he | is not worth this'; or if the Enemy
ⲕⲍ worketh in thee against a certain man [and thou sayest], 'he is not worthy of these honours,' lay thou hold upon thy speech. Or call to mind that it is the Devil of war who maketh himself great in thy understanding. [If] thou contendest with thy brother, thou knowest that there is no balm in Gilead, and that there is no physician in thy neighbourhood. Now [therefore] devote thyself to silent contemplation, and to making thyself conscious of God. Weep thou tears in the presence of thyself and Christ, and the Spirit of Jesus shall speak with thee in thine understanding, it shall give thee birth in the circle of the commandment, and make thee to strive by thyself; thou resemblest a wild animal inasmuch as the venom is in thee.

Remember how that thou thyself hast benefited on several

[1] The Devil also appeared to Abba Nathaniel (died A. D. 376) in the form of an ass. See *Paradise of the Fathers* (ed. Budge), i. 112.

occasions. Dost thou not hear the Christ saying, 'Forgive thy brother seventy times seven'?[1] Dost thou thyself not weep often when thou makest supplication, saying, 'Forgive me | the multitude of my sins'? And yet thou layest hold Fol. 48 *a* of a little thing against thy brother! And straightway the ϥϵ Spirit of God shall bring before thee the Judgement, and the fear of the punishments. And thou must remember the saints, and how they were held worthy to be treated with contempt. And thou must remember the Christ, and how they despised Him, and treated Him with contempt, and how they crucified Him for thy sake. And straightway thy heart shall become full of compassion and fear, and thou shalt cast thyself down on thy face weeping, and thou shalt say, 'Forgive Thou me, O my Lord, for I have inflicted suffering on Thine image.' And straightway thou shalt rise up, and thou shalt be [feeling] the consolation of repentance, thou shalt flee to the feet of thy brother, thy heart shall be as water, thy face shall be joyful, thy mouth shall be filled with gladness, peace shall be enveloping thee, and thou shalt make supplication to thy brother, saying, 'Forgive me, O my brother, for I have made thee to suffer pain.' | Thy weeping shall be Fol. 48 *b* abundant, but great joy shall be unto thee through [thy] ϥϵ tears. And peace shall boast itself in your midst, and the Spirit of God Himself shall rejoice and shall cry out, saying, 'Blessed are the peacemakers, for it is they who shall be called the sons of God.'[2] When the Enemy heareth the sound of the voice [of thy weeping] he becometh ashamed. [Take care] that God is glorified, so that a great blessing may be unto thee.

Now therefore, O my brother, let us fight boldly. Thou knowest that contention existeth in every place. The churches are filled with men who love fighting and with men of wrath. The Congregations and the bodies of monks love to arrogate to themselves greatness, pride hath made

[1] Matt. xviii. 22. [2] Matt. v. 9.

itself to be king (or, to rule). No man sheweth bravery on behalf of his neighbour, but every man inflicteth persecution on his neighbour. We have fallen into the midst of sufferings. There is neither prophet nor Gnostic. No
Fol. 49 *a* man chideth another | in respect of any matter, because
ⲡⲍ hardness of heart hath increased. He who hath understanding shall speak out, for the time is evil. Every man maketh himself to be his own king, and they devote their minds to the contemplation of the things which are unseemly. Now therefore, O my brother, make peace with thy brother, and thou shalt pray for me; I am unable to do anything in the matter, but I humble myself because of my wish. And do thou be sober in everything. Suffer, and perform the work of the evangelist, bear temptations patiently, fight out to the very end the fight which the life of the monk entaileth, humble thyself, make thyself to be long-suffering, let thy heart dread [certain] things [or, words], which thou must hear, and take good heed to guard thy virginity. And thou shalt commit thyself unto him with whom thou comparest thyself, and unto these strange voices concerning me. Set not thyself outside the writings of the saints, but make thyself strong in the belief in the Christ Jesus our Lord,
Fol. 49 *b* through Whom and to Whom be glory, | and to His Good
ⲡⲏ Father, and to the Holy Spirit, for ever and ever. Amen. Bless us!

COPTIC FORMS OF GREEK WORDS

ⲁⲅⲁⲑⲟⲛ 48, 57, 72, 90, 95, 96, 137, 138, 140, 142, 143, 144, 153, 154, 164, 169, 171, 175.

ⲁⲅⲁⲑⲟⲥ 4, 19, 20, 28, 43, 45, 48, 52, 62, 72, 74, 101, 102, 124, 173.

ⲁⲅⲁⲑⲱⲥ 62, 135, 139, 141, 145, 165, 178.

ⲁⲅⲁⲡⲏ 90, 113, 114, 116 (bis), 117, 120 (bis), 121, 125, 126, 131 (bis), 139, 143, 144, 154, 163, 165, 167, 170.

ⲁⲅⲁⲡⲏⲧⲟⲥ 120.

ⲁⲅⲅⲉⲗⲓⲕⲏ 22, 24.

ⲁⲅⲅⲉⲗⲓⲟⲛ 113.

ⲁⲅⲅⲉⲗⲟⲥ 3, 5, 7, 10, 11, 15, 16, 17, 18, 20, 21 (bis), 22, 23, 24, 26 (bis), 29, 30, 34, 35, 36 (bis), 37, 57, 61, 62, 63, 64, 65, 67, 70, 71, 72, 81, 83, 95, 97, 117, 128, 133, 140, 143, 153, 157, 161, 164, 166.

ⲁⲅⲓⲟⲛ 7.

ⲁⲅⲉⲛⲏⲧⲟⲥ 20.

ⲁⲅⲓⲁ 137.

ⲁⲅⲓⲟⲛ 126.

ⲁⲅⲓⲟⲥ 1, 48, 101, 104, 128.

ⲁⲅⲓⲱⲛ 176.

ⲁⲅⲕⲣⲁⲧⲱⲣ 46.

ⲁⲅⲙⲏ 168.

ⲁⲅⲣⲩⲡⲛⲟⲛ 136, 151.

ⲁⲅⲣⲓⲟⲥ 55.

ⲁⲅⲱⲛ 134, 150, 165, 172, 175.

ⲁⲅⲱⲛⲓⲍⲉ, ⲁⲅⲱⲛⲓⲧⲉ 147, 150, 151, 153, 157, 169, 170, 171, 173.

ⲁⲇⲁⲙⲁⲥ 22.

ⲁⲇⲓⲕⲱⲥ 96.

ⲁⲉⲧⲟⲥ 29, 36.

ⲁⲏⲣ 2, 56, 136.

ⲁⲑⲁⲛⲁⲥⲓⲁ 100, 102, 104.

ⲁⲑⲁⲛⲁⲧⲟⲥ 20.

ⲁⲑⲉⲧⲉⲓ 151.

ⲁⲓⲛⲓⲅⲙⲁ 108.

ⲁⲓⲡⲉⲛⲟⲥ 128, 129.

ⲁⲓⲣⲉⲟⲥ 104.

ⲁⲓⲥⲑⲏⲧⲏⲣⲓⲟⲛ 102.

ⲁⲓⲧⲉⲓ, ⲁⲓⲧⲉⲓ, ⲁⲓⲧⲉⲓ, 43, 44, 87, 90, 94, 116, 129, 130 (bis), 136.

ⲁⲓⲧⲏⲙⲁ, ⲁⲓⲧⲏⲙⲁ 87, 88 (bis), 90.

ⲁⲓⲧⲓⲁ 87.

ⲁⲓⲧⲟⲥ 102.

ⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ, ⲁⲓⲭⲙⲁⲗⲱⲥⲓⲁ 16, 26, 159.

ⲁⲓⲭⲙⲁⲗⲱⲧⲟⲥ 152.

ⲁⲓⲱⲛ, ⲁⲓⲱⲛ 17, 19, 21, 23, 27, 45, 54, 58, 60, 63, 84, 100, 101, 155.

ⲁⲓ̅ⲱⲛⲓⲟⲛ 103.
ⲁⲕⲁⲑⲁⲣⲥⲓⲁ 148.
ⲁⲕⲁⲑⲁⲣⲧⲟⲥ 106.
ⲁⲕⲁⲓⲣⲉⲟⲥ 154.
ⲁⲕⲟⲣⲁⲓⲟⲥ 90.
ⲁⲕⲣⲓⲃⲓⲁ 79.
ⲁⲗⲁⲃⲁⲥⲧⲣⲟⲛ 68.
ⲁⲗⲏⲑⲓⲛⲟⲛ 13.
ⲁⲗⲏⲑⲱⲥ 27, 87, 89, 96, 99, 105, 119 (bis), 132, 143, 172.
ⲁⲗⲗⲁ 4, 5, 9, 17, 30, 34, 38, 42 (bis), 44, 51, 54, 58, 60, 68, 71, 72 (bis), 73, 75, 77 (bis), 79, 81, 82, 84, 85, 87, 88, 91, 92, 93, 94, 96, 97, 98, 105, 110 (bis), 111, 113, 115, 118 (bis), 119 (bis), 121, 122, 124, 125, 129, 133, 134 (ter), 135, 138, 140, 144, 147, 150 (bis), 151 (bis), 152, 153, 154 (ter), 155, 159 (bis), 162, 170, 173, 174, 175 (bis).
ⲁⲗⲗⲟⲫⲩⲗⲟⲥ 158.
ⲁⲗⲧⲟⲓⲁ 90.
ⲁⲗⲫⲁ 20.
ⲁⲙⲉⲗⲉⲓ, ⲁⲙⲉⲗⲉⲓ̈ 45, 54, 147, 148, 155, 157, 158, 167, 172.
ⲁⲙⲉⲗⲉⲓ̈ⲁ 157 (bis).
ⲁⲙⲉⲗⲏⲥ 154.
ⲁⲙⲉⲗⲓ̈ⲁ 8, 156.
ⲁⲙⲱⲙⲟⲛ 141.
ⲁⲛⲁⲥⲕⲁⲍⲉ 69, 77, 120, 164.
ⲁⲛⲁⲥⲕⲁⲓⲟⲛ, ⲁⲛⲁⲥⲕⲁⲓ̈ⲟⲛ 109, 116, 133.
ⲁⲛⲁⲥⲕⲏ 81, 116, 117 (bis), 130, 151, 155, 160, 165, 166.
ⲁⲛⲁⲥⲡⲱⲉⲓ 126.
ⲁⲛⲁⲑⲉⲙⲁ 171.
ⲁⲛⲁⲗⲁⲙⲃⲁⲛⲉ 82.
ⲁⲛⲁⲡⲁⲩⲥⲓⲥ 51, 57, 103, 116 (bis).
ⲁⲛⲁⲥⲧⲁⲥⲓⲥ 42, 44, 46, 48, 53, 137.
ⲁⲛⲁⲥⲧⲣⲉⲫⲉ 52.
ⲁⲛⲁⲥⲧⲣⲉⲫⲉⲓ 123.
ⲁⲛⲁⲧⲟⲗⲏⲥ 90.
ⲁⲛⲁⲭⲱⲣⲉⲓ, ⲁⲛⲁⲭⲱⲣⲉⲓ̈ 57, 80, 81, 101, 109, 110 (bis), 124, 130, 131, 149, 172.
ⲁⲛⲁⲭⲱⲣⲓⲧⲏⲥ, ⲁⲛⲁⲭⲱⲣⲓ̈ⲧⲏⲥ 75, 77, 101, 105, 165.
ⲁⲛⲉⲭⲉ 111, 159.
ⲁⲛⲑⲣⲱⲡⲟⲥ (in ⲙⲡⲁⲛⲑⲣⲱⲡⲟⲥ) 95.
ⲁⲛⲟⲓⲁ, ⲁⲛⲟⲓⲁ̈ 55, 72, 144, 159, 161.
ⲁⲛⲟⲙⲟⲥ 102, 144.
ⲁⲛⲟⲭⲏ 149.
ⲁⲛⲧⲓⲕⲉⲓⲙⲉⲛⲟⲥ 48.
ⲁⲣⲁⲗⲁⲥⲕⲉ 110.
ⲁⲍⲓⲟⲥ 132.
ⲁⲟⲣⲁⲧⲟⲥ 63.
ⲁⲡⲁⲛⲧⲁ 77, 91, 111, 113.
ⲁⲡⲁⲣⲭⲏ 139, 141.
ⲁⲡⲁⲧⲁ 151.
ⲁⲡⲉⲓⲗⲏ 148.
ⲁⲡⲓⲥⲧⲟⲥ 17, 42, 44, 84, 85.
ⲁⲡⲟ 126, 176.
ⲁⲡⲟⲃⲁⲗⲉ 159.
ⲁⲡⲟⲅⲛⲱⲉⲓ 33.
ⲁⲡⲟⲅⲛⲱⲓⲁ 166.
ⲁⲡⲟⲑⲏⲕⲏ 99, 154, 171.
ⲁⲡⲟⲕⲁⲑⲓⲥⲧⲁ 160.
ⲁⲡⲟⲕⲣⲓⲥⲓⲥ 77, 116.
ⲁⲡⲟⲕⲣⲓⲥⲓⲥ 77, 78, 109.
ⲁⲡⲟⲗⲁⲧⲉ 141, 144, 155.
ⲁⲡⲟⲗⲁⲧⲥⲓⲥ, ⲁⲡⲟⲗⲁⲧⲥⲓ̈ⲥ 138, 160.

ⲁⲡⲟⲗⲟⲅⲓⲁ, ⲁⲡⲟⲗⲟⲅⲓ̈ⲁ 100.
ⲁⲡⲟⲗⲟⲅⲓ̈ⲍⲉ 164.
ⲁⲡⲟⲗⲧ 40.
ⲁⲡⲟⲙⲉⲣⲟⲧⲉ 136.
ⲁⲡⲟⲣⲉⲓ 100, 101.
ⲁⲡⲟⲥⲧⲟⲗⲓⲕⲟⲥ 119.
ⲁⲡⲟⲥⲧⲟⲗⲟⲥ 10, 13, 16, 17, 21, 27 (bis), 28, 30, 31, 32 (bis), 33 (bis), 34, 36, 37, 39, 40 (ter), 41, 42, 43, 44 (bis), 45, 46, 51, 55, 58, 59, 60, 73, 76, 81, 88, 89, 93, 94, 95, 119, 121, 122 (ter), 135 (bis), 137, 138, 139, 140, 157.
ⲁⲡⲟⲧⲁⲕ†ⲕⲟⲥ 165.
ⲁⲡⲟⲧⲁⲥⲥⲉ 154.
ⲁⲣⲁ 2, 71, 81, 91, 92, 93.
ⲁⲣⲉⲧⲏ 19, 96, 100, 102, 111, 129 (bis), 147, 149, 167, 169.
ⲁⲣⲓⲑⲙⲟⲥ 2, 147.
ⲁⲣⲓⲥⲧⲟⲛ 87, 90, 134, 150.
ⲁⲣⲭⲁⲅⲅⲉⲗⲟⲥ 5, 14, 19, 24, 29, 30, 36, 39, 63, 136, 139.
ⲁⲣⲭⲁⲓⲟⲛ, ⲁⲣⲭⲁ̈ⲓⲟⲛ 129, 137.
ⲁⲣⲭⲁⲓⲁⲕⲟⲛⲟⲥ 126.
ⲁⲣⲭⲉⲓ, ⲁⲣⲭⲉ̈ⲓ 51, 60, 133, 135, 169.
ⲁⲣⲭⲉⲓⲉⲣⲉⲩⲥ 93.
ⲁⲣⲭⲉⲓⲥⲟⲁⲓ 94.
ⲁⲣⲭⲉⲓⲥⲟⲉ 78.
ⲁⲣⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ 128.
ⲁⲣⲭⲉⲥⲟⲁⲓ 106.
ⲁⲣⲭⲏ 6, 20, 21, 26, 60, 61, 68, 75, 78, 91, 97, 100, 116, 121, 135, 153.
ⲁⲣⲭⲏⲡⲓⲥⲕⲟⲡⲟⲥ 92, 104, 105, 106, 108, 120.
ⲁⲣⲭⲙⲁⲛⲇⲣⲓⲧⲏⲥ 146.
ⲁⲣⲭⲙⲁⲛⲧⲣⲓⲧⲏⲥ 175.
ⲁⲣⲭⲡⲣⲉⲥⲃⲩⲧⲉⲣⲟⲥ 176.
ⲁⲣⲭⲥⲧⲣⲁ†ⲏⲅⲟⲥ 139, 172.
ⲁⲣⲭⲓⲁⲧⲣⲟⲥ 102.
ⲁⲣⲭⲓⲁⲓⲁⲕⲟⲛⲟⲥ 126.
ⲁⲣⲭⲓⲉⲡⲓⲥⲕⲟⲡⲟⲥ 82.
ⲁⲣⲭⲓⲉⲣⲉⲩⲥ 100, 104 (bis), 122.
ⲁⲣⲭⲓⲡⲣⲟⲫⲏⲧⲏⲥ 25.
ⲁⲣⲭⲓⲧⲉⲣⲟⲥⲧⲓⲛ 92.
ⲁⲣⲭⲱⲛ 57, 60, 65, 80, 89, 90, 91, 101 (bis), 150, 171.
ⲁⲥⲉⲃⲏⲥ 102, 136, 150.
ⲁⲥⲉⲃⲓⲁ 102.
ⲁⲥⲑⲉⲛⲏⲥ 82.
ⲁⲥⲕⲏⲧⲏⲥ 77, 96, 160.
ⲁⲥⲡⲁⲍⲉ 17, 25, 26, 31, 33, 41, 74, 77, 106, 132.
ⲁⲥⲡⲁⲥⲙⲟⲥ 81, 93.
ⲁⲥⲫⲁⲗⲁⲍⲉ 120.
ⲁⲥⲫⲁⲗⲓⲍⲉ 9.
ⲁⲥⲭⲧⲙⲟⲥⲩⲛⲏ 161.
ⲁⲧⲁⲝⲓⲁ 168.
ⲁⲧⲗⲏ 104.
ⲁⲧⲍⲁⲛⲉ 45, 70, 94, 133.
ⲁⲫⲑⲁⲣⲧⲟⲥ 20.
ⲁⲯⲓⲥ 89, 96.

ⲃⲁⲑⲙⲟⲥ 101, 102.
ⲃⲁⲡⲧⲓⲍⲉ 29, 141, 142.
ⲃⲁⲡ†ⲍⲉ 132, 139.
ⲃⲁⲡⲧⲓⲥⲙⲁ 5, 41.
ⲃⲁⲡ†ⲥⲙⲁ 132.
ⲃⲁⲡⲧⲓⲥⲧⲏⲥ 128, 175.
ⲃⲁⲡ†ⲥⲧⲏⲥ 128, 129, 130, 133, 137, 138, 139, 140, 141, 143, 144.
ⲃⲁⲣⲃⲁⲣⲟⲥ 94.
ⲃⲁⲣⲉⲓ 96.
ⲃⲁⲥⲁⲛⲓⲍⲉ 82, 116 (bis), 117.

ⲃⲁⲥⲓⲗⲓⲟⲥ 105.
ⲃⲁⲧⲟⲥ 86.
ⲃⲏⲙⲁ 112, 158, 164.
ⲃⲓⲃⲗⲓⲟⲑⲏⲕⲏ 137.
ⲃⲓⲃⲗⲟⲥ 126.
ⲃⲓⲟⲛ 126.
ⲃⲓⲟⲥ, ⲃⲓⲟⲥ 27, 75, 119, 123, 144, 147, 168, 172, 175.
ⲃⲗⲁⲡⲧⲉⲓ 109.
ⲃⲟⲏⲑⲉⲓ 85, 101, 109, 114, 116, 117, 120, 149, 167.
ⲃⲟⲏⲑⲉⲓⲁ 147, 149.
ⲃⲟⲏⲑⲓⲁ 103, 162.
ⲃⲟⲏⲑⲟⲥ 14, 24, 151, 171.
ⲃⲟⲧⲁⲛⲏ 69.
ⲃⲟⲧⲛⲟⲥ (?) 103.

ⲅⲁⲙⲟⲥ 111 (bis), 112, 118, 119.
ⲅⲁⲣ 3, 4 (bis), 5, 11, 13, 17, 18, 34, 38, 42, 52 (bis), 54 (bis), 56, 57, 65, 68, 70, 72, 73, 77, 78, 79 (bis), 80, 86, 89, 91, 93, 95, 96, 97, 98, 99, 100, 101, 102, 103 (bis), 104, 105, 107, 111 (bis), 112 (bis), 116 (ter), 118, 119, 120, 121, 123, 124, 129 (bis), 131 (bis), 133 (ter), 134, 135, 140, 144, 146, 147, 148, 149, 150 (bis), 151 (bis), 152, 153, 156, 158, 159, 160 (bis), 162, 163, 165 (bis), 167, 168 (bis), 169, 170, 171, 172.
ⲅⲉⲛⲉⲁ 76, 90, 101 (bis), 102, 103.
ⲅⲉⲛⲛⲏⲟⲥ 101.
ⲅⲉⲛⲛⲏⲥⲓⲥ 83, 84.
ⲅⲉⲛⲟⲩⲉ 170.
ⲅⲉⲛⲟⲓⲧⲟ 73, 115.
ⲅⲉⲛⲟⲥ 54, 141, 156.
ⲅⲛⲱⲥⲓⲥ 104.
ⲅⲛⲱⲥⲧⲏⲟⲥ 100, 174.
ⲅⲛⲱⲫⲟⲥ 98, 99.
ⲅⲣⲁⲙⲙⲁⲧⲉⲩⲥ 102.
ⲅⲣⲁⲫⲏ 82, 89, 101, 102, 111, 112, 122, 126, 133, 150, 156, 175.
ⲅⲩⲙⲛⲁⲍⲉ 90.

ⲇⲁⲓⲙⲟⲛⲓⲟⲛ, ⲇⲁⲓⲙⲟⲛⲓⲟⲛ, ⲇⲁⲓⲙⲟⲛⲓⲟⲛ 57, 159, 172 (bis).
ⲇⲁⲓⲙⲱⲛ 69, 114.
ⲇⲁⲓⲙⲱⲛⲓⲟⲛ 102, 113 (bis), 114 (bis), 115.
ⲇⲉ 1, 3, 4, 5, 9, 11, 12, 18, 21, 33, 34, 38, 39, 43, 47, 51, 52, 53, 54, 55, 57, 59, 60, 61, 62, 63, 64, 66, 67, 69, 72, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85 (ter), 86, 87, 88 (bis), 89, 91, 92 (bis), 93, 94, 95, 96, 97, 98, 99, 101, 106, 107, 108, 109, 110, 111 (bis), 112, 113, 114 (bis), 115 (bis), 116, 117, 118 (bis), 119 (bis), 120, 121, 122, 124, 125 (ter), 128, 129 (bis), 130 (bis), 131, 132 (bis), 133 (bis), 135, 136 (bis), 137 (bis), 138 (bis), 141, 142, 143, 144, 147, 148, 149, 151, 152, 155, 156, 162, 163, 164, 165, 167, 169, 170, 171, 172, 174, 175; ⲉⲛ ϩⲟⲥⲟⲛ ⲇⲉ 60, 65, 66, 116, 170.
ⲇⲉⲥⲡⲟⲧⲏⲥ 126.
ⲇⲉⲩⲧⲉⲣⲟⲥ 126.
ⲇⲏ (ⲉⲡⲉⲓ ⲇⲏ) 60, 61, 68, 72, 76 (bis), 82, 87, 106, 118, 129, 134, 152.

ⲁⲙⲙⲓⲟⲩⲣⲟⲥ 48.
ⲁ̈ⲁ 156.
ⲁⲓⲁⲃⲟⲗⲟⲥ, ⲁ̈ⲁⲃⲟⲗⲟⲥ 6, 30, 57, 62, 64, 67, 72, 112, 115, 148, 153, 155, 156, 158 (bis), 159 (bis), 161, 167 (bis), 172, 173 (bis), 175.
ⲁⲓⲁⲃⲟⲗⲟⲥ 101, 109, 127.
ⲁⲓⲁⲑⲉⲥⲓⲥ 175.
ⲁⲓⲁⲑⲏⲕⲏ 88.
ⲁⲓⲁⲕⲟⲛⲉⲓ, ⲁ̈ⲓⲁⲕⲟⲛⲉ̈ⲓ 55, 134.
ⲁⲓⲁⲕⲟⲛⲓⲁ 51.
ⲁⲓⲁⲕⲟⲛⲟⲥ 126, 176.
ⲁⲓⲁⲕⲣⲓⲥⲓⲥ 76.
ⲁⲓⲁⲕⲱⲛⲉⲓ 79.
ⲁⲓⲁⲕⲱⲛⲓⲁ 103 (bis).
ⲁ̈ⲓⲁⲡⲉⲣⲁ 140, 141, 143.
ⲁ̈ⲓⲁⲥⲧⲏⲙⲁ 150.
ⲁⲓⲛⲉⲏⲙⲁ, ⲁ̈ⲓⲛⲉⲏⲙⲁ 109, 134.
ⲁⲓⲕⲁⲓⲟⲛ 78, 96.
ⲁⲓⲕⲁⲓⲟⲥ ⲁⲓⲕⲁ̈ⲓⲟⲥ 19, 24, 25, 26 (bis), 53, 72, 79, 80, 86, 88, 89, 100, 101, 102, 103, 109, 124, 140, 144, 171.
ⲁ̈ⲓⲕⲁⲓⲟⲥ
ⲁ̈ⲓⲕⲁⲓⲟⲥ
ⲁⲓⲕⲁ̈ⲓⲟⲥ
ⲁⲓⲕⲁ̈ⲓⲟⲥ
ⲁⲓⲕⲁⲓⲟⲥⲩⲛⲏ, ⲁ̈ⲓⲕⲁ̈ⲓⲟⲥⲩⲛⲏ 67, 68, 91, 95, 100, 101, 102 (bis), 103, 104, 144.
ⲁⲓⲕⲁⲓⲱⲙⲁ 96.
ⲁⲓⲕⲁⲓⲱⲥ 109.
ⲁⲓⲙⲓⲟⲩⲣⲟⲥ 68.
ⲁ̈ⲓⲟ̈ⲓⲕⲏ 137.
ⲁⲓⲟⲣⲑⲟⲩ 123.
ⲁ̈ⲓⲟⲥⲙⲏ 141.
ⲁⲓⲡⲛⲟⲛ 90.
ⲁⲓⲥⲧⲁⲍ 42.
ⲁ̈ⲱⲕⲧⲏⲥ 135.
ⲁⲟⲕⲏⲙⲁⲍⲉ 152, 161, 172.
ⲁⲟⲕⲓⲙⲁⲍⲉ 99, 120.
ⲁⲟⲡⲁⲧⲓⲟⲛ 36.
ⲁⲣⲁⲕⲱⲛ 7, 8, 122 (bis), 148.
ⲁⲣⲟⲙⲟⲥ 33, 37, 159.
ⲁⲧⲛⲁⲁⲟⲥ 84.
ⲁⲧⲛⲁⲙⲓⲥ 5, 11, 14, 15, 19, 22, 30, 57.
ⲁⲧⲛⲁⲧⲟⲥ 4, 167.
ⲁⲱⲣⲉⲁ 24, 35, 51, 53, 100, 102.
ⲁⲱⲣⲉⲁⲥ☥ⲕⲟⲛ 137, 138, 139, 143.
ⲁⲱⲣⲓⲍⲉ 175.
ⲁⲱⲣⲟⲛ 26, 48, 141.

ⲃⲁⲱⲙⲁⲥ 98.
ⲉⲩⲕⲁⲕⲉ̈ⲓ, ⲉⲩⲕⲁⲕⲉⲓ 150.
ⲉⲩⲕⲣⲁⲧⲓⲁ 52.
ⲉⲩⲕⲣⲁ☥ⲁ 147, 167, 171.
ⲉⲩⲕⲱⲙⲓ̈ⲁⲍⲉ 129.
ⲉⲩⲕⲱⲙⲓⲟⲛ 96, 119, 121, 128.
ⲉⲩⲣⲁⲫⲓ 176.
ⲉⲩⲱ 126.
ⲉⲑⲟⲥ 88.
ⲉⲓ (ⲉⲓ ⲙⲏⲛ ⲧⲉ, ⲉⲓ ⲙⲏⲛ ⲧⲉⲓ, ⲉⲓ ⲙⲏⲛ ⲧⲓ) 9, 37, 76, 117, 121, 124, 125.
ⲉⲓⲇⲱⲗⲟⲛ 104, 171.
ⲉⲓⲇⲱⲗⲟⲥ 171.
ⲉⲓⲕⲟⲛⲟⲙⲟⲥ 21.
ⲉⲓⲕⲱⲛ, ⲉ̈ⲓⲕⲱⲛ 161, 163, 164.
ⲉⲓⲣⲏⲛⲏ, ⲉ̈ⲓⲣⲏⲛⲏ 6, 10, 13, 16, 18, 19, 20, 21, 23, 24, 25, 26, 30 (bis), 31, 37, 40 (bis), 41, 44 (bis), 46, 51, 54, 59, 75, 85, 90, 101, 112, 126, 128,

146, 148, 152, 166 (bis), 167, 174, 175.
εις 84, 99, 109, 113, 117 (bis), 121, 124, 125 (bis), 157, 158, 165, 172.
ειτα 136, 138.
ειτε 76, 96, 139, 140, 172.
ειτημια 117.
εκκλησια, εκκλησϊα 40, 46, 48, 89, 90, 104, 112, 137, 139, 174.
ⲉ̄ⲕⲗⲏⲥⲓⲁ, ⲉ̄ⲕⲗⲏⲥⲓ̈ⲁ 93, 144.
εκστασις 123.
ελαχειστον 96.
ελαχειστος 93, 96.
ελαχιστον 115, 119, 169.
ελαχιστος 126, 127, 176.
ελεοιμο 126.
ελευθερα 118.
ελευθερος 119.
ελευθερος 6, 24, 75, 156.
ελευτερια 18.
εν (εν ϩοσον ⲁⲉ) 60, 65, 66, 116, 170 (bis).
ενατμια 100, 139.
ενερϣε 150.
ενερϣει 31, 173.
ενκανεϊ 150.
ενκωμιον 96.
ⲉⲛ̄ⲣϣⲉⲓ̈ 88.
ενταμια 139.
εντολη 22, 52, 54, 69, 96, 157, 173.
ⲛ̄ⲧⲟⲗⲏ 62, 76, 78, 80, 83, 101, 104, 157.
εντχερον 52.
ενωχλει 136, 148.
εξαϣει 126.
εξοριζε 62.
εξουσια 19, 46, 57, 148, 166.
εξτλου 116.
επαρχια 31.
επει (επει ⲁⲛ) 60, 61, 68, 69, 72, 76 (bis), 82, 87, 106, 118, 129, 134, 152.
επειθτμει 78, 86, 90.
επειθτμια 72.
επεικαλει 86, 88.
επειτημια 85.
επερια 53.
επετζηται 126.
επιβουλευε 52.
επιβουλη 8, 52.
επιθτμεϊ 128, 170.
επϊθτμια, επιθτμϊ̈α, επϊ̈θτμϊ̈α 153, 160, 164.
επικαλει 43, 54.
επισκοπη 92, 93, 125.
επισκοπος 16, 28, 32, 40, 46, 75, 77, 79, 82, 84, 86, 88, 92, 100, 101, 102, 105, 106, 112, 113, 116 (bis), 117, 119, 120, 126, 129; ⲁⲣ̄ⲭⲉⲡⲓⲥⲕⲟⲡⲟⲥ 7.
επιστολη 76, 94 (bis), 102, 109.
επιστολοογε 102.
επιτροπος 10.
επουρανιον, επουρανϊ̈ον 22, 36, 103, 104, 139.
ⲣ̄ⲣⲁⲧⲏⲥ 154, 168.
ερεμος 133.
ερημος 6, 9, 97, 128, 134, 136, 150.
ερμηνια 12.
ευτχαζε 79, 136.
ευτχια 108.

ετει ⲁⲉ 89.
ⲉϯ 87.
ετοτⲥ 126.
ετⲁⲅⲅⲉλιⲍⲉ, ετⲁⲅⲅⲉλϊⲍⲉ 89, 132, 133.
ετⲁⲅⲅⲉλιον, ετⲁⲅⲅⲉλϊον 43, 76, 79, 84, 85, 98, 100, 101, 113, 128, 137, 152, 164, 170 (bis).
ετⲁⲅⲅⲉλιⲥτηⲥ 51, 53, 58, 113, 132, 135.
ετⲁρεⲥτον 126.
ετⲉⲛⲛηⲥ 101.
ετκⲁιρια 80, 106.
ετλογια 94.
ετπορει 96.
ετπορϊⲁ 138.
ετφρⲁⲙⲉ 39, 52, 75, 81, 90, 104, 122.
ετφρⲁⲥια 103.
ετφροⲥτηⲛ 18.
ετφτηⲥ 100.
ετχⲁριⲥτει 115.
ετχⲁριⲥτια 83.
εϥ οⲥον 163.

ζττηⲙⲙⲁ 134.
ζωη 22.
ζωον 55.

ϩ 146, 150, 152, 153, 158, 159, 168, 173.

ⲑⲁλⲁⲥⲥⲁ 56, 64, 88, 102.
ⲑⲁλλⲁⲥⲁ 85, 89, 92, 94, 171, 172.
ⲑⲉⲟλογⲟⲥ 54, 55, 57, 105.
ⲑⲉⲟφορος 129.
ⲑⲉρⲁπⲉⲩⲉ 102.
ⲑⲉρⲁπⲉⲩτηⲥ 169.
ⲑⲉⲱ̄ρει, ⲑⲉⲱρει, ⲑⲉⲱρεϊ 14, 89, 90, 91, 100, 103, 104 (bis), 142, 161, 164.
ⲑⲉⲱρικος 89, 101.
ⲑηριον, ⲑηρϊον 71, 101, 109 (bis), 110 (bis), 150, 158, 159, 173.
ⲑλιⲯις 99, 150, 159.
ⲑⲟτρⲁκϊον 142.
ⲑρονος 17, 19, 29, 31, 36, 37, 60, 63, 91, 92, 93, 105, 170.
ⲑτριον 136.
ⲑτρων (ⲑτρⲁκων ?) 101.
ⲑτⲥⲁτρος 47, 169.
ⲑτⲥια 31, 46, 100, 103, 146, 157, 163.
ⲑτⲥιⲁⲥτηριον 114, 115, 126.

ικον 121.
ικων, ϊκων 21, 155.
ιⲛⲁ[ικτιον] 176.
ιρηη (ϯρηη) 1, 18, 32, 40, 41, 58, 63, 91, 101, 143, 162 (bis), 174.
ιωτⲁ 129.

κⲁζωφτλⲁκιον 96.
κⲁⲑⲁριζⲉ 114, 115.
κⲁⲑⲉⲇρⲁ 160.
κⲁⲑηⲥει 90.
κⲁⲑηⲥηⲥιⲥ 146.
κⲁⲑιⲥτⲁ 26, 40, 153, 165.
κⲁⲑολικη 120.
κⲁⲑολικον 76.
κⲁι 17, 79, 112, 129, 134, 171, 172.
κⲁι περ 108.
κⲁιρος 1, 82, 86, 94.
κⲁκϊⲁ 144, 159, 167, 168.

ⲕⲁⲕⲟⲧⲣⲧⲟⲥ 2.
ⲕⲁⲗⲉⲁⲕⲣⲁ 101.
ⲕⲁⲗⲉⲓ 25.
ⲕⲁⲗⲟⲥ 123.
ⲕⲁⲗⲱⲥ 9, 31, 44, 52, 55 (bis), 87, 97, 117, 123 (bis), 137.
ⲕⲁⲛ 77, 92, 116, 143, 144, 151, 162, 165 (ter).
ⲕⲁⲛⲱⲛ 80, 94.
ⲕⲁⲡⲡⲟⲥ 31.
ⲕⲁⲣⲡⲟⲥ 13, 15, 21, 23, 36, 60, 61, 64, 65, 66, 70, 90, 103, 113, 141, 168.
ⲕⲁⲧⲁ 30, 36, 55, 62, 63, 69, 72, 75, 76 (bis), 78, 79, 80, 82, 86, 87, 88, 89, 90, 93, 94, 95, 96, 98, 104, 106 (bis), 109, 110, 111, 112, 113, 114, 115, 116, 119 (bis), 121, 122 (bis), 123, 124, 126, 127, 128 (bis), 133, 136, 138, 139 (bis), 140, 141, 142, 143 (bis), 144, 146, 150, 169, 170, 174.
ⲕⲁⲧⲁⲃⲁⲗⲉ 96.
ⲕⲁⲧⲁⲃⲟⲗⲏ 55.
ⲕⲁⲧⲁⲕⲏⲟⲛ 136.
ⲕⲁⲧⲁⲕⲗⲩⲥⲙⲟⲥ 134.
ⲕⲁⲧⲁⲗⲁⲗⲓⲁ, ⲕⲁⲧⲁⲗⲁⲗⲏⲁ 8, 164.
ⲕⲁⲧⲁⲗⲱⲟⲩ 142.
ⲕⲁⲧⲁⲛⲧⲁ 148.
ⲕⲁⲧⲁⲝⲓⲟⲩ 84.
ⲕⲁⲧⲁⲡⲉⲧⲁⲥⲙⲁ 36, 70, 71.
ⲕⲁⲧⲁⲣⲧⲉⲓ 101, 104.
ⲕⲁⲧⲁⲥⲧⲁⲥⲓⲥ 90, 101.
ⲕⲁⲧⲁⲫⲣⲟⲛⲏⲧⲏⲥ 174.
ⲕⲁⲧⲉⲭⲉ 92.
ⲕⲁⲧⲟⲣⲑⲱⲙⲁ 75, 105, 128.
ⲕⲁⲩⲙⲁ 136.
ⲕⲁⲩⲥⲱⲛ 98.
ⲕⲉⲗⲁⲣⲭⲏⲥ 90, 103.
ⲕⲉⲗⲉⲩⲉ 21, 111, 118, 138, 141, 143.
ⲕⲉⲡⲟⲗⲟⲝⲓⲁ, ⲕⲉⲡⲟⲗⲟⲝⲏⲁ 148, 155.
ⲕⲉⲫⲁⲗⲁⲓⲟⲛ 20.
ⲕⲏⲃⲟⲧⲣⲧⲟⲥ 10.
ⲕⲓⲃⲱⲗⲟⲥ 91.
ⲕⲓⲃⲱⲧⲟⲥ 12, 13.
ⲕⲓⲁⲣⲓⲟⲛ 142.
ⲕⲓⲑⲁⲣⲁ 103.
ⲕⲓⲕⲁⲥ 138.
ⲕⲓⲛⲁⲙⲱⲙⲟⲛ 102, 141.
ⲕⲓⲛⲁⲧⲛⲟⲥ 163.
ⲕⲓⲛⲱⲡⲟⲥ 79.
ⲕⲗⲁⲁⲟⲥ 39, 64, 142.
ⲕⲗⲁⲥⲙⲁ 140.
ⲕⲗⲏⲣⲓⲕⲟⲥ 93, 105, 106 (bis), 108 (bis), 116 (bis).
ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲓ, ⲕⲗⲏⲣⲟⲛⲟⲙⲉⲏ 7, 48, 103, 109, 142, 143, 144, 153, 154.
ⲕⲗⲏⲣⲟⲛⲟⲙⲓⲁ, ⲕⲗⲏⲣⲟⲛⲟⲙⲏⲁ 7, 104, 127, 141, 176.
ⲕⲗⲏⲣⲟⲛⲟⲙⲟⲥ 44, 51.
ⲕⲗⲏⲣⲟⲥ 41, 42, 82, 91, 93.
ⲕⲟⲓⲛⲱⲛⲉⲓ 52, 115.
ⲕⲟⲓⲛⲱⲛⲓⲁ 52, 101, 127.
ⲕⲟⲓⲛⲱⲛⲓⲧⲟⲥ 116.
ⲕⲟⲕⲕⲟⲥ 156.
ⲕⲟⲗⲁⲍⲉ 52, 73.
ⲕⲟⲗⲁⲥⲓⲥ 52, 95, 140, 160, 164, 165, 174.
ⲕⲟⲗⲗⲏⲕⲏⲛ (*sic*) 2, line 4.
ⲕⲟⲙⲁⲣⲓⲧⲏⲥ 29.
ⲕⲟⲛⲓⲁ 69.
ⲕⲟⲡⲣⲓⲁ 157.

ⲕⲟⲥⲙⲉⲓ 22, 96 (bis).
ⲕⲟⲥⲙⲓⲕⲟⲥ 169.
ⲕⲟⲥⲙⲓⲕⲟⲛ 89.
ⲕⲟⲥⲙⲟⲥ 1, 5, 12, 13, 16, 17, 18, 20, 21, 22, 30, 33, 34, 37, 46, 48, 55, 61, 65, 67, 73, 76, 77, 84, 102 (bis), 123, 132, 137, 139, 140, 159, 161 (bis), 162, 165, 166 (ter), 169, 175.
ⲕⲟⲥⲙⲟⲕⲣⲁⲧⲱⲣ 103.
ⲕⲣⲁⲧⲉⲓ 116.
ⲕⲣⲓⲙⲁ 115.
ⲕⲣⲓⲥⲓⲥ 160, 174.
ⲕⲣⲓⲧⲏⲣⲓⲟⲛ 105.
ⲕⲣⲓⲧⲏⲥ 118.
ⲕⲣⲓⲛⲉ, ⲕⲣⲏⲉ 96, 109, 149, 167 (bis), 172.
ⲕⲣⲓⲥⲓⲥ 95.
ⲕⲣⲓⲧⲏⲥ 99.
ⲕ̄ⲥ̄ = ⲕⲩⲣⲓⲟⲥ 126.
ⲕⲧⲏⲥⲓⲥ 104.
ⲕⲩⲃⲉⲣⲛⲏⲧⲏⲥ 90.
ⲕⲩⲛⲁⲅⲟⲥ 112.
ⲕⲩⲣⲓⲁⲕⲏ 10, 51.
ⲕⲩⲣⲓⲧⲏⲣ 106.
ⲕⲩⲣⲓⲍⲉ 90.
ⲕⲩⲣⲓⲍ 89.
ⲕⲱⲗⲉⲓ 118.
ⲕⲱⲗⲩ 37, 118, 159.
ⲕⲱⲙⲁⲣⲓⲟⲛ 27.
ⲕⲱⲛⲁⲍⲉ 69.
ⲕⲱⲛⲓⲁ 69.

ⲗⲁⲙⲡⲁⲥ 23, 90, 129, 166.
ⲗⲁⲙⲡⲉⲧⲉ 1, 5, 18.
ⲗⲁⲙⲡⲣⲟⲛ 14, 91.
ⲗⲁⲟⲥ 47, 87, 90, 94, 96, 97, 105, 160, 172.
ⲗⲉⲃⲓⲧⲟⲛ 125.
ⲗⲉⲩⲉⲱⲛ 65, 66.
ⲗⲉⲍⲓⲥ 128.
ⲗⲏⲥⲧⲏⲥ 2.
ⲗⲓⲥⲧⲏⲥ 135.
ⲗⲟⲩⲓⲕⲟⲛ, ⲗⲟⲩⲏⲕⲟⲛ 55, 163.
ⲗⲟⲩⲥⲓⲙⲟⲥ 151, 168, 172, 173 (bis).
ⲗⲟⲩⲥⲟⲥ 30, 54, 89, 90, 105, 125 (bis), 156, 158, 163, 164.
ⲗⲟⲩⲭⲏ 32, 42, 44.
ⲗⲟⲩⲱⲧⲣⲁⲫⲟⲥ 105.
ⲗⲟⲓⲙⲟⲥ 2, 9.
ⲗⲟⲓⲡⲟⲛ, ⲗⲟⲏⲡⲟⲛ 58, 78, 92 (bis), 116, 131 (bis), 132, 133, 136 (ter), 139, 152.
ⲗⲟⲩⲧⲏⲣ 114.
ⲗⲩⲙⲏ 169.
ⲗⲩⲙⲏ 36.
ⲗⲩⲡⲉⲓ 41, 42, 52, 96, 155, 156.
ⲗⲩⲡⲏ 42, 62, 81, 82, 87, 88, 96, 104, 107, 122, 124, 148, 150, 155, 158, 164 (bis), 167, 168, 169.
ⲗⲩⲥⲧⲏⲥ 152, 157.
ⲗⲩⲧⲟⲩⲣⲅⲓⲁ 73, 92.
ⲗⲩⲧⲟⲩⲣⲅⲟⲥ 139.
ⲗⲩⲭⲛⲓⲁ 143.

ⲙⲁⲑⲏⲧⲏⲥ 11, 13, 16, 31, 32, 33 (bis), 37, 41, 46, 85, 106, 130 (ter), 131, 132, 165, 168.
ⲙⲁⲕⲁⲣⲓⲍⲉ 100.
ⲙⲁⲕⲁⲣⲓⲟⲥ 30, 33, 40, 41, 51, 54, 58, 79, 87, 89, 100, 102, 104, 110, 112, 114, 115, 119, 121, 126, 175.
ⲙⲁⲗⲓⲥⲧⲁ, ⲙⲁⲗⲏⲥⲧⲁ 115, 134, 150, 168.
ⲙⲁⲗⲗⲟⲛ 84, 156.

ⲙⲁⲛⲓⲁ 56, 57.
ⲙⲁⲡⲡⲁ 35.
ⲙⲁⲣⲅⲁⲣⲓⲧⲏⲥ 13, 14, 15, 19, 22, 36, 37.
ⲙⲁⲣⲧⲩⲣⲟⲥ 129, 144, 175.
ⲙⲁⲣⲧⲩⲣⲱⲛ 126, 176.
ⲙⲁⲥⲧⲟⲝ 122, 150, 160, 166.
ⲙⲁⲥⲧⲭⲉ 141.
ⲙⲉⲅⲁⲥⲧⲣⲁⲧⲏⲗⲁⲧⲁ 126.
ⲙⲉⲗⲛⲧⲁ 78, 102, 110, 150.
ⲙⲉⲗⲓⲟⲅⲣⲁⲫⲟⲥ 78.
ⲙⲉⲗⲟⲥ 32, 33, 120, 147, 159, 163, 168.
ⲙⲉⲙⲃⲣⲁⲛⲟⲛ 48.
ⲙⲉⲛ 77, 80, 83, 88, 100, 131, 134, 136, 138, 169.
ⲙⲉⲛⲏ (?) 126.
ⲙⲉⲣⲓⲥ 54, 156.
ⲙⲉⲣⲟⲥ 77, 84, 92 (bis), 109, 136, 150.
ⲙⲉⲧⲁⲛⲟⲓ, ⲙⲉⲧⲁⲛⲟⲏ 94, 133, 144, 158.
ⲙⲉⲧⲁⲛⲟⲓⲁ, ⲙⲉⲧⲁⲛⲟⲏⲁ 94, 102, 113, 124, 135, 174.
ⲙⲏ 81; ⲉⲓ ⲙⲏ ⲧⲓ, ⲉⲓ ⲙⲏ ⲧⲉⲓ 9, 37, 76, 117, 121, 124, 125; ⲙⲏ ⲅⲉⲛⲟⲓⲧⲟ 73, 115.
ⲙⲏⲡⲉⲧⲉ 116.
ⲙⲏⲡⲟⲧⲉ 83, 107, 149, 150, 159, 161, 172.
ⲙⲏⲡⲱⲥ 109, 150.
ⲙⲓⲧⲣⲏⲧⲏⲥ 142.
ⲙⲓⲧⲣⲟⲡⲟⲗⲓⲥ 160.
ⲙⲟⲛⲁⲣⲭⲓⲱⲛ 101.
ⲙⲟⲛⲁⲥⲧⲏⲣⲓⲟⲛ 126, 127, 136, 175.
ⲙⲟⲛⲟⲅⲉⲛⲏⲥ 120, 154, 163.
ⲙⲟⲛⲟⲛ 75, 94, 151, 172.
ⲙⲟⲛⲟⲭⲟⲥ 75, 79, 82, 86, 88, 105, 117, 125, 126, 165, 170, 174, 175.
ⲙⲟⲩ 126.
ⲙⲟⲩⲥⲓⲕⲟⲛ 151.
ⲙⲟⲩⲥⲧⲁⲭⲁⲧⲱⲛ 141.
ⲙⲟⲭⲗⲟⲥ 9.
ⲙⲩⲛⲉ 176.
ⲙⲩⲥⲧⲏⲣⲓⲟⲛ, ⲙⲩⲥⲧⲏⲣⲓⲟⲛ 17, 27, 30, 52, 59, 60, 66, 70, 81, 82, 89, 90, 100, 101, 102, 104, 116, 153, 157, 166.
ⲙⲱⲛⲁⲭⲟⲥ 89.

ⲛⲏⲥⲧⲉⲩⲉ 98, 131 (bis).
ⲛⲏⲥⲧⲁ 94, 125, 147, 149, 151, 154, 165, 167.
ⲛⲏⲫⲉ 148, 153, 154, 158, 159.
ⲛⲟⲉⲣⲟⲥ 89.
ⲛⲟⲛⲛⲁ 102, 129, 132.
ⲛⲟⲓ 122, 174.
ⲛⲟⲙⲟⲑⲉⲥⲓⲁ 119.
ⲛⲟⲙⲟⲑⲉⲧⲏⲥ 88, 89, 98, 105.
ⲛⲟⲙⲟⲑⲉⲧⲏⲥ 157.
ⲛⲟⲙⲟⲥ 55, 105, 111, 118, 154, 156, 157, 164, 173.
ⲛⲟⲩⲥ 100, 153.
ⲛ̄ⲧⲟⲗⲏ, see ⲉⲛⲧⲟⲗⲏ.
ⲛⲩⲙⲫⲓⲟⲥ 4, 19, 21.
ⲛⲱⲉⲣⲟⲥ 100.

ⲝⲉⲛⲓⲕⲟⲥ 103.

ⲟⲓⲕⲟⲛⲟⲙⲉⲓ, ⲟⲓⲕⲟⲛⲟⲙⲉⲏ 56, 171.
ⲟⲓⲕⲟⲛⲟⲙⲓⲁ 57, 79.
ⲟⲓⲕⲟⲛⲟⲙⲟⲥ 89.
ⲟⲓⲕⲟⲩⲙⲉⲛⲏ 55, 100, 101, 102, 121, 129, 135, 156.
ⲟⲓⲣⲏⲛⲏ, ⲟ̈ⲣⲏⲛⲏ (*sic*) 162.

ⲟⲓⲣⲏⲛⲓⲕⲟⲛ (*sic*) 163.
ⲟⲛ 3, 12, 13, 16, 17 (bis), 20, 28, 48, 65, 68, 70, 83, 85, 86, 87, 88, 91, 94, 95, 96, 97, 98 (bis), 100, 101, 109 (bis), 111, 117 (bis), 120, 121, 127, 132, 135, 136, 139, 144 (bis), 147, 150, 156, 157, 158, 161, 162, 165, 167, 169, 171, 172 (bis), 173.
ⲟⲡⲱⲥ 126.
ⲟⲣⲅⲁⲛⲟⲛ 97, 98, 99.
ⲟⲣⲑⲏ 8, 24, 57, 65, 83, 94, 107, 179.
ⲟⲣⲁⲓⲟⲛ 138.
ⲟⲣⲑⲟⲇⲟⲝⲟⲥ 82, 89, 105.
ⲟⲣⲑⲟⲛ 125.
ⲟⲣⲫⲁⲛⲟⲥ 90, 100, 123, 179.
ⲟⲥⲟⲛ (ⲉⲫ ⲟⲥⲟⲛ 163).
ⲟⲩ 17, 94, 172.
ⲟⲩ ⲙⲟⲛⲟⲛ 75.
ⲟⲩⲁⲉ 1, 4, 9, 21, 39, 48, 51, 73, 77, 88, 95, 97, 99, 110, 122, 124, 140, 142, 143, 151, 152, 159, 173.
ⲟⲩⲏ 81, 108.

ⲡⲁⲑⲟⲥ 153, 154, 164, 167, 168, 170, 171.
ⲡⲁⲑⲱⲥ 153.
ⲡⲁⲓⲇⲉⲩⲉ 94.
ⲡⲁⲓⲥ 126.
ⲡⲁⲗⲁⲓⲁ 88.
ⲡⲁⲗⲓⲛ 68, 70, 98, 138, 158.
ⲡⲁⲗⲓⲛ ⲟⲛ 3.
ⲡⲁⲛⲟⲩⲣⲅⲓⲁ 173.
ⲡⲁⲛⲧⲟⲕⲣⲁⲧⲱⲣ 12, 24, 25.
ⲡⲁⲛⲧⲱⲕⲣⲁⲧⲱⲣ 107.
ⲡⲁⲛⲧⲱⲥ 80, 86, 116, 150.
ⲡⲁⲛⲟⲡⲗⲓⲁ 101.
ⲡⲁⲡⲡⲟⲓ (?) 95.
ⲡⲁⲣⲁ 1, 22, 47, 60, 109, 110, 143, 149, 170.
ⲡⲁⲣⲁⲃⲁ 118.
ⲡⲁⲣⲁⲃⲁⲥⲓⲥ, ⲡⲁⲣⲁⲃⲁⲥⲓ̈ⲥ 160, 161, 164.
ⲡⲁⲣⲁⲃⲟⲗⲏ 89.
ⲡⲁⲣⲁⲅⲅⲉⲗⲓⲁ 109, 126.
ⲡⲁⲣⲁⲉ 77, 107, 112 (bis), 143.
ⲡⲁⲣⲁⲓⲥⲁⲁ 100.
ⲡⲁⲣⲁⲗⲁⲟⲩ, ⲡⲁⲣⲁⲗ̈ⲁⲟⲩ 6, 53, 157.
ⲡⲁⲣⲁⲓⲧⲉⲓ 52, 92, 93.
ⲡⲁⲣⲁⲕⲁⲗⲉⲓ 52, 82, 92, 96, 102, 107, 113 (bis), 120, 175.
ⲡⲁⲣⲁⲙⲉⲧⲣⲟⲛ 175.
ⲡⲁⲣⲁⲛⲟⲙⲟⲥ 157.
ⲡⲁⲣⲁⲡⲁⲧⲏⲥ 106.
ⲡⲁⲣⲁⲡⲟⲗⲏ 89, 100.
ⲡⲁⲣⲁⲡⲧⲱⲙⲁ 164.
ⲡⲁⲣⲁⲧⲉⲓ 93.
ⲡⲁⲣⲑⲉⲛⲓ̈ⲁ 147, 170, 175.
ⲡⲁⲣⲑⲉⲛⲟⲥ 11, 13, 22, 23, 24, 58, 59, 69 (bis), 111, 129, 134, 144, 156, 165, 169, 170.
ⲡⲁⲣⲣⲏⲥⲓⲁ, ⲡⲁⲣⲣⲏⲥⲓ̈ⲁ 54, 162.
ⲡⲁⲣⲟⲩⲥⲓⲁ 15, 52.
ⲡⲁⲧⲁⲥⲥⲉ 122.
ⲡⲁⲧⲣⲓⲁⲣⲭⲏⲥ, ⲡⲁⲧⲣⲓ̈ⲁⲣⲭⲏⲥ 19, 82, 83, 105, 106, 107, 120, 122, 131.
ⲡⲉⲇⲓⲁⲥ 175.
ⲡⲉⲓⲑⲉ 78, 116.
ⲡⲉⲓⲣⲁⲍⲉ 120.
ⲡⲉⲓ̈ⲣⲁⲥⲙⲟ 152.
ⲡⲉⲗⲁⲩⲟⲥ 90, 129, 140.
ⲡⲉⲙⲡⲧⲉⲓ 126.

περι ερϣaze 113.
περιοτρϣος 72.
περιcπa 148.
πετρa 89, 90, 97, 103, 122, 136.
πηϣ 54.
πηraze 146, 156.
πιθε 55, 115.
πιnaϣic 129.
πιnaκic 7.
πιnaz, πϊnaz 108 (bis), 130.
πiraze, πϊraze 10, 121, 173.
πiraccoc, πϊraccoc 146, 152, 153, 159, 175.
πicτeτe, πicτeτê 13 (bis), 17, 21, 29 (bis), 30, 35, 38, 39, 42, 43, 44, 45, 85, 111, 114, 115 (bis), 116, 118, 133, 147, 151.
πicτic 29, 43 (bis), 57.
πicϯc 70, 85, 89, 101, 103 (bis), 115, 162, 167, 175.
πicτoc 44, 77, 78, 89, 90, 102, 124, 172.
πλana 62, 64.
πλanoc 156.
πλacma 6, 24, 84.
πλaccε 72.
πλataoc 102.
πλεκτpoн 102, 103.
πλnϣe 6.
πλnϩ 6, 42, 73, 124, 125, 154, 160, 165, 169, 170, 172.
πλnpoφopei 118 (bis).
πλτϣn 94, 155, 157.
πλτθoc 176.
πλτpoφopei 119.
πλτpoφopia 126.
πnετma (πn̄) 13, 14, 15, 19, 20, 22, 23, 29 (bis), 30, 32, 35, 39 (bis), 40, 41, 44, 45, 47, 48, 58, 62, 74, 85 (bis), 91, 96, 102, 103, 104, 114, 115, 121, 126, 132, 143, 145, 148, 149, 152, 153, 158, 164, 168, 171, 173, 174, 175.
πnετmatiкoн (πnīкoн) 48, 89, 90, 98, 100, 102, 103, 104.
πnετmatoφopoc (πnā-toφopoc) 109, 121.
πoλemei 101.
πoλemoc 16.
πoλeoc 176.
πoλεωc 126.
πoλic, πoλϊc 12, 26, 27, 29, 32, 34, 35, 36, 38, 39, 40, 41, 45, 54, 82, 94, 97, 102, 106, 125, 137, 154, 158 (bis), 161, 171, 175, 176.
πoλiτeτe 52, 55.
πoλτmoc 150, 156, 158, 167 (bis), 173.
πoλττeτe 96, 147.
πoλττeτma 96.
πoλϯϥa 75, 76, 77, 110, 121.
πonnpia 115.
πonnpoн 35.
πonnpoc 85, 101, 155.
πontρϊa 148, 165.
πontpoн 172, 174.
πontpoc 127, 175.
πopnete 111 (bis), 165.
πopnн 135 (bis), 159.
πopnia, πopnϊa 148, 153, 157, 159, 162, 164 (bis), 165, 169.
πopnoc 109 (ter).

ποco 156.
ποco ⲙⲁⲗⲗον 84.
ποτηριον 46, 47.
πραξις 56, 81, 169.
πρεπει 78, 145.
πρεcβετε 160.
πρεcβυτερος 5, 30, 75, 114, 123 (bis), 137.
προφορικος 3, 128, 132, 135, 144, 175.
προεικτος 114, 127.
προκοπη 158.
προκοπκει (sic) 109.
προκοπτει 110, 152, 172.
προνοια 136.
προνοια 55.
προς 28, 77, 84, 96, 98, 114 (bis), 117, 160.
προcευχη 59, 71, 123.
προcκαρτερει 17.
προcκτηει 48.
προcκυνη 115.
προcτασια 86.
προcφατος 100, 171.
προcφορα 16, 31, 46, 100, 126, 139, 141, 144 (bis).
προτρεπε 55.
προφητεε 134.
προφητηc 19, 55, 78, 80, 81, 86, 87, 89, 99, 104, 110, 111, 116, 121, 122, 129 (bis), 133, 134, 144, 152, 156, 168, 169, 174.
προφητα 75.
προχαιρεcιc 98.
πρωτον 77.
πυρη 15, 40, 64, 65, 66, 70, 171.
πυλη 26, 54, 60, 102.
πυρρος 110.
πως 64, 67.

cαλπιγξ 23, 64, 65, 70, 89.
cαλπιγε 65, 71.
cαμαλιον 58.
capκικον 150.
capξ 22, 56, 62, 63, 68, 156, 159, 162, 169, 171.
cεμνον 112.
cεμνος 52.
cημαινε 65, 112.
cιμιον 22.
cκαμαλῖγε 132, 133.
cκαμαλον 115.
cκαφος 140, 141, 143.
cκεπαγε 160.
cκεπαcτηc 21.
cκηνη 12, 17, 22, 28, 36.
cκηνωμα 126.
cκιρτα, cκῖρτα 75, 137.
cκοπος 101.
cκυλλει 116, 131.
cκυνη 157, 169.
cκυπαγε 53.
cμαραγδον 36.
cοφαριον, cοφαρῖον 2, 3, 173.
cοφια 89, 90, 100, 101 (bis), 102 (bis), 104, 167.
cοφιcτηc 100.
cοφος 93, 95, 100, 101, 103, 104, 110, 115, 122, 159.
cπεκουλατωρ 130.
cπερμα 24, 160.
cπρμα 102, 103, 118.
cπλην 79, 81, 82.
cποδαν 115, 175.
cταδῖον 140.

ⲥⲧⲁⲧⲗⲟⲛ (?) 110.
ⲥⲧⲁⲧⲣⲟⲥ (ⲥϧⲟⲟⲥ and ⲥⲣⲟⲟⲥ) 18, 29, 137, 152, 153, 157, 160, 166, 173.
ⲥⲧⲁⲧⲣⲟⲧ (ⲥϧⲟⲧ) 1, 11, 174.
ⲥⲧⲁⲧⲣⲱϥⲟⲣⲟⲥ 127.
ⲥⲧⲉⲣⲉⲱⲙⲁ 12, 28, 70, 73.
ⲥⲧⲉⲣⲱⲙⲁ (*sic*) 2, 4.
ⲥⲧⲟⲗⲏ 7, 12, 13, 23, 36, 67, 108.
ⲥⲧⲟⲗⲓⲍⲉ 138, 162.
ⲥⲧⲣⲁⲧⲏⲗⲁⲧⲏⲥ 126.
ⲥⲧⲣⲁⲧⲓⲁ, ⲥⲧⲣⲁϯⲁ 11, 164.
ⲥⲧⲣⲁϯⲗⲁⲧⲏ 175.
ⲥⲧⲩⲗⲗⲟⲥ 70, 71, 85, 86, 123.
ⲥⲧⲩⲗⲟⲥ 29.
ⲥⲩⲛⲉⲛⲏⲥ 128, 131 (ter), 132, 134, 135, 137, 138, 139, 140, 141, 142, 144; ⲥⲩⲛⲉⲛⲏⲥ 128.
ⲥⲩⲗⲁ 5, 118.
ⲥⲩⲙⲁⲛⲉ 64, 70.
ⲥⲩⲙⲃⲟⲩⲗⲓⲁ 158.
ⲥⲩⲙⲓ̈ⲱⲅⲣⲁϥⲟⲥ 102.
ⲥⲩⲙⲙⲉⲧⲟⲭⲟⲥ 51.
ⲥⲩⲙⲡⲁⲥⲓⲁ 5.
ⲥⲩⲙⲡⲟⲛ 111.
ⲥⲩⲛⲁⲅⲉ 111.
ⲥⲩⲛⲁⲥⲱⲥⲏ 87.
ⲥⲩⲛⲁⲍⲓⲥ 120.
ⲥⲩⲛⲉⲛⲏⲥ 128.
ⲥⲩⲛⲅⲣⲁϥⲉⲩⲥ 84.
ⲥⲩⲛⲏⲇⲓⲥ 168, 173.
ⲥⲩⲛⲏⲓⲛⲉ 107.
ⲥⲩⲛⲑⲓⲁ 131.
ⲥⲩⲛⲕⲗⲏϯⲕⲟⲥ 101.
ⲥⲩⲛⲧⲉⲗⲓⲁ 27, 45.
ⲥⲩⲛⲧⲉⲭⲉⲓ 77, 92.
ⲥⲩⲛⲭⲱⲣⲏⲥⲓⲥ 67.
ⲥⲩⲛⲉⲇⲣⲓⲟⲛ 155.
ⲥⲩⲛⲟⲣⲓⲁ 106.
ⲥϥⲟⲛⲅⲟⲥ 65.
ⲥϥⲣⲁⲅⲓⲍⲉ 11, 28, 33, 35, 39, 45, 112, 113, 114, 116.
ⲥϥⲣⲁⲅⲓⲥ 41, 63, 70, 112, 114.
ⲥⲭⲏⲙⲁ 108, 125.
ⲥⲭⲟⲗⲁϩⲧⲕⲟⲥ 101.
ⲥⲱⲙⲁ 1, 10, 13, 15, 16, 22, 26, 28, 30, 31, 35, 38, 39, 45, 46, 47, 51, 53, 54, 56 (bis), 60, 63, 68 (bis), 69, 76, 81, 82, 86, 98, 107, 108, 118, 124, 125 (ter), 127, 130, 134, 147, 160, 162 (bis), 164, 165, 166, 167, 168, 170.
ⲥⲱⲙⲁⲧⲓⲕⲟⲛ 56.
ⲥⲱⲧⲏⲣ (ⲥⲛ̄ⲣ) 1, 2, 3, 4, 5, 6, 9, 10, 12, 14, 16, 17, 19, 27, 28, 31, 33, 34, 42, 43, 44, 45, 48, 53, 56, 58, 59, 60, 85, 131, 134 (bis), 137, 138, 139, 140, 141, 142, 143.
ⲥⲱⲧⲏⲣⲓⲁ, ⲥⲱⲧⲏⲣⲓ̈ⲁ 127, 135.

ⲧⲁⲗⲁⲧⲱⲣⲟⲥ 99.
ⲧⲁⲗⲉⲡⲱⲣⲟⲥ 148, 164.
ⲧⲁⲙⲓⲟⲛ (ⲧⲁⲙⲓⲉⲓⲟⲛ) 73.
ⲧⲁⲍⲓⲥ 11, 56, 63, 64, 71, 73, 92, 93, 104.
ⲧⲁⲣⲁⲭⲏ 168.
ⲧⲁϥⲟⲥ 1, 5, 10, 11, 12, 39, 173.
ⲧⲁⲭⲁ 120.
ⲧⲁⲭⲏ 117, 158.
ⲧⲁⲭⲧ (*sic*) 9.
ⲧⲉⲗⲓⲟⲛ 103.

ⲧⲉⲗⲓⲟⲥ 20, 57, 93, 105, 111, 119.
ⲧⲉⲗⲱⲛⲏⲥ 135 (bis).
ⲧⲉⲭⲛⲏ 27, 53.
ⲧⲏⲛ 126.
ⲧⲏⲥ 126.
ⲧⲟⲗⲙⲁ 78, 93, 113 (bis).
ⲧⲟⲗⲙⲏⲣⲟⲥ 8.
ⲧⲟⲛ 126.
ⲧⲟⲡⲟⲥ 26, 36, 39, 55, 57, 101, 108, 114, 115, 139, 141, 143, 155.
ⲧⲟⲧⲉ 6, 14, 22, 24, 28, 31, 32, 46, 54, 55, 59, 60, 80.
ⲧⲟⲩ 126.
ⲧⲟⲩⲧⲟ̄ 156.
ⲧⲣⲁⲡⲉⲍⲁ 1, 46, 47, 139, 151.
ⲧⲣⲓⲁ 47.
ⲧⲣⲓⲁⲥ 142.
ⲧⲣⲟⲫⲏ 62, 98, 99, 124, 125, 150.
ⲧⲣⲩⲫⲁ 57.
ⲧⲱⲛ 176.

ⲧⲁⲟⲏⲛ 168.
ⲧⲗⲓⲕⲓⲁ 111.

ⲫⲁⲕⲁⲣⲓⲟⲛ 121.
ⲫⲁⲛⲧⲁⲥⲓⲁ 56.
ⲫⲁⲥⲕⲓⲁ 35.
ⲫⲑⲟⲛⲉⲓ 95, 115.
ⲫⲑⲟⲛⲟⲥ 8.
ⲫⲟⲣⲉⲓ, ⲫⲟⲣⲉ̈ⲓ 75, 124, 133, 134, 138, 153, 165, 166, 170, 172.
ⲫⲣⲁⲧⲉⲗⲗⲟⲩ 166.
ⲫⲧⲁⲗⲏ 64, 95, 168.
ⲫⲧⲗⲗⲁⲕⲏ 120.
ⲫⲩⲥⲓⲥ 115.
ⲫⲱⲛⲏ 174.
ⲫⲱⲥⲧⲏⲣ 98.

ⲭⲁ̈ⲓⲣⲉ, ⲭⲁⲓⲣⲉ 12, 13, 32, 41, 43.
ⲭⲁⲗⲓⲛⲟⲥ 168.
ⲭⲁⲗ̈ⲓⲛⲟⲩ 129.
ⲭⲁⲗⲕⲓⲟⲛ 87.
ⲭⲁⲣⲁⲕⲧⲏⲣ 22.
ⲭⲁⲣⲓⲍⲉ, ⲭⲁⲣ̈ⲓⲍⲉ 56 (bis), 57, 82, 90, 100 (bis), 101, 115, 117, 126, 132, 136, 137, 138, 139, 140, 143, 145, 148, 153, 166, 171.
ⲭⲁⲣⲓⲥ, ⲭⲁⲣ̈ⲓⲥ 54, 56, 58, 59, 81, 91, 93, 96, 100, 132, 147.
ⲭⲁⲣⲓⲥⲙⲁ 51, 104, 115, 140.
ⲭⲁⲣⲓⲥⲧⲁ 131.
ⲭⲁⲣⲧⲏⲥ 123.
ⲭⲁⲱⲥ 57.
ⲭⲉ̈ⲓⲙⲁⲣⲣⲟⲥ 162.
ⲭⲉⲓⲣⲁⲍⲟⲛⲓⲁ 91.
ⲭⲉⲓⲣⲟⲍⲟⲛⲉⲓ 82, 92, 106.
ⲭⲉⲓⲱⲛ 112.
ⲭⲏⲣⲁ 10, 93, 100, 150, 170.
ⲭⲓⲱⲛ 14, 64, 99.
ⲭⲗⲉⲧⲍⲉ 121.
ⲭⲟⲗⲏ 146.
ⲭⲟⲣⲧⲟⲥ 130.
ⲭⲣⲉⲱⲥ 120, 134.
ⲭⲣⲏⲙⲁ 170.
ⲭⲣⲓⲁ, ⲭⲣ̈ⲓⲁ 56, 96, 97, 98, 99, 123, 124, 136, 171, 173.
ⲭⲱⲣⲁ 59, 74, 82, 120.
ⲭⲱⲣⲏⲧⲉⲓ 96, 97, 98, 99, 124.
ⲭⲱⲣⲓⲥ 131 (bis).

ⲯⲁⲗⲗⲉⲓ 105.

ⲯⲁⲗⲙⲟⲥ 88, 92.
ⲯⲁⲗⲙⲱⲇⲟⲥ 98, 119, 120.
ⲯⲁⲗⲧⲏⲣⲓⲟⲛ 12, 23, 103.
ⲯⲩⲭⲏ 1, 2, 9, 26, 30, 35, 36, 38, 39, 48, 55, 56, 57, 72, 73, 77, 84, 89, 102, 103, 104, 107, 109, 112, 119, 121, 123, 147, 148, 159 (bis), 160, 161, 162, 163, 164, 167 (bis), 169, 170, 175.

ⲱ, ⲱ̄ (interjection) 3, 11, 25, 26, 33, 35, 38, 41, 42, 43, 45, 68, 69, 70, 78, 82, 84, 86, 87, 88, 89, 92, 93, 99, 101, 103, 104, 105, 106, 110, 113, 115, 117, 119, 123, 124, 125, 129, 131, 134, 139, 143, 144, 152, 155, 159, 160, 165, 170, 171.
ⲱ, the letter, 129.
ⲱⲁⲏ 89.
ⲱⲫⲉⲗⲓⲙⲟⲥ 48.

ϩⲁⲥⲓⲟⲥ, ϩⲁⲥⲩⲟⲥ 25, 37, 51, 58, 90, 126, 128 (bis), 129, 136, 139, 143, 157, 175, 176.
ϩⲁⲥⲓⲁ 105.
ϩⲁⲓⲣⲉⲧⲓⲕⲟⲥ 17.
ϩⲁⲙⲏ 1, 6, 12, 15, 19, 20, 25, 26, 29, 30, 40, 44, 45, 46, 47, 58, 59 (bis), 72, 74, 75, 126, 133, 140, 146, 172, 175. For the form ϥⲑ̄ = 99 = ⲁⲙⲏ = 1 + 40 + 8 + 50, or 99, see pp. 20, 21, 23, 25, 26, 33, 37, 126.
ϩⲁⲡⲗⲱⲥ 5, 153.
ϩⲁⲣⲁ 5, 11, 12, 14, 16, 82, 171.
ϩⲃⲁⲟⲙⲁⲥ 79.
ϩⲉⲑⲛⲟⲥ 55, 94, 96, 163.
ϩⲉⲗⲡⲓⲍⲉ, ϩⲉⲗⲡⲩⲍⲉ 53, 155.
ϩⲗⲡⲓⲥ, ϩⲉⲗⲡⲓⲥ 69, 91, 99, 122, 151, 171.
ϩⲉⲍⲓⲥ 98.
ϩⲉⲣⲙⲏⲛⲉⲩⲧⲏⲥ 12.
ϩⲉⲣⲙⲏⲛⲉ̈ⲩⲧⲏⲥ (*sic*) 121.
ϩⲉⲣⲙⲏⲛⲓⲁ 12.
ϩⲣⲏⲛⲓⲁ 100.
ϩⲩⲉⲗⲱⲛ 172.
ϩⲓⲉⲣⲟⲥ 76.
ϩⲓⲉⲣⲟⲯⲁⲗⲧⲏⲥ 86.
ϩⲓⲕⲁⲛⲟⲥ, ϩⲩ̈ⲕⲁⲛⲟⲥ 96, 146, 152.
ϩⲓⲕⲱⲛ, ϩⲩ̈ⲕⲱⲛ 6, 22, 24, 62, 72, 143, 166, 174.
ϩⲓⲗⲁ 119.
ϩⲓⲗⲓⲕⲓⲁ 111.
ϩⲩ̈ⲥⲁⲛⲧⲉⲗⲟⲥ 129.
ϩⲓⲥⲟⲥ 63.
ϩⲓⲥⲧⲟⲣⲓⲍⲉ, ϩⲩ̈ⲥⲧⲟⲣⲓⲍⲉ 75.
ϩⲟⲃⲟⲗⲟⲥ 85.
ϩⲟⲗⲟⲕⲟⲧⲧⲓⲛⲟⲥ 120.
ϩⲟⲗⲟⲕⲟⲧϯⲛⲟⲥ 120, 121, 125.
ϩⲟⲗⲱⲥ 56, 78, 79, 80, 107, 111.
ϩⲟⲙⲟⲓⲗⲓ̈ⲁ 158.
ϩⲟⲙⲟⲓⲱⲥ, ϩⲟⲙⲟⲩ̈ⲱⲥ 54, 81, 161, 171.
ϩⲟⲙⲟⲗⲟⲅⲉⲓ, ϩⲟⲙⲟⲗⲟⲅⲉ̈ⲓ 87, 92, 99, 107, 108, 114, 115, 124, 164.
ϩⲟⲙⲟⲟⲩⲥⲓⲟⲛ 47, 48, 58.
ϩⲟⲡⲗⲟⲛ 155, 166, 169.
ϩⲟⲣⲟⲙⲁ 51, 83.
ϩⲟⲥⲟⲛ (ⲉⲛ ϩⲟⲥⲟⲛ ⲁⲉ) 65, 66, 111, 116, 170.

ⲭⲟⲧⲁⲛ 52, 54.
ⲭⲣⲁⲑⲙⲉⲛ 97.
ⲭⲣⲁⲙⲃⲟⲩⲏ 12.
ⲭⲣⲏⲧⲟⲛ 82, 113, 122, 128, 133.
ⲭⲱⲙⲁⲓⲟⲥ 101.
ⲧⲁⲓⲱⲁⲛⲉ 117.
ⲧⲁⲟⲛⲏ 168.
ⲧⲁⲣⲓⲁ 12.
ⲧⲉⲉⲣⲱⲫⲁⲛⲧⲏⲥ 102.
ⲧⲉⲣⲱⲧⲙⲟⲥ 102.
ⲧⲗⲁ 118.
ⲧⲗⲏ 162.
ⲧⲙⲉⲣⲟⲥ 55.
ⲧⲙⲛⲉⲧⲉ 10, 12, 17, 22, 36, 37, 66, 103, 143.
ⲧⲙⲛⲉⲧⲉ (*sic*) 35.
ⲧⲙⲛⲟⲥ 10, 18, 20, 21, 22, 23, 24, 25, 26, 71.
ⲧⲡⲁⲣⲭⲟⲛⲧⲁ 153.
ⲧⲡⲉⲣⲉⲧⲏⲥ 39, 97.
ⲧⲡⲏⲣⲉⲧⲏⲥ 1, 3.
ⲧⲡⲟⲑⲉⲥⲓⲥ 75.
ⲧⲡⲟⲕⲣⲓⲧⲏⲥ 172.
ⲧⲡⲟⲕⲣⲓⲥⲓⲥ 8.
ⲧⲡⲟⲕⲣⲓⲧⲏⲥ 154.
ⲧⲡⲟⲗⲉⲓⲛⲉ, ⲧⲡⲟⲗⲉⲩⲛⲉ 147 (bis), 150, 153, 175.
ⲧⲡⲟⲗⲓⲛⲉ 40.
ⲧⲡⲟⲗⲟⲛⲏ 90, 127, 146, 167.
ⲧⲡⲟⲧⲁⲥⲥⲉ 152.
ⲧⲡⲡⲉⲧⲉ 171.
ⲧⲡⲡⲏⲣⲉ (?) 88.
ⲧⲡⲱⲣⲁⲟⲛ 141, 142.
ⲱⲥ 64, 109.
ⲱⲥⲧⲉ 30, 35, 140, 148, 157, 162, 163.

NAMES OF PERSONS, COUNTRIES, ETC.

ααριωαθαια 1.
ααρων 86, 87, 93, 122.
αββακουμ 150.
αββατων 1, 5, 9.
αβενασω 151.
αβελ 100.
αβραδαμ 25, 95, 122, 146, 152, 157, 171.
αβραδαμ, αββα 127.
αβραδαμ, απα 79, 81.
αβριαθ 23.
αγαμ 6, 13, 16, 20, 21, 22, 23, 24, 25, 26, 62, 63, 66, 67, 68, 69, 134, 157.
αγωναι 159.
απαρεας 29.
αθανασιος 101, 129.
αϊακωβ 83.
αισαακ 83.
αισαν 83.
αλεξανδρευς 105.
αλφα 129.
αλφαιος 30.
αμαληκ 101.
αμεντε, ἀμῆτε 1, 2, 9, 99, 135, 140, 148, 149, 161, 167.
αμορραιος, αμορραϊος 101, 154.
ανανια 1.
αντιοχια 120.
απολλωνιος 176.
ασοτηλ 23, 24.
αφοτηλ (?) 13; see σαραφοτηλ 23.
αχερουσια 36.

βαβυλων 157.
βαρναβας 155.
βαρθολομαιος, βαρθολομαϊος 17, 21, 27, 30, 31, 43.
βερενικη 10.
βηθλεεμ 135.
βιβρος (?) 54.
βικτωρ 126.
βιρρος 54.

γαβριηλ 24, 136.
γαιος, a son of Death, 1.
γαλεαδ 173.
γαλιλαια, γαλιλαϊα 16, 31, 32.
γερεννα 3, 56, 57.
γηων 66, 99, 160.
γιεζει 108.
γολϊαθ 167.
γρηγοριος 105.

δαδ (David) 78, 86, 98, 102, 103, 105, 120, 122, 123, 158.

ααμμιανος 82, 105.
ααλϊμα 158.
ααπϊηλ 87, 150, 151, 157.
αγαβμος 34.
αϊμμωθεος 168.
αννϊος 136.
αωβιτ 81, 95.

εβωηϙ, απα 146.
εαεμ 66.
ειωραννης 129.
ελιεαιος, ελϊεαιος 103, 108, 152.
ελιεαιος, an Elder, 114, 123.
ελτεαβετ 132, 136, 138.
ελτεαιος 121.
ελωϊ 21.
επωχ 157.
επηφ 75, 123, 124, 125, 126.
επωητχος 126.
ετειλατ 62.
ετφρατης 66.
ετρα 21, 22, 26, 67, 68, 156, 157.
ετρε 21.
εφεσος 51.

ζαχαριας, ζαχαρϊας 104, 126, 129, 132, 138.
ζοροβαβελ 104.

ηλ = ισραηλ *q. v.*
ηλϊας 150, 162.
ηρωδης 129, 130, 135.
ηρωδιας 130.
ησαιας 69.
ησαυ 83.
ηταλϊα 39.

θαδδαϊος 17, 30.
θεοπιστος 176.
θεοφτλος 129.
θεω̄ρος 105.
θεωρος, απα 127.
θωθ 126.
θωμας 29, 34, 38, 40, 41, 42, 43, 44, 45, 141.

ιακκωβος 30, 95, 138.
ϊακωβ, ιακωβ 25, 83, 84, 103, 104, 131, 146, 153.
ϊακωβος 30, 171.
ιακωβος, Apostle, 10, 29, 76.
ϊαω 5.
ιελη̄μ 26, 29, 39, 103, 134, 135, 137, 153, 159, 160, 162.
ιερεμιας 78, 99.
ιερημϊας 163.
ιεζεκιας 69.
ιεζεκιηλ, ϊεζεκιηλ 78, 144.
ιεσου 101, 154.
ιωαλϊα 27.
ϊλλαρτη (?) 48.
ιμποκεπτος 129.
ιορδαννης, ϊορδαννης 63, 136.
ιουδα 153.
ϊουδαϊ, ϊουδαι 6, 9, 11, 135.
ιουδας 6, 8, 157.
ϊουδεϊθ 157.
ισαακ 25, 83, 146.
ισακ 83.
ισκαριωτης 6, 8.
ιη̄λ (ισραηλ) 23, 84, 87, 88, 89, 97, 101.
ιση̄λ 147.

ϊωβ 25, 72, 79, 157.
ιωναδαβ 104.
ιω̄ς (ϊωαννης) 59, 60, 63, 64, 70, 97, 98, 99, 106, 110.
ιω̄ς, the Apostle, 113.
ιω̄ς, the Baptist, 175.
ιω̄ς, the Archbishop, 92, 175.
ιω̄ς, the Elder, 114, 116, 122, 124, 125.
ιωσαφατ 161, 162.
ϊωσηφ 1, 93, 104, 131, 136, 147, 157.
ϊωαννης 29, 51, 53, 54, 55, 56, 72, 98.
ϊωαννης, the Apostle, 155.
ϊωαννης, the Baptist, 128, 129, 130, 131, 132, 133, 135, 136, 137, 138, 139, 140, 141, 142, 143, 144.
ϊωαννης, the Archbishop, 128.

καϊνλ 23.
καειμ 172.
καρμελος 80, 82.
καφαρναουμ 10.
κβτ 82, 94, 97, 111, 125.
κιμμε 87, 103, 105, 136, 160.
κολλοθος 91, 92, 93.
κομφιον 2.
κορινθιος 109.
κυριλλος 129.
κωσταντινοπολις 92, 128.

λαβαν 83.
λαζαρος 95.
λατωνπολις 126.
λϊα, λια 40, 84.
λοτκας 139.
λωτ 152, 172.

μαγδαλϊνη 10.
μαθθαιος 128.
μαθθϊας 138.
μαρια, μαρϊα, the Virgin, 10, 12, 13, 14, 16, 22, 32, 132, 156.
μαρια, sister of Martha, 10.
μαρια τα ϊακωβος 10.
μαρια μαγδαλϊνη 10.
μαριαμ 12, 31, 33, 42.
μαρκος 139.
μαρτα 10.
ματθαιος 30.
ματθιας 30.
μελχϊρ 6.
μελχισεδεκ 93.
μερκουριος 126, 175, 176.
μεσοποταμια 83.
μϊσαηλ 151.
μιχαηλ, μϊχαηλ 15, 17, 21, 22, 24, 25, 36, 37, 38, 39, 60, 61, 63, 64, 65, 71, 139.
μιχαηλ, Archdeacon, 126.
μωϋσης 25, 84, 86, 87, 88, 89, 97, 98, 102, 104, 105, 122, 152, 157, 160.
μωυσης, a monk, 123.

ναβουχοδονοσορ 151.
ναυη 101, 154.
νεμετη 95.
νικοδημος 176.
νωε 25, 91, 103, 134.

οζιας 104.
ολοφερνης 157.

ⲟⲩⲁⲁⲓ 11.
ⲟⲩⲁⲁⲓⲁ 150.
ⲟⲩⲣⲓⲁⲥ 158.
ⲟⲩⲣⲓⲛⲗ 23.

ⲡⲁⲗⲁⲙⲱⲛ 105, 127.
ⲡⲁⲣⲁⲇⲉⲓⲥⲟⲥ 153, 164.
ⲡⲁⲣⲁⲇⲓⲥⲟⲥ, ⲡⲁⲣⲁⲇⲓⲥⲟⲥ 13, 21, 23, 36, 37, 39, 43, 62, 66, 67, 76, 100, 135, 141, 142, 153, 157 (bis).
ⲡⲁⲣⲁⲕⲗⲏⲧⲟⲥ 19.
ⲡⲁⲣⲁⲓⲥⲟⲥ 37.
ⲡⲁⲣⲙⲟⲧⲧⲉ 18.
ⲡⲁⲥⲭⲁ 105, 106.
ⲡⲁⲧⲗⲟⲥ 79, 89, 93, 96, 104, 110, 139, 155, 159.
ⲡⲁⲧⲗⲱⲥ 109.
ⲡⲁⲭⲱⲙ 129.
ⲡⲁϩⲁⲙ 91.
ⲡⲁϩⲟⲙ 175.
ⲡⲁϩⲱⲙ 101, 105, 146, 175.
ⲡⲉⲛⲧⲏⲕⲟⲥⲧⲏ 18.
ⲡ̄ⲣ̄ⲥⲟⲥ 96, 97, 121, 124.
ⲡⲉⲥⲧⲏⲟⲓⲟⲥ 80, 81, 92.
ⲡⲉⲥⲧⲏⲟⲧⲟⲥ 80.
ⲡⲉⲧⲣⲟⲥ 12, 32, 33, 41, 43, 45, 46, 47, 58, 88, 104, 138, 139, 143, 155.
ⲡⲉⲧⲣⲟⲛⲓⲟⲥ 127.
ⲡⲉⲧⲣⲱⲛⲓⲟⲥ 105.

ⲣⲁⲕⲟⲧⲉ 106.

ⲥⲁⲃⲁⲱⲑ 21, 159.
ⲥⲁⲗⲱⲙⲏⲛ 10.
ⲥⲁⲙⲁⲣⲓⲧⲏⲥ 102.
ⲥⲁⲙⲟⲧⲏⲗ 86, 104, 122, 152.
ⲥⲁⲙⲯⲱⲛ 158.
ⲥⲁⲣⲁⲕⲓⲛⲟⲧ 176.
[ⲥⲁⲣ]ⲁⲫⲟⲧⲏⲗ 23.
ⲥⲁⲣⲉⲓⲟⲧ[ⲏⲗ] 23.
ⲥⲁⲣⲟⲧⲫⲟⲧⲏⲗ 24.
ⲥⲁⲧⲁⲛⲁⲥ 6, 7, 10, 57, 119.
ⲥⲉⲇⲁⲕ 151.
ⲥⲉⲇⲉⲕⲓⲏⲗ 139.
ⲥⲉⲣⲉⲡⲧⲁ 150.
ⲥⲉⲧⲏⲣⲟⲥ 120, 176.
ⲥⲓⲙⲱⲛ 10, 30.
ⲥⲓⲱⲛ 103, 154.
ⲥⲓⲱⲫⲁⲛⲛⲉ 34, 36, 38, 40.
ⲥⲓⲱⲫⲓⲛⲛⲉ 35.
ⲥⲛⲏ 175.
ⲥⲟⲇⲟⲙⲁ 172.
ⲥⲟⲗⲟⲙⲱⲛ 69, 103, 104, 115.
ⲥⲟⲧⲟⲙⲓⲥ 2.
ⲥⲟⲧⲁⲛ 94.
ⲥⲟⲧⲥⲁⲛⲛⲁ 10, 157.
ⲥⲟⲫⲟⲥ 78.
ⲥⲧⲉⲫⲁⲛⲟⲥ 175.
ⲥⲧⲗⲱⲧⲏⲥ 30.
ⲥⲧⲣⲓⲁ 83.

ⲧⲁⲃⲉⲛⲛⲏⲥⲉ 146.
ⲧⲁⲣⲧⲁⲣⲟⲥ 148.
ⲧⲃⲱ 126, 175.
ⲧⲟⲟⲩ ⲛ̄ ⲛ̄ϩⲟⲉⲓⲧ 40, 59, 73, 137.
ⲧⲟⲟⲩ ⲛ̄ ⲧⲥⲉⲛⲧⲏ 77.
ⲧⲟⲟⲩ ⲛ̄ ⲧⲥⲉⲛϯ 75.
ⲧⲟⲟⲩ ⲛ̄ ⲧⲥⲛ̄ⲧⲉⲓ 123, 126.
ⲧⲣⲫⲱⲛ 1.
ⲧⲥⲉⲛⲧⲏ, ⲧⲥⲛ̄ⲧⲏ 77, 86, 110.
ⲧⲥⲛ̄ⲧⲉⲓ 123, 126.
ⲧⲥⲉⲛϯ 75, 91.
ⲧⲱⲃⲉ 132.

ⲫⲁⲣⲁⲱ 94, 172.

ϕοινων 2.
ϕιλιππος 29.
ϕιλοτενης 10, 11, 12.
ϕισων 66.

χανλ (=μιχανλ?) 175.
χαλδαϊα 150.
χαλδαϊος 151, 159.
χαναναιος 100.
χαραθ 162.
χοτςα 10.
χριστιανος 82, 90.
χρτςοστομος 128.

ωτ 154.
ωφιαθ 2.

ζαμμος (?) 30.
ζαμμοσινλ 23.
ζηλει 112.
ζηλιας, ζηλϊας 80, 82, 84, 97, 98, 103, 152, 157.
ζραδδ 157.
ζραφανλ 23, 24, 81, 84.
ζρεβεκκα 83.
ζρωανς 10.
ζωρςιεςιος 105, 127.

ξεννε 92.
ξηννε 109.
ξιννε 92, 97, 121.

τυριc 66.

FOREIGN WORDS

αββα, Chald. אַבָּא, 23, 127.
αδωναι, Heb. אֲדֹנָי, 159.
αλληλουϊα, Heb. הַלְלוּ יָהּ, 12, 14, 15, 23, 24, 25, 31, 64.
αμην, Heb. אָמֵן, 14, 176.
μαννα, Syr. ܡܢܢܐ, Chald. מַנָּא, Arab. مَنٌّ, 174.
μελδ, Heb. מֶלַח, Arab. مِلْح, 172.

cαβαωθ, Heb. צְבָאוֹת,[1] 21, 159.
cαββατον, Chald. שַׁבְּתָא, 150.
cεραφειμ, cεραφιμ, Syr. ܣܪܦܐ, 5, 10, 11, 14, 17, 19, 30, 63, 70, 71.
χερουβειμ, χερουβιμ, χειρουβειμ, Syr. ܟܪܘܒܐ, 5, 11, 12, 14, 15, 19, 23, 29, 30, 73.

[1] The hieroglyphic form is See Burchardt, *Die Altkanaanäischen Fremdworte*, No. 1207.